John Arrell

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THE

CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the NINETEENTH.

——— *Nothing extenuate,*
Nor ſet down aught in malice. SHAKESPEAR.

Ploravere ſuis non reſpondere favorem
Speratum meritis ——— HOR.

(1765 Jan-June)

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LONDON:

Printed for A. HAMILTON, in *Falcon-Court, Fleet-Street.*

MDCCLXV.

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PREFACE

TO THE

Nineteenth Volume of the Critical Review.

THIS work is now in the tenth year of its publication; a tract of time which its authors REVIEW with the higheſt ſatisfaction, as it affords them an opportunity to expreſs their gratitude for the long and growing indulgence their labours have met with, from their commencement to the preſent period. They are conſcious that if the moſt ſincere intentions for the benefit of literature can entitle them to ſucceſs, they deſerve it; but to imagine that it can be attained without ſome merit in the execution, would be offering an inſult to the judgment of their readers.

Their province is, perhaps, the moſt ungrateful and difficult of any in the republic of letters. Their enemies may be counted by the numbers of thoſe authors whoſe works they have either entirely condemned, or coldly praiſed, a formidable and a buſy band!—Their friends conſiſt of the few, the very few, writers, whoſe modeſty inclines them to believe, that favourable, but candid criticiſm, may be of ſervice to their works, upon their firſt appearance in public.

The nature of their undertaking ſufficiently points out its difficulties. Seldom indulged to tread the

carpet grounds of learning, they muſt toil through its moſt rugged paths, while a thouſand eyes are ready to take advantage of, and expoſe, the leaſt inadvertency they commit, and even to miſrepreſent them when they make none, but are proceeding with firmneſs and caution. The character they aſſume lays them under another great diſadvantage; becauſe the miſtake that would be overlooked as venial in another writer, is conſidered as unpardonable in a Critical Reviewer. Even prudential conſiderations are attended with diſagreeable difficulties in the execution of their work, through the variety of their readers. The divine, the phyſician, the philologiſt, the mathematician, and, in ſhort, every profeſſion expects to be gratified in its own particular department of ſtudy, while the multifarious productions of the month deny the Reviewers the pleaſure of anſwering their expectations.

In their laſt addreſs to the public *, they mentioned ſome perſonal attacks that had been made upon them by their foes, and upon one gentleman in particular. Perſeverance is one of the characters belonging to the ſons of dulneſs, and the Reviewers have experienced it. Having repelled the artillery of private calumny and literary obloquy, the battery againſt them has been lately changed to a higher ground, but without doing greater execution, and that upon the following occaſion:

Every one is ſenſible, that ſince his preſent Majeſty's acceſſion to the throne, political writings have engroſſed the attention of the public of England more than they have done at any time ſince the Revolution. A new æra of the conſtitution ſeems to have been opened, and it is generally believed that ſome of the moſt reſpectable perſonages in the kingdom have contributed by their literary labours to

* See Preface to Vol. XI.

the

the national controverſies, in which they are ſo deeply intereſted. Be that as it will, the Critical Reviewers, according to the plan of their undertaking and their conſtant practice, could not help reviewing political, as they did other, works; but they deny that they ever entered into the diſpute with any ſpirit either of party or acrimony: far from taking either ſide, they blamed occaſionally both, with a freedom which ſhewed that they were determined to preſerve, to the laſt, their character of impartiality and independency. To give inſtances of this, would be to quote almoſt every page of their Monthly Catalogues for the laſt three years. It happens, however, as the moſt indifferent by-ſtanders may obſerve, that the papers and pamphlets againſt any adminiſtration, are bought up with much greater avidity than thoſe written in its defence; and conſequently the oppoſition-writers are, of late, more numerous than thoſe for the government, as well as more indecent, more ſhallow, and more incorrect, becauſe the bulk of them write only for the profit of their publications; and therefore the Reviewers have, perhaps, cenſured a greater number of antiminiſterial than of miniſterial productions.

Notwithſtanding this neceſſary fate of ſuch publications, the Reviewers appeal to the whole courſe of their articles, whether they have given more quarter to the one party than to the other; and they are confident it will be found, conſidering the number of both, that their accounts of cenſure and praiſe are pretty equally ballanced. But all the care they have taken has not prevented their enemies from publiſhing in the papers, and propagating in private, the moſt infamous falſhoods, as if the Reviewers were tools of government, and kept in pay by the miniſtry, to defend their meaſures, right or wrong. As this virulent accuſation is an attack upon their impartiality, and conſequently upon their morals, they take this opportunity to declare, that

that they are under no influence whatever; nor are they more attached to the government than to the oppoſition. They have often bewailed the neceſſity they were under to criticiſe political controverſies; but never purſued them farther than the intereſts of the conſtitution, truth, learning, and, ſometimes, injured merit on both ſides, indiſpenſably required.

Armed thus with integrity and independency, they are determined to proceed in the paths of candour and conſcience; regardleſs of thoſe porcupines who, irritated through diſappointment, dart their fretful quills at the writings or perſons of the Reviewers, who fear them no more than Pyrrhus did the weapon of Priam, which fell upon his buckler——*Imbelle ſine ictu.*

THE CRITICAL REVIEW.

For the Month of *January*, 1765.

ARTICLE I.

An Enquiry into the Nature and Tendency of Criticiſm, with regard to the Progreſs of Literature. Part VI. Including a conciſe View of the Progreſs of Literature from 1485 *to* 1603.

" *Criticiſm* Learning's handmaid prov'd,
" To dreſs her charms, and make her *more* belov'd."
POPE's Eſſay on Criticiſm.

IN the preceding part of this eſſay *, having taken a curſory view of thoſe ſignal events which peculiarly diſtinguiſh the annals of hiſtory under the line of Tudor, I propoſe in the ſequel to trace the gradual improvements of the arts, ſciences, belles lettres, &c. from the union of the two roſes to the acceſſion of the Stuart line.

The ſalutary regulations of civil policy eſtabliſhed by king Henry VII. were happily ſucceeded by the genial rays of civil and religious liberty, which diffuſed a benign influence on the productions of taſte and genius. The *Reformation* is an intereſting and important event, great in itſelf, and momentous in its conſequences; an event intereſting to all who *feel* for the cauſe of their country,—who are animated with a patriotic ardour, an independent ſpirit. That mutual connection which inſeparably ſubſiſts between pure religion, liberty, learning, and the arts of peace, is ſo obvious, as to admit of no doubt. The ableſt politicians in all ages clearly diſcerned it. The ſubtle apoſtate Julian was fully conſcious of this reciprocal union, when he prohibited his ſubjects from educating youth in the liberal arts, and ordered all ſeminaries of learning to be ſecluded. The reaſon is obvious; he was juſtly apprehenſive that

* See Critical Review, vol. xviii. p. 1—10.

the principles of erudition (once diffuſed) would, by enlightening the mind, tend to facilitate the progreſs of Chriſtianity throughout the imperial realms; and therefore, with his uſual cunning, he reſolved (as the moſt effectual method to prevent religious innovations) to ſtop *the Pierian Spring*. To this ſame maxim of political ſophiſtry we may juſtly impute that infernal tribunal which *blaſts* the bloom of genius in *foreign* parts, and lays the intellectual faculties under ſuch reſtraints as totally precludes all literary improvements. No wonder that the rage of ſuperſtitious bigotry ſhould caſt a jealous, a ſuſpicious eye on learning and philoſophy, when it is conſidered that theſe liberal ſtudies tend to open, enlarge, and *expand* the mind, and thereby enable it to break thoſe chains which falſe religion impoſe on ignorance. *Hence* the ſevere check which knowledge received in Italy; *hence* its total extinction in Portugal, Spain, &c.; and *hence* its ſlow progreſs in the Imperial dominions, and in *this* iſland, whilſt overſhadowed with the thick cloud of ſuperſtitious enthuſiaſm and deſpotic tyranny. Doth any perſon require a convincing proof? let him ſurvey the preſent ſtate of Italy, and compare its *modern* ſituation with its *ancient* glory. Italy! (once the ſeat of learning, the centre of the arts, the favourite reſidence of Apollo and Minerva) what an amazing change! for

> "There the ſource of ſcience flows no more,
> Whence its rich ſtreams ſupply'd the world before."
>
> LYTTELTON.

Does not the prince of poets aſſign a cogent reaſon for this ſurpriſing alteration?

> "*There* Science lies in fetters gagg'd and bound,
> *There* ſtript fair Rhet'rick languiſh'd on the ground;
> *There* (beneath her footſtool) Science groans in chains,
> And wit dreads exiles, penalties, and pains." POPE.

A reader intereſted in the important events related by Roman hiſtorians, and glowing with that patriotic ardour which once animated this famous republic, muſt, in contemplating the *modern* ſtate of Italy, be naturally led to deplore the fatal effects of that blind ſuperſtition, which hath rendered the pureſt religion ſubſervient to the purpoſes of the moſt flaviſh oppreſſion, and enthralled in ſpiritual bondage the wretched poſterity of the lords of the univerſe.——To what can we impute this extraordinary revolution? Can it be owing to the commixture of nations, or to the force of *natural* prepoſſeſſions? No. To account for this phænomenon, we muſt look for a *higher* cauſe (more potent and coercive, in order to effect *ſuch* a change!) Indeed, what paſſion *is*, what *can* be ſtronger, or capable of being

being worked up to ſuch exorbitant heights, as *ſuperſtitious enthuſiaſm*. *This* is that *maſter-ſpring* which Demetrius *touched* in order to inflame the multitude againſt the Apoſtles;——*this* was made uſe of to incenſe the Athenians againſt Alcibiades;—and to this *ſame* cauſe we may juſtly impute the unrivalled excellency of the Italians in painting, ſculpture, &c. Whilſt the liberal ſciences ſink into oblivion, the polite arts are ſucceſsfully cultivated.

But to return from this digreſſion, into which I was naturally led. Next to *life*, what is, what can be *more* valuable than civil and religious *liberty?* View the ancient republics!—When a ſpirit of freedom was extinct, how ſoon did taſte, genius, and learning expire?——The ſucceſſors of Julius and Auguſtus ſtrove *in vain* to retrieve the literary glory of Rome; liberty was loſt, and therefore the moſt ſtrenuous efforts of Veſpaſian, Titus, and Trajan, to invite the Muſes, &c. proved abortive. Tacitus and Juvenal *cloſed* the ſcene, and freedom vaniſhed. The caſe is the ſame with regard to the Athenian commonwealth; for though Greece maintained a literary ſpirit ſome time after it flew from Rome, yet the arts and ſciences viſibly languiſhed under the iron rod of tyranny:—that vigour and alacrity which *once* animated their republic, was totally evaporated. Dio and Plutarch were the only eminent writers they produced under a ſtate of ſervility. Certain it is, that though genius may ſometimes *burſt* through all obſtacles, yet, in general, the arts and ſciences flouriſh in proportion as they are enlivened by the radiant beams of freedom, patronage, and protection. Though Taſſo, Raphael, &c. flouriſhed under arbitrary government, yet let it be remembered, that they were favoured with the *ſmiles* of the court, and conſequently are *no* exception to the rule laid down by Longinus, Shafteſbury, Addiſon, &c. viz. That freedom and arts together riſe and fall.—To infuſe a juſt ſenſe of the ineſtimable privileges of liberty, was the conſtant and earneſt endeavours of the ancient orators *; and to this end the labours of Demoſthenes were particularly directed: but when luxury and faction took place of temperance and unanimity, and ſtruck at the vitals of each empire, Greece, Rome, &c. fell an eaſy prey to the fury of the oppreſſor, and the "fenced city ſoon became a ruinous heap."——The firſt ages of Chriſtianity were happy in the enjoyment of freedom; but as power prevailed, theſe noble principles gave

* Videte, ne ut illis *pulcherrimum* fuit, tantam vobis imperii gloriam relinquere, ſic vobis *turpiſſimum* ſit, illud quod acceptiſtis, tueri & conſervare *non poſſe*. Cicero's oration pro Lege Manilia.

place, and the rage of hereſy ſupplanted liberty. Religious controverſies were carried on with untempered zeal, and purſued at the expence of candor. In the ſequel, papal ſupremacy fixed its empire, and the iron rod of tyranny made all oppoſition fall before it. This *gloomy ſcene* overſhadowed our iſland for the ſpace of ſeven hundred years, and changed the "garden of Eden into a deſolate wilderneſs." Factious hereſy, civil wars, and political diviſions, ſpread deſolation around, till Divine Providence (which works all things together for good), by uniting the oppoſite parties, effected a happy revolution in favour of civil and religious freedom; ſo that Chriſtian liberty began once more to rear her head.

Several concurring circumſtances (particularly the art of *printing*) tended to facilitate the progreſs of literature, &c. King Henry VII. had diſcernment to *diſcover* merit, though, alas! truth obliges us to own, that he had *not* generoſity to *reward* it. In his reign the Muſes returned from exile, and in *Heaves* the poetical genius and luxuriant fancy of Spenſer revived. Allegory reſumed its ancient ſpirit, and *painting* began to flouriſh, after having lain in oblivion ever ſince the reign of king Henry III. *Vertue* could perceive *no* traces of this elegant and polite art from that æra till the fifteenth century, when Raphael, Titian, Holbein, &c. aroſe. "Stones *leap'd* to form, and rocks began to *live*" [vivit, & expreſſus *ſpiranti* in marmore vultus]. Raphael ſtruck out that majeſtic freedom which hath ſince animated *painting*, and delivered it from ſervility. The acceſſion of king Henry VIII. eſtabliſhed the arts, which flouriſhed under the auſpices of his royal patronage: he invited Italian artiſts, and munificently encouraged the celebrated Holbein, whoſe extraordinary genius juſtly entitled him to theſe marks of diſtinction. He was careſſed by Sir Thomas More (whoſe poetical talents are well known), to whom he was introduced by Eraſmus. This ingenious perſonage lived at a time when learning was juſt emerging out of barbariſm, and *ſhone* by elegantly lamenting the defects of his cotemporaries: in a word, the abilities of Eraſmus truly entitled him to the liberal protection of the reſpectable Warham.——*Claſſical* literature began now to *awake*, and a taſte for antiquity was ſucceſsfully cultivated under the auſpices of Collet, Aſcham, Leland, Cheke, and other illuſtrious rivals in polite literature. The Greek language (that ineſtimable repoſitory of genuine elegance and ſublimity) at *this* æra, was taught and admired.—Skelton was not inferior to his illuſtrious cotemporaries Surry and Wyat.—Nor ought due praiſe to be with-held from *North* Britain, a nation not inferior to the *South* in literary attainments. Lindeſay and Dunbar (not to enumerate many *others*) bear

bear ample teſtimony in favour of the *poetical* genius of Scotland. Torregiano (a celebrated ſculptor of Florence) rivalled Michael Angelo Buonaroti at this juncture, and L. Cornelii was patronized by king Henry VIII. In the ſucceeding reigns, the art of painting improved under the maſterly hands of L. de Heere, C. Ketel, F. Zucchero, M. Garrard, and H. C. Vroom. The Muſes attended the ſiſter-arts, and *Hawes* was the firſt who decorated invention with harmony and perſpicuity. He refined Lydgate, and improved the poetry of Chaucer and Gower. Shakeſpear (touched on in my laſt) was one of thoſe ſelf-taught genius's which nature rarely produces, or, at moſt, but once in an age. His poetry was *inſpiration* indeed, and he was, as Pope obſerves, truly an *original*. He ſeems to have diſcerned mankind by intuition——to have ſeen through human nature at one glance——*maſter* of every paſſion. I cannot convey a *juſter* idea of his amazing genius than is contained in the couplet of a modern poet.

> " *Nature* liſt'ning ſtood, whilſt Shakeſpear play'd,
> And wonder'd at the work herſelf had made." CHURCHILL.

Shakeſpear is compared by a certain acute critic to the *Engliſh Homer*——both extraordinary genius's——but each marked by thoſe peculiar characteriſtics which diſtinguiſh the different productions of nature. As our language ſunk under Milton (unequal to convey a juſt idea of the force and fire of his genius, the ſublimity of his flights, and the ſtrength of his imagination) ſo nature was too confined a theatre for the fertile invention and luxuriant fancy of Shakeſpear. In a word, whilſt we view the *latter*, every paſſion is awakened; and whilſt we admire the *former*, we are " caught up into the third heavens."—Lord Verulam is *another* ſtriking proof of the amazing force of nature. Sir Nicholas Bacon was (to his honour) a zealous promoter of the *Reformation*. His name will ever be revered, as the father of his country, and of *Sir Francis* Bacon, who was in all reſpects a man of the moſt extraordinary genius that any nation ever produced. Lord Verulam has been juſtly compared to the celebrated Des Cartes. They bear a ſtriking reſemblance to each other: *both* paved the way for the *Newtonian* ſyſtem—both acute metaphyſicians—but, prejudice apart, the *French* muſt yield the palm to the *Engliſh* philoſopher, as the ableſt mathematician, ſtateſman, and hiſtorian. I wiſh (for the *honour* of human nature) that the virtues of his heart had been equal to the faculties of his underſtanding; but with reſpect to *this* point, *truth* will not admit of a panegyrick: however, candor caſts a veil, and humanity drops a tear on the failings of *one* who, in his *intellectual* character, was an *ornament* to the

world. Lord Verulam is *one* amongſt many other inſtances (e. g. Atterbury, Wharton, Rocheſter, &c.) that perſons of the *brighteſt* talents often fall into the *greateſt* errors, and are at once a ſtanding monument of the *weakneſs* as well as the *dignity* of human nature. The *Engliſh* Solomon and the Britiſh Cæſar (i. e. Marlborough), whilſt they ſhone with equal ſplendor in the cabinet and in the field, and made all oppoſition fall before them, were *ſlaves* to that *ſelfiſh* paſſion which diſſolves all ties. Happy, if lord Verulam was free from any *imputation* of this kind; but truth obliges us to own, that Pope's couplet is equally juſt, ſatyrical, and picturesque:

> " If parts allure thee, think how *Bacon* ſhin'd,
> The wiſeſt, brighteſt, *meaneſt* of mankind."

Raphael, before-mentioned, was poſſeſſed of a genius not inferior to any of thoſe illuſtrious perſonages who adorned this *remarkable* æra (termed by Voltaire the *fourth* period in the annals of literary hiſtory). He was patronized by Julius II. and Leo X. It is remarkable, that Raphael's beſt and greateſt *productions* were taken from *ſacred* hiſtory; and I cannot forbear obſerving, that the ſublimeſt flights and happieſt images in Milton, were derived from the ſame inexhauſtible ſource (viz. the Holy Scriptures). I need only appeal to the *Cartoons*, as a proof of the former: *Paradiſe Loſt* bears teſtimony in favour of the latter.——The *Tranſfiguration* is juſtly allowed to be Raphael's *maſter-piece* (exquiſitely touched and highly *finiſhed)*: he hath given ſuch a divine *reſplendence* to the figure of our Saviour, as is eaſier conceived than *can* be expreſſed. It is, indeed, *amazing*, and makes a fine writer ſay, That this inimitable artiſt exerted a laſt and great effort, to ſhew the *power* of his art in conveying an idea even of what is *inexpreſſible*. The *perfection* of this production is a clear and convincing proof, how much his imagination was elevated by an attentive ſtudy of the ſacred oracles.

This is the favourite æra in literary hiſtory; every part of it is rendered conſpicuous by that ſpirit of *invention* which is the true characteriſtic of genius, and thoſe uſeful plans of *improvement*, which naturally reſult from a vigorous exertion of the intellectual faculties. A new radiance ſeemed to illuminate every quarter of the globe. Art and nature conſpired to produce valuable diſcoveries, and a laudable emulation animated each rival " to preſs forward, and obtain the prize :"—whilſt ignorance and ſuperſtition prevailed, the light of learning was *eclipſed*. *Hence* that melancholy chaſm in the annals of literature in the fifth and ſixth centuries, as alſo in the *ninth* and *tenth*, &c.—from the æra of Ptolemy to that of Leo X. when the empire of the

the Greeks was deſtroyed, and the ſcattered remains of their knowledge was transferred into Europe. The invention of printing, the patronage of the duke of Medicis, Francis I. and almoſt all the potentates of Chriſtendom, who vyed with each other in promoting the arts, ſciences, belles lettres, &c.——theſe concurring circumſtances, joined to a reſtoration of liberty, could not fail of having a happy influence on taſte and genius. Learning revived in the fifteenth century, and we reformed from popery in the ſixteenth. It was *learning* that firſt introduced the Reformation, and hath ever ſince defended it. *Can* there be a ſtronger proof of the cloſe (I had almoſt ſaid *inſeparable)* connexion between pure religion, freedom, and erudition. It is remarkable, indeed, that Chriſtianity was firſt propagated at Rome, and the Reformation effected in this iſland, by princes of the *ſame* character, temper, and diſpoſition [" animi quodam *impetu* concitati——*vi* naturæ atq; ingenii——" Cic. pro Muræna.]; a ſtriking proof, that even the human paſſions are ſubſervient to the divine purpoſes, in the *moral* government of the world.

The fluctuating conduct of king Henry VIII. plainly ſhewed, that he " halted between *two* opinions"—toſſed to and fro, and carried about with every wind of political ſophiſtry—alternately influenced by the ſalutary councils of *Cranmer*, and by the pernicious ſuggeſtions of Gardiner. The primate, though not unſpotted, is juſtly allowed to be one of the moſt *venerable* perſonages of that age. Happy, *he* preſerved his influence on the capricious monarch, in ſpite of all malicious inſinuations, factious rage, and papal wiles. This circumſtance muſt certainly be conſidered as *providential*; and, in truth, every incident in the annals of hiſtory bears ſtrong marks of that omnipotent hand which *reſtrains* the *ſpirit* of princes, directed the ſling to Goliath, and the arrow to Ahab.——As to the imputation on *Cranmer* (in his laſt moments), candor will naturally impute it to the *weakneſs* of human nature, which cannot always ſtand upright. There are *unguarded* moments:——the man after God's own heart confeſſes that he was *ſometimes* afraid;——and the humble ſupplicant in the Goſpel acknowledges the ſame frailty: " Lord, I believe; help thou mine *unbelief*."——*Prophane* hiſtory confirms theſe examples from *ſacred*. The beſt and wiſeſt of the heathen philoſophers tarniſhed the luſtre of his name by an abject and ſervile temporizing.——Eraſmus (that reſpectable perſonage!) was *not* blameleſs. Even *he* falls under the laſh of ſatire;——at once

The *glory* of the prieſthood, and the *ſhame*. POPE.

Why then ſhould the candid Chriſtian wonder at the infirmity

of *Cranmer*, who, with all his faults, may be deſervedly ranked amongſt that noble army of martyrs who contended earneſtly for the *purity* of that faith which was once delivered to the ſaints, and ſealed with their blood that religion which they ſo zealouſly defended. Here I cannot with-hold the juſt tributeo f praiſe due to Latimer, Ridley, &c. who (innocentiâ tecti) encountered the inſtruments of death with the moſt intrepid heroiſm. The latter end of king Henry VIII.'s reign was ſtained by ſimilar acts of cruelty: but, indeed, how *can* a national *revolution* be effected without theſe melancholy ſcenes, eſpecially when *religion* is concerned?

His ſon king Edward VI. was a promiſing prince; but, alas! cut off in the flower of his age.——Oſtendunt terris hunc tantum fata, neq; ultra, eſſe ſinunt.——The *Reformation* flouriſhed under his auſpices, the anti-papiſts entertained great hopes, and their expectations were well-grounded. He had been educated in the pure principles of Chriſtianity: his extraordinary natural talents and acquired accompliſhments at once attracted the eſteem, and commanded the reſpect of his ſubjects. The plan which he formed, and the meaſures which he adopted, were highly laudable; but, like the amiable Alfred, he was not permitted to *execute* the ſchemes he had concerted, and conſequently the nation was deprived of reaping the fruits of his patriotic deſigns.——"Tantum abfuit a *perfectione* maximorum operum,—ut *fundamenta*, quæ cogitarit, nondum jecerit," as the celebrated Roman orator obſerved, with regard to Cæſar, in his elegant oration pro Marcello.——The ſhort reign of king Edward VI. was agitated by thoſe factious feuds which ever attend a regal *minority*.

At the acceſſion of his ſiſter queen Mary I. a new ſcene opens. The flames of perſecution broke out with redoubled rage, and every humane ſentiment was ſacrificed to blind ſuperſtition and furious bigotry.—"Illi *robur*, & *æs triplex* circa pectus erat."—*Steeled* againſt all impreſſions of pity, tenderneſs, or compaſſion, "her heart was harder than the nether-milſtone."——Prejudice apart, truth obliges us to own, that an *illiberal* and *unchriſtian* ſpirit peculiarly characterizes the partizans of popery: a [illegible] zeal (as repugnant to the *Chriſtian* religion as it [illegible] common humanity) hath, in all ages, diſgraced *their* [illegible] conſidering, that mere differences in opinion can [illegible] violation of [illegible] which, as men,

uſurpation upon Chriſtianity, and, like uſurpers, lives within its guards, inquiſitors, and dragoons; founding its deſpotic empire on the principle of *fear*, and ſupporting it by the inſtruments of cruelty.——How repugnant to that gentle and candid temper which breathes throughout the Goſpel, to that mild and placid forbearance enforced in the precepts, and recommended by the example of the Author of our faith!——how diametrically oppoſite to that religion which excludes the rod of tyranny, and places in its ſtead the ſpirit of meekneſs—that benign ſpirit, which draws with the cords of a man, even with the bands of love. The reader, I hope, will pardon this digreſſion, when he conſiders, that a view of thoſe execrable cruelties, perpetrated in this reign, naturally leads us into this train of reflection. Human nature, if not quite loſt, muſt *ſhudder* at contemplating theſe barbarities, rendered *more* odious by being maſked under the ſpecious pretext of religion. *Compaſſion* is that inviſible tie of nature *implanted* in the human frame, *ſo* inherent in our conſtitution, that the apoſtle ſeemed to judge it *unneceſſary* to remind the primitive Chriſtians of brotherly love, 1 Theſſal. iv. 5, 9. "Ye are taught of God to love one another—it is wrote on the *table* of your hearts."——Hæc, non *ſcripta*, ſed *nata* lex, quam *non* didicimus, accepimus, legimus, verum ex *natura ipſa* arripuimus, hauſimus, expreſſimus. Cicero pro Milone.——Bonner was certainly a *fit* inſtrument in the hands of *arbitrary* power [ad omne facinus paratiſſimus. Cic.] as great a diſgrace to the *bench*, as ever Jefferys was to the *bar*; *both* cruel tyrants, and *both* equally blind to the *true* intereſt* of that cauſe which they pretended to advance.——Cardinal Pole and pope Innocent XI. clearly diſcerned, that the furious bigotry and impetuous rage of queen Mary I. and king James II. was quite contrary to to the prudent maxims of diſcreet and acute politicians (e. g. Agricola, &c.), who always wrought gradually on thoſe whom they intended to conquer [*ſobrius* acceſſit ad evertendam eccleſiam]. We may venture to affirm, that theſe *violent* outrages committed by the votaries of popery, tended *more* effectually to eſtabliſh the Reformation, than the moſt earneſt labours of its warmeſt promoters; for the proteſtant religion was *ſealed* with the blood of thoſe primitive martyrs.

The acceſſion of queen Elizabeth effected a happy revolution in favour of civil and religious liberty. That reſpectable princeſs poſſeſſed an excellent underſtanding well cultivated, and was formed by nature to govern a free people. [Happy for this iſland, that Providence *ſhortened* the reign of her predeceſſor, who, like other *ſanguinary* tyrants, was not permitted to

* Quos Jupiter vult perdere, dementat prius.

live

live above *half* her days.] When Elizabeth came to the throne, a *new* ſcene was opened. Freedom took place of ſlavery. She, lovely power! "*ſmiled* faction into peace." She called the arts and ſcience from retreat—ſhe called the Muſes to their ancient ſeat. That laudable enterprize which was *begun* in her father's reign, was happily *completed* in her own; and the *Reformation* perfected, whereby Freedom was fixed on a firm foundation. Polite literature was accompanied with the *abſtruſe* ſciences, and philoſophy attended the belles lettres. Not only England, but alſo Spain, &c. produced eminent literati, artiſts, &c. Nebriſſenſis, Miranda, Covarruvias, Mariana, &c. adorned the *Spaniſh* nation; whilſt Politianus, Sannazarius, Bembo, Fortunio, &c. reflected luſtre on Italy.——Ben Johnſon ſhone on the *Engliſh* theatre at this æra, and is termed by Dryden the *beſt* dramatic poet of that age, not inferior to Lee, Otway, &c. The limits aſſigned to *this* part will not admit of a critical analyſis of the various productions of taſte and genius which diſtinguiſh *this reign*, and render it a *brilliant* period in the annals of literary hiſtory.——I cannot *cloſe* this part, without applying the words of Tully to that *cloſe* connection which ſubſiſts between religion, liberty, learning, and peace: "Quum bellum exarſit, *omnes* artes quæ ad *humanitatem* pertinent, illicò conticeſcunt."

Ackworth, nigh Ferrybridge,
Yorkſhire, Nov. 20, 1764. EDW. WATKINSON.

VI. *The Hiſtory of* England, *from the Acceſſion of* James I. *to that of the* Brunſwick *Line. By* Catharine Macaulay. *Vol. II.* 4*to. Pr.* 15*s. in boards.* Nourſe.

IF we miſtake not the ſentiments of this lady with regard to her favourite ſyſtem, ſhe is of opinion that even in England too ſmall a portion of human liberty has been taken from the great common of nature, and encompaſſed by the pale of laws; that the inhabitants of this legal encloſure look with wiſhful eyes upon ſeveral delicious, yet ſalubrious, ſpots that lie near them, and ought likewiſe to be empaled; and that the range they have is too confined for their generous faculties. She thinks that the attempts made by the Stuart-line to narrow even this too ſcanty boundary was of the moſt flagitious kind, eſpecially as they ſubdivided it into penns, where the noble animals were to be ſhut up for the purpoſes of fleecing and flaying them with the more conveniency. She ſeems to think that no human conſtitutions can warrant ſuch abridgments of the rights of nature, and to intimate that every government which attempts to perpetuate them, becomes tyranny. Let us now conſider

ſider how far the contents of the volume before us juſtify our ſuppoſitions.

We have already done juſtice to the firſt volume of this hiſtory, which ended with the third year of Charles I *. This commences in the year 1628, after paſſing the Petition of Right, 'which, ſays the author, confirmed to the ſubject every privilege which their anceſtors had for any length of time enjoyed ſince the Norman conqueſt had given the fatal blow to that enlarged ſyſtem of liberty introduced by the Saxons.' What will a prerogative-lawyer ſay to this obſervation? Does it not illuſtrate the picture we have drawn of the author's ſentiments, that the ſyſtem of liberty has been narrowed down ſince the Norman conqueſt? All we can ſay with any certainty is, that the conſtitutional principles of liberty, as they ſtand at preſent in England, were reſcued from the wrecks of the Saxon government, but not introduced by the Norman conqueſt; and had it not been for the ſpirit of that government, the Engliſh at this time muſt have been, perhaps, worſe than the Ruſſians actually are.

The reflections of this author upon the manner in which Charles paſſed the Bill of Rights, are maſterly and uncommon. 'Had Charles, ſays ſhe, given his extorted aſſent to the Bill of Rights with a ſeeming alacrity, the Commons would have been inclined to have thrown the mantle of oblivion over paſt offences; but his evaſions and delays had not only excited a dangerous jealouſy, but had taken away all pretence of merit from the forced compliance. This head-ſtrong prince, notwithſtanding he had received the greateſt ſubſidy that was ever granted to any king of England; notwithſtanding the manifeſt indications which the parliament had ſhewed that they intended to give him a legal right to the revenue ariſing from tonnage and poundage; concluded the ſeſſions with indecent warmth, becauſe the Commons had declared that he had no right to ſuch impoſitions without conſent of parliament. Had he ſquared his conduct by the rules of common policy, on the remonſtrance preſented to him on this ſubject, he would have offered to have prolonged the ſeſſions till a bill of tonnage and poundage could have been perfected. This would have diſtreſſed the popular members, who ſuſpecting that he would ſoon violate the laws he had lately confirmed, when releaſed from the ſhackles of a parliament, wanted to leave him in a ſituation that would render another meeting of this aſſembly neceſſary; and had carefully avoided touching on this captious ſubject till the Petition of Right was clearly paſſed. This ſagacious conduct in

* See vol. xvi. p. 321.

the

the Commons, no doubt, aroſe from the impolitic arguments which had been continually urged by the courtiers to bring them to comply with the demands of the crown. They endeavoured to intimidate, by repreſenting that if miniſterial meaſures were oppoſed, the king would aſſume every part of the legiſlature, and govern without parliaments. Theſe ſuggeſtions might give warning, but could not ſtrike terror. Such a government muſt ever be regarded as a tyranny, and conſequently its duration be very precarious; whereas if, with a preſervation of the forms of the conſtitution, the Commons had tamely yielded to the king the power he had aſſumed, liberty would have been irrecoverably loſt, and abſolute monarchy eſtabliſhed by law.

'The numberleſs inſtances in which Charles had violated the laws of the land, rouſed the attention of the nation to develop the real genius of the conſtitution; and the accuracy with which the Commons at this period examined the legal rights of the monarchy, may be attributed to an impolitic exertion of power, that crowded into one point of view all the oppreſſive uſurpations of the crown.'

Our author then gives a detail of the ſhameful attempt to relieve Rochelle and the death of Buckingham, whoſe character ſhe draws, but without exaggerating any particular. The reduction of Rochelle next follows, with the return of the Engliſh fleet under the earl of Lindſey. Mrs. Macaulay here appears to be well founded in more than ſuſpecting that the ruin of the Rochellers, and the ſurrender of their city to the French cardinal, had been preconcerted at the court of Charles, who immediately after made a ſcandalous peace with France, and baſely, nay perfidiouſly, deſerted the Rochellers. The arbitrary impriſonment of the merchants, and other infamous practices of the court, fall next under her pen: then the apoſtacy of Sir Thomas Wentworth (afterwards the famous earl of Strafford) from the cauſe of liberty. Mrs. Macaulay gives us a very different idea, tho' ſupported by unexceptionable authorities, of that nobleman's character and abilities, from what we find in other hiſtorians, but by no means to the advantage of his memory. The proceedings of the next parliament then ſucceed; but we cannot enter into particulars, which the author has digeſted with great juſtneſs and preciſion. The appearance before the council and the commitment of the offending members who kept the Speaker in the chair till the proteſtation of the Commons was read, is here accurately recited, and forms a memorable epocha of that time. We muſt refer the reader to a very ſenſible diſquiſition upon the ſubordination every eſtabliſhed form of worſhip ought to have upon the

the civil government of a people, which the author introduces here.

The ſecond chapter of this volume contains the king's declaration upon the above-mentioned commitments; and the character our ingenious hiſtorian gives of the members who compoſed the late parliament is as follows: 'They were compoſed of the greateſt men England ever produced; well founded in their principles; poſſeſſed of almoſt all the polite learning that was in the nation; intrepid in their conduct, from a conviction of the goodneſs of their cauſe; united in their counſels from the ſincerity of their intentions; and not to be diverted by any difficulties from purſuing the laudable end they aimed at.'

Mrs. Macaulay very juſtly terms the reaſons contained in the king's declaration for his flagitious conduct frivolous and weak; and then we are preſented with an account of the proceedings againſt the impriſoned members. Sir John Elliot, one of the members, who died at this time in his confinement, is a favourite character with Mrs. Macaulay. She ſays that he poſſeſſed a bold, ſpirited, and nervous elocution, a lively imagination, with a ready wit, and all kinds of public virtue; whereas he is repreſented by prerogative hiſtorians as ſomething, if poſſible, worſe than a fiend. She gives us ſome curious extracts from a philoſophical and moral treatiſe, compoſed by Sir John when he was a priſoner in the Tower, entitled, "The Monarchy of Man," and now extant in manuſcript in the Britiſh Muſeum, with the following very ſhrewd motto, *Deus nobis hæc otia fecit.* A new peace with France ſucceeds, and another with Spain, both of them diſgraceful; and, according to our author, the reputation of England at this time was ſunk to ſo low an ebb, that ſhe was inſulted by all nations, and a grand viſier would have hanged her conſul at Aleppo, as he did his interpreter, if he had not redeemed his life with thirty thouſand ducatoons. The rigour with which tonnage and poundage was levied, and the tyrannical adminiſtration of government in Ireland, afford farther matter for our hiſtorian's indignant pen. The meaſures taken to advance the hierarchy, and the paper ſent down by the archbiſhops Laud and Harſnet for the perſecution of the diſſenters, were correſponding to the other ſteps of this ſhameful reign; and our author has given us a moſt particular and affecting account of the barbarous cruelties inflicted by the Star-chamber upon Dr. Leighton, the author of a book called "Zion's Plea againſt Prelacy."

The religious fopperies practiſed at the ſame time by Laud rendered him at once contemptible and execrable; and when we read Mrs. Macaulay's account of his conduct, we are ſtruck with aſtoniſhment that any Engliſhman could be found degenerate enough

enough to blame the juſtice that overtoook ſuch a monſter of mankind. Acts of power, impoſitions, monopolies, and proſecutions, all of them the moſt cruel and deteſtable in their kinds, ſucceed; and we cannot ſufficiently admire this hiſtorian's circumſpection, who reaſonably fearing leſt her narrative of ſuch enormities ſhould appear incredible, takes care to bring her authorities, that more than vouch all ſhe advances. Here we ſhall beg leave to ſtop the courſe of our review to introduce a few reflections upon Mrs. Macaulay's method of writing hiſtory, in conſequence of ſome hints we have thrown out upon the ſame ſubject *.

Hiſtory, like religion, is founded on a rock on which the gates of party, that hell of liberty, never can prevail; and that rock is truth. But that divine quality aſſumes various hues, according as the eye that views it is affected by prepoſſeſſion, prejudice, bigotry, or any other mental diſeaſe; and hiſtorical truth muſt be tried by written evidences, records, and unqueſtionable facts. The firſt, when not originally intended for publication, are the beſt vouchers for characters as well as hiſtory; and Mrs. Macaulay has made excellent uſe of them in this volume: the ſecond are drawn up by authority, and lodged either in public or private archives: and the third ought to be vouched either by thoſe who had opportunities of being perſonally acquainted with them, or could have no intereſt in forging or miſrepreſenting them. On the other hand, no authority, let it be ever ſo high, is to be taken on truſt, eſpecially if the author is under any temptation to miſrepreſent facts; and our author appears to have attended with great accuracy to theſe criteria of hiſtorical truth.

Lord Strafford's Letters, which we do not remember to have ever before ſeen applied to the purpoſes of general hiſtory, are unqueſtionable authorities for many of the moſt ſhocking arbitrary proceedings of this period, which reflects ſuch reproach upon the conduct of the king, court, and Star-chamber. The records were carefully printed and publiſhed by the powers then in being, and the facts brought by Mrs. Macaulay are ſuch as are either unqueſtionable, or admitted by writers whoſe intereſt it was that they ſhould not be be believed. Our author next gives us a detail of the affairs of Germany under Guſtavus Adolphus, and at the end of the chapter recurs to her former narrative of the Star-chamber and other ſevere proſecutions.

The third chapter opens with a relation of the king's journey to Scotland, with a profeſſed ſcheme ſet on foot there, for arbitrary power; and upon his majeſty's return to England, he

* See vol. xvi. p. 323.

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appointed the furious Laud to be archbiſhop of Canterbury, in the room of Abbot, whom our author repreſents to have been of a very different character. She gives a very clear and well ſupported account of Laud's arbitrary, or rather frantic behaviour in that high ſtation, to the inexpreſſible prejudice of Charles, not only in England, but in Scotland. The Puritans had, it ſeems, a veneration for Sunday; and for that reaſon Laud revived the Book of Sports, which had paſſed in the late reign, and which, in fact, rendered it a day of riot and debauchery. We are apt to think (though our author takes no notice of it) that if the Puritans had diſregarded Sunday, Laud would have made the obſervance of it penal, if not capital.

Tho' proteſtant-Dutch, Walloons, and French had retired to England to enjoy the liberty of conſcience by ſerving God in their own way, yet the madneſs of Laud deprived them of that ineſtimable privilege. 'Having, ſays our author, previouſly obtained the conſent of the king and council, he ſummoned their miniſters to appear before his vicar-general, who delivered them two injunctions. Firſt, that all the natives of the Dutch and Walloon congregation in his grace's dioceſe, ſhould repair to thoſe ſeveral pariſh-churches where they inhabited, to hear divine ſervice and ſermons, and perform all duties and payments required in that behalf. Secondly, that the miniſters, and all other of the Dutch and Walloon congregations which were not natives, and born ſubjects to the king's majeſty, or any other ſtrangers that ſhould come over to them, while they remained ſtrangers might have and uſe their own diſcipline, as formerly they have done; yet it was thought fit that the Engliſh liturgy ſhould be tranſlated into French and Dutch, for the better ſettling their children to the Engliſh government. Such injunctions were as a thunderſtroke to theſe ſtrangers, who had hitherto found in England a happy aſylum from all degrees of perſecution. They preſented a petition and remonſtrance to the archbiſhop, ſetting forth, that the injunctions now impoſed were oppoſite to all the privileges which had been continued to them during the reigns of king Edward VI. queen Elizabeth, and king James, and confirmed to them by his now majeſty's regal word. Laud returned anſwer, that his majeſty was reſolved his inſtructions ſhould hold; and farther added, in the true ſtyle and ſpirit of a perſecuting zealot, "For my part, I doubt not but yourſelves, or your poſterity at leaſt, ſhall have cauſe to thank both the ſtate and the church for their care taken of you: but if you refuſe (as you have no cauſe to do) and I hope you will not, I ſhall then proceed againſt the natives according to the law and canons eccleſiaſtical.' According to our author, thoſe threats were ſo rigidly executed, that thouſands of manufacturing

nufacturing families were driven from England to Holland or New England. Our author then exhibits a picture of infernal eccleſiaſtical and civil tyranny, in the proſecution of Prynne the lawyer, which, as well as his puniſhment, are ſufficiently known to the public; but the ſeveral ſpeeches of the Star-chamber judges, recorded in this work, ſtrike us with ideas of contempt, horror, and deteſtation.

It comes more properly within our province than that of Mrs. Macaulay to wiſh that, even ſince the Revolution, ſeverities of the ſame kind had not been exerciſed upon criminals of the preſs leſs blameable by far (making allowance for the difference of the times) than Prynne was. It is true, they ſuffered by judgment of the courts of law; but we are apprehenſive that the danger to the liberty of ſpeaking, writing, or printing, was thereby encreaſed tenfold. If any Star-chamber powers have crept into the courts of judicature, it is time they ſhould be exterminated. If by length of time or uſage they are incorporated with the forms, and thereby become part of the juriſdiction of the court, the caſe of the preſs is lamentable, ſince ſhe ſuffers the worſt of all deaths, that of periſhing by the very hand that ſhe had reſcued, raiſed, and eſtabliſhed. Engliſhmen can get rid of tyranny uncountenanced by law; but they cannot ſo eaſily get rid of law that, by imperceptible degrees, has incorporated itſelf with tyranny. An hundred arbitrary blows at the liberty of the preſs aimed by lawleſs tyranny, is not equal to one directed by an overbearing judge, and adopted by a paſſive jury: but let us ſee, in our author's own words, how far law can accommodate itſelf to government. We ſhall omit the authorities brought to eſtabliſh the following facts; becauſe, if we are not miſinformed, they may be authenticated from the accounts and regiſters of the four grave ſocieties of the inns of court.

'The illegal, barbarous puniſhment that had been inflicted on Prynne, inſtead of rouſing the half-ſubdued ſpirit of the Engliſh, gave riſe to a pompous performance of the ſame ſort which the unfortunate barriſter had with ſo much hardineſs condemned. Noy the attorney-general, Sir Edward Finch the ſpeaker of the houſe of Commons, and other dependents of the court, had ſo much influence on their brethren, as to inſtigate them to offer a maſk to the king and queen, to wipe off the ſtain of being thought diſaffected to their favourite amuſement. To the ridicule of every perſon of common ſenſe in the kingdom, the four grave ſocieties of the inns of court threw aſide their law-ſtudies, and attached themſelves with earneſtneſs to the important buſineſs of a maſk, the regulating of which was entruſted to committees and ſub-committees appointed

pointed for that purpose. Neither pains nor cost was neglected: it is said that this compliment cost the lawyers upwards of 21,000 l. The king and queen were so delighted with the show, that, according to their desire, it was again repeated in the city, at the expence of the lord-mayor, who entertained them with a magnificent dinner; and the city had the complaisance to present the queen with a jewel worth four thousand pounds. They had offered a present of two thousand pounds; but that was rejected by the queen's chamberlain, as a gift not costly enough.'

[*To be concluded in our next.*]

III. *The History of the Life of* Reginald Pole. *By* Thomas Phillips. *Part II.* 4to. *Pr.* 10*s.* 6*d. sewed.* Payne.

IN military campaigns, offices of civility and politeness often pass between the leaders on both sides, that they may afterwards cut one another's throats with the better grace. Literary campaigns ought to be managed in the same manner; before we begin hostilities, therefore, we return Mr. Phillips our compliments for the very obliging letter that accompanied the volume we are about to review, and of which he was so kind as to desire our acceptance.

In reviewing the first volume of this work *, we observed, that it brought the history of Pole's life down to the death of Edward VI. and in this, he is to break forth in all the blaze of pontifical glory, being second only to his holiness himself. Our author, in the very first paragraph of this volume, is careful to inform his readers, that Edward VI. died on the same day of the same month on which his father had put Sir Thomas More to death. Mr. Phillips would, perhaps, have been puzzled to find one day of the year on which that prince did not commit murder; but Sir Thomas was a martyr for popery. When that joyful event happened, cardinal Pole had retired to Maguza, from whence he was drawn by the felicitations of the pope, who had ordered his secretaries to make out a patent and credentials for his eminence to be legate to the queen of England, the emperor, and the king of France; and by his credentials he was employed on the part of the pope to endeavour to obtain an interview with the emperor and the French king to bring them to a reconciliation. Our author then entertains us with a letter which Pole wrote to queen Mary, congratulating her upon her accession, and informing her of his legation; to which letter the queen returned an answer, in the character of his affectionate kinswoman, and a dutiful daughter of the church:

* See vol. xvii. p. 413.

She privately informed him at the same time that his journey to England ought to be deferred. The truth is, the queen did not find her subjects at all in a humour to return to popery; and the city of London was then so averse to any thing of this kind, that when the popish bishops officiated, they were obliged to have two hundred of the queen's guards to protect them. Mr. Phillips takes no notice of this, nor of a minute in her majesty's council-book, by which she solemnly promises in the Tower, "That though her own conscience was stayed in matters of religion, yet she meant graciously not to compel and restrain other men's consciences." Our author might likewise have taken notice that the queen, bigotted as she was to the church of Rome, was in no small hurry for a husband, and she was afraid that the cardinal's too early arrival in England might spoil the match.

We have very little to object to the account which Mr. Phillips gives of queen Mary before her accession to the throne; but we know not upon what authority he makes judge Hale, who had refused to sign Edward's will, a chief justice: he ought, however, to have informed us that this Hale was a firm protestant, and that because he stood up for Edward's laws, even before they were repealed by parliament, he was committed to the Marshalsea, where he was so cruelly used, that he put himself to death. When Pole set out from Italy, he directed his course for Flanders, where the emperor Charles V. resided; but he was so far from being admitted to a personal audience of that politic prince, that he received a message on the road, ordering him to retire to Liege, and not to stir from thence till his imperial majesty's pleasure was farther known. Mr. Phillips has likewise given us a detail of the steps antecedent to the royal nuptials: but he has forgot to tell his readers that the protestants of Norfolk and Suffolk were the chief instruments of advancing Mary to the throne: and indeed, all those circumstances are carefully concealed, though acknowledged by former popish writers. The emperor detained Pole till the queen's marriage with his son was over; and his eminence employed his leisure hours in drawing up reasons for an accommodation between the emperor and the French king, the substance of which Mr. Phillips gives us.

From Brussels Pole went to the court of France, where he seems to have been as coldly received as he had been by the emperor, who, upon his return, upbraided him with being partial in favour of his rival. Notwithstanding all the cardinal has said in the papers, which Mr. Phillips transcribes, concerning the Spanish match, we can by no means think that he was a friend to it; and it is very plain from the same authorities, that Pole's heart was not quite

inſenſible of temporal ambition; however, he endeavoured to diſguiſe it under zeal for the queen and religion. Mr. Phillips has given us the ſubſtance of Pole's legantine powers, which appear ſo ample, that they are in many inſtances inconſiſtent with the authority of civil government; for they extend to a power of pardoning ſacrilege and perjury. A proteſtant reader may, perhaps, not think himſelf greatly edified by the peruſal of thoſe matters, farther than that they afford him an inſtance of pontifical inſolence. Our author has treated the character of Philip II. king of Spain with a freedom ſeldom to be found even among proteſtant hiſtorians: he will ſcarcely allow him to have had common ſenſe, which few proteſtants have denied him. At laſt, all objections being removed, we now ſee the cardinal ſet out for England with a moſt magnificent train of nobles and others; and here ends the firſt ſection of this volume.

The ſecond ſection opens with the very ſplendid reception which the cardinal met with at the Engliſh court, and the manner of his reconciling the nation to the church of Rome; in all which there is little or nothing either new or extraordinary; for no proteſtant ever had the leaſt doubt of Philip and Mary's bigotry; and the immenſe ſums laviſhed by Charles V. and his ſon in corrupting the parliament, had converted the indifference which many had with regard to either religion into an acquieſcence with popery. Every candid proteſtant muſt be of opinion that the unbounded rapaciouſneſs of thoſe who, during the two preceding reigns, had ſhared in the ſpoils of the church, and therefore had patronized the Reformers, could give no favourable idea of the Reformation to thoſe who had not leiſure to inveſtigate the truths of religion by the lights of reaſon, or the reading of Scripture; and we are very ready to allow that the, at leaſt, appearing ſanctity and virtue, joined to the ſplendor, the gravity, the ſufferings and high quality of cardinal Pole, were well ſuited to the performance of the execrable farce. Mr. Phillips has been at great pains to deſcribe the magnificence and pomp of the ceremony; but he omits telling us that, during the whole, her majeſty ſat upon a throne "with her belly laid out," as if the eloquence of a pregnant belly ought to have influenced the aſſembly to become the ſlaves of ſuperſtition and ſpiritual tyranny.

The plauſible behaviour of the cardinal on this occaſion, his adoration of the papal power, his fulſome congratulations upon the nation's returning to their fetters, can raiſe in an Engliſh breaſt no ſenſations but thoſe of deteſtation and contempt; and the author muſt have a moſt deſpicable idea of his countrymen's

underſtanding, if he thinks that, at this time, they can excite any other.

Mr. Phillips, in order to ſtrengthen the facts he had advanced concerning the Reformation, gives us quotations from two authors, whom he calls witneſſes above all exception; and he brings them to prove that the people of thoſe days thought the old, infinitely preferable to the new, religion. The firſt witneſs is biſhop Burnet, who very frankly tells us that "many of the Reformers were men of licentious and diſſolute lives," which we are very ready to admit as truth. But how does that ſerve the cauſe of popery? Can any thing be more unjuſt or ridiculous than to argue from perſons againſt principles? Diſſolute lives may be the conſequence of bad principles, as was the caſe of the Romiſh clergy when the Reformation began in Germany; and they may be attached to, but they are not the conſequences of good principles. This reaſoning from perſons is extremely prevalent with Mr. Phillips, and of late has become very faſhionable in the Romiſh church.

The other unexceptionable witneſs brought by our author is Dr. Jeremy Taylor, who it muſt be owned has given us a ſwinging ſpecimen of fanaticiſm in the paſſage here quoted: but we can by no means admit that prelate to be an unexceptionable witneſs in the preſent caſe. He was, it is true, a divine of the church of England; but he might be a papiſt notwithſtanding, with regard to the fanatical claims of the church of Rome: and, from the quotations before us, we make very little doubt that the reader, upon peruſing it, will pronounce him to be a Roman-catholic as much as either Pere Cauſſin or Mr. Phillips himſelf. But Taylor is not the only church of England divine of former days who with all the ſpirit of popery embraced the comforts of a good benefice.

Our author ſeems to dwell with particular delight upon this bright period of our return to eccleſiaſtical ſlavery; and we hope in his next work he will entertain us with a deſcription of D'Adda's triumphant entry into the council-chambers at St. James's and Whitehall. But to be ſerious, we cannot ſee the neceſſity Mr. Phillips was under of giving us a detail (with a very few ſlight comments) of this ſhameful act of reconciliation to the church of Rome, which he calls "a celebrated ſtatute truly becoming the religion and dignity of the Britiſh legiſlature;" and he commemorates it as a curious antique, with an

Oſtendunt tantum terris hunc Fata.

'Theſe tranſactions, ſays Mr. Phillips, are ſo honourable to the church of Rome, that no one will wonder the adverſaries of

of that communion, becauſe they could not deny the facts' ſhould either miſrepreſent them, or, like the poet, call off the reader's attention from the principal action to incidents which fancy forms round it. It has been objected, from Fra-Paulo, that when the Engliſh ambaſſadors came to Rome, ſome ſhort after the act I have cited, was paſſed, Paul IV. ſucceſſor to Marcellus, who only filled the pontifical throne a few days after Julius III. ſignified to them his diſpleaſure that the church lands were not given back, and inſiſted on the neceſſity of a reſtitution, as ſuch diſpenſations were beyond the extent of his power.—But, to ſay nothing of this author's want of good faith on ſo many other occaſions, the account he here gives is ſufficiently refuted by the Journal of the Houſe of Commons, which informs us, "that after other proceedings, a bull of the pope was read, which confirmed what the lord Cardinal had done concerning the aſſurance of abbey lands:" and this final decree, by which theſe poſſeſſions are excepted from all future revocation ſeems to have been granted by Paul IV. at the requiſition of cardinal Pole; for he lets Philip know, he had wrote to have it ſent immediately; and expected the return of the meſſenger, who was to bring it.—Dugdale is no leſs clear on this point, and produces a ſpecial decree of the ſame pope, which confirms the lands held by Sir William Petre: nor is there the leaſt trace of what Fra-Paulo aſſerts, either in the journal of the conſiſtories, which the pope held on this occaſion; or in his letter to the king and queen, of which I ſhall ſpeak hereafter, and where every thing material to the buſineſs is ſet forth at length.

'But though the pontiff never annulled any of theſe grants, yet his auſtere temper, and the animoſity he had formerly conceived againſt the Engliſh cardinal, might have cauſed him to tell the ambaſſadors, he had behaved with too great facility, and given up too much, and without a ſuitable conſideration.

'A further cavil has been frequently urged, alike deſtitute of truth and candour; that there was no real deſign of making over the church lands to the lay owners, but that the whole affair was a fraud which ſtill left room for reſumption. But the malignity of ſuch abuſe can only reflect diſhonour on the authors of it; and has been ſufficiently refuted through the whole ſeries of this narrative.'

It happens, a little unfortunately for Mr. Phillips, that not a ſingle word of the boaſted *good faith* of the court of Rome, in aſſuring the church lands to their lay owners, is true. That they were confirmed in their poſſeſſion was owing neither to Mary, Pole, or the pope, but to Charles V. who was afraid that even the appearance of an act of reſumption might break off his ſon's marriage with Mary, or (as it undoubtedly

doubtedly would have done) have occaſioned a rebellion; he therefore made this a peremptory preliminary, both with Mary and the pope, before the marriage-articles were ſigned. That was the great reaſon why Pole was ſtopped in the Low-Countries; nor could Charles be eaſy till his legantine powers were rendered more full and expreſs on that head. We ſhall not quarrel with our author in regard to the ſecurity which the laws of England gave to thoſe poſſeſſors; we admit it to have been full and ample; but we cannot admit that the courtof Rome thought itſelf bound by thoſe laws. Mr. Phillips himſelf hints at a very good reaſon for being of this opinion; for if the act of parliament had been ſufficient, why ſhould ſecretary Petre, the ſhrewdeſt and moſt ſenſible ſtateſman in England at that time, ſolicit the pope for, and obtain, a particular bull to ſecure to him ſuch of the church lands as were in his poſſeſſion. But that no doubt with regard to the bad faith of the court of Rome in this affair may remain, we are to obſerve, that pope Paul IV. himſelf does not leave the ſmalleſt room for a quibble to hang a doubt upon, that he paid no regard to what had been done in England; for on the 12th of July, 1555, which was nine months after the above act of parliament paſſed, he iſſued a bull, denouncing the moſt ſevere anathemas upon all who ſhould keep from the church or religious orders any part of their property, "by whomſoever they may have been alienated, even though by popes themſelves, in what form of words ſoever they may have been made, though confirmed by oath, and eſtabliſhed by a long preſcription: all theſe are, by the apoſtolic authority, reſcinded, annulled, and made void; and the poſſeſſors of ſuch lands are to be compelled by all cenſures, and pecuniary pains, to make ſatisfaction for all the mean profits received, or to be received, and all judges are required to give judgment accordingly."

Can a man be found ſtupid enough not to perceive, that this bull is an abſolute defeazance of the quieting act of parliament, upon which our author makes ſo many flouriſhes. All Europe, at that time, looked upon it as ſuch. The Spaniards declared it, and it had ſuch an effect upon the queen, that ſhe ordered the lord-treaſurer and her other miniſters to conſult with Gardiner how her conſcience ſhould be eaſed in getting rid of the church-lands that were in *her* poſſeſſion. After all, what aſſurance for property could there be under a woman, whoſe conſcience was ſo ductile as that of Mary's, with regard to every thing that concerned her religion? or what ſtreſs was there to be laid upon a princeſs who had ſo groſsly contravened the declarations ſhe made upon her acceſſion? There is nothing very intereſting in the remaining part of this ſection, but that

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pope Paul IV. (who ever after hated Pole) fairly jockeyed him in their rivalſhip for the popedom, and that his eminence called a national ſynod in which he ſaddled England with a ſet of conſtitutions, that, in ſome particulars, are by no means deſpicable, relating to doctrine and morals, and which are highly commended by our author, who, as an inſtance of Pole's diſintereſtedneſs, tells us, that he made no other proviſion for a baſtard brother he had, than making him biſhop of Peterborough——Wonderful ſelf-denial!

In the tenth ſection we find the legate endeavouring to reclaim Cranmer, who was then under ſentence of death, from his errors; and Mr. Phillips ſeems to think that he was in earneſt to have ſaved that prelate from the ſtake. What an inſult is this upon the underſtanding of mankind! and what a mortal ſtab does our author give to the character of his hero, in his quotations from his letter to Cranmer, wherein he tells him, that he would rather ſave him from death than poſſeſs the higheſt honours of this world! Why, then, did he not ſave him! Can it be thought that Pole was not armed with ſufficient power, influence, and authority, to have obtained his pardon? Mr. Phillips, in the preceding pages, has unanſwerably proved that he was. Can it be ſaid that Cranmer was obſtinate? No. He made ſix ſeveral recantations, and his two laſt were as ample as the moſt bigotted Roman Catholic could have required, and yet he was brought to the ſtake. Mr. Phillips endeavours to excuſe the cruelty ſhewn to Cranmer, by what that prelate had inflicted upon others.

——— *Pudet hæc opprobria nobis*
Et dici potuiſſe, et non potuiſſe refelli.

But Cranmer's murders could not excuſe thoſe of Mary, or, rather, of Pole; and admitting both to have been bloody, Cranmer was leſs culpable, becauſe for one murdered by him they murdered an hundred. We are by no means prepoſſeſſed in favour of Cranmer's perſonal character; but perſonal characters, as we have often obſerved, ought to be out of the queſtion in the great doctrines of truth and reformation. If a fiend ſhould pronounce that three and two make five, that fiend, in ſuch inſtance, ſpeaks the truth; but even Prynne the Puritan, who bore witneſs againſt popery and the hierarchy with the loſs of his ears, bears, with Mr. Phillips, an unexceptionable teſtimony when he rails at Cranmer.

We wiſh with all our hearts, for the ſake of the Roman Catholics in general, many of whom we know to be moderate in their principles, and dutiful in their behaviour towards the preſent Proteſtant eſtabliſhment, that our author had not at-

tempted to palliate, if not to vindicate, the inhuman butcheries committed upon the Proteſtants, by that more than female fury then ſitting on the throne of England, and her miniſters. Speaking of thoſe inhumanities, our author every-where endeavours to inſinuate, and ſometimes to affirm, that they were inflicted rather for treaſon than for hereſy. His reaſoning upon this head is at once ſo falſe and flimſy, that we are ſorry we are obliged to quote it.

'I have already ſhewn, that what gave occaſion to enact penal laws againſt heretics in former reigns, and to renew them in this, was the open rebellion againſt the government, to which this licentiouſneſs of opinions gave birth, as well as to the manifeſt ſubverſion of the catholic doctrine.——This cauſed the legiſlature to conſider hereſy not only as a grievous ſin againſt Almighty God, but as a heinous crime againſt the ſtate: and as the cognizance of it belonged to the church, biſhops were required to examine thoſe who were accuſed of it; and, if they were found guilty, to deliver them over to the ſecular power.—But it muſt be obſerved, that theſe ſtatutes are laws of the Engliſh realm, not canons of the catholic church, and no more make part either of her faith or diſcipline, than the hardſhips debtors undergo in our common gaols, or the ſame puniſhment being aſſigned to murder and to the larceny of five ſhillings, can be imputed to the church of England. Nor can it be replied that theſe ſeverities have ſtill place in ſeveral countries where the catholic religion prevails; as it is no argument againſt the general humanity and equity of Engliſh proteſtants, that the uſages I have mentioned are the ſtatute law, where the Reformed is the eſtabliſhed religion.——The catholic church is ſo far from adjudging heretics to corporal puniſhment, much leſs to death, that all her criminal proceedings againſt ſuch as are accuſed of hereſy ceaſe when the cauſe is cleared up, and her puniſhments extend no farther than the ſpiritual ſtate of the offender. I ſhall exemplify this in as ſolemn an inſtance of the church's juriſdiction as the caſe admits; and exerted by a pope as jealous of his prerogative as ever filled the pontifical throne: This was Paul IV. who, in his decree of Cranmer's condemnation, which is directed to Philip and Mary, "only requires them to deal with him, after he is delivered up to the ſecular court, as the law directs," without the leaſt inſinuation of any bodily puniſhment.—The ſame ſentence, in ſimilar caſes, is ſo univerſally underſtood not to extend to mutilation, or taking away the life of the delinquent, that the biſhop, or whoever delivers him to the civil magiſtrate, always concludes the proceedings of the ſpiritual court in this manner; "We beſeech you with all earneſtneſs, that for the love of Almighty God, and on the motive

motive of compaſſion, and becauſe we aſk it of you, that you will not condemn this miſerable perſon to death, or the loſs of his limbs." The laws of England, at the time I am ſpeaking of, puniſhed hereſy with death, but the church is not accountable for laws which ſhe did not eſtabliſh, and leaves their execution to whom it belongs.—The ſecular judge every where proceeds on the ſame ſuppoſition, and in the writ for Cranmer's execution, the king and queen expreſsly take notice, "that the criminal being condemned for hereſy, and degraded; as the church neither had nor ought to proceed any fu her in the affair, he was delivered over to them, the king and
cording to the laws and conſtitutions of the realm, provided caſes, and condemned to be burnt, in deteſtation of his g
and for a warning to other Chriſtians."

The plain ſenſe of this apology is, that the papiſts were to find out the man who did not *believe as they did,* and having diſcovered that *he did not believe as they did.* they were to deliver him over to the ſecular arm, which was obliged by the laws of the country to burn him alive; thus the clergy were the judges, and the laity the executioners, of thoſe barbarous murders. But while the unhappy delinquents were priſoners before their trials, and conſequently in the power of the clergy, we learn how they were treated from an unexceptionable evidence, biſhop Coverdale, who lived at the time. "Some, ſays he, of the profeſſors were thrown into dungeons, irkſome holes, dark, loathſome, and ſtinking corners: other ſome lying in fetters and chains, and loaded with ſo many irons, that they could ſcarcely ſtir; ſome tied in the ſtocks with their heels upwards; ſome having their legs in the ſtocks with their necks chained to the wall with gorgets of iron; ſome with both hands and legs in the ſtocks at once. Sometimes both hands in and both legs out; ſometimes the right hand with the left leg, or the left hand with the right leg, faſtened in the ſtocks with mannacles and fetters, having neither ſtool nor ſtone to ſit on, to eaſe their woful bodies: ſome ſtanding in Skevington's gives, which were moſt painful engines of iron, with their bodies doubled: ſome whipped and ſcourged, beaten with rods, and buffetted with fiſts; ſome having their hands burnt with a candle to try their patience, or force them to relent: ſome hunger-pinched, and ſome miſerably famiſhed and ſtarved. All theſe torments, and many more, even ſuch as cruel Phalaris could not deviſe worſe, were practiſed by papiſts, the ſtout ſturdy ſoldiers of Satan, thus delighting in variety of tyranny, torments upon the ſaints of God, as is full well, and too well, known, and as many can teſtify, who are yet alive, and have felt ſome ſmart thereof."

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This repreſentation is unanſwerably confirmed by Mary's own council-book. Perſons in every pariſh were ſecretly inſtructed to give information of the behaviour and principles of the inhabitants; and on the 9th of June 1555, a time when Pole was all-powerful at the Engliſh council-board, and had the direction not only of Mary's miniſtry but her conſcience, an order is entered in that book which authorizes the agents of the government "to put all whom they ſuſpected to the torture." The zeal of Mary and Pole was ſuch, that they did not even pretend any other cauſe but religion for their murders. On the 19th of January next year, in a letter of thanks from the council to the lord Willoughby, and others in Lincolnſhire, for their aſſiduities in burning heretics, they are ordered thenceforth "to proceed againſt the heretics, in the courſe of law, by putting them to death without making any report to the council;" and about the ſame time orders were ſent to the proper officers "not to offer the queen's pardon any more to condemned heretics." The very day after theſe orders are dated, letters were written to the ſheriffs of Warwickſhire, Bedfordſhire, and Cambridgeſhire, ordering them to detain all priſoners, even though they ſhould be acquitted by the courſe of law, until they ſhould receive farther directions from the earl of Suſſex; and Sir Henry Bedingfield, lieutenant of the Tower, was about the ſame time ordered to put ſome of his priſoners to the rack. The inquiſition at this juncture was abſolutely eſtabliſhed in England, and the Eſſex commiſſioners were impowered not only to extirpate all heretics in that county, but to impoſe an oath on all whom they ſhould bring before themſelves for the better diſcovering them. After ſuch plenitude of unanſwerable proofs of the bloody diſpoſition of this government in matters of religion purely, it would miſpend the reader's time to produce any more. Mr. Phillips does not, in the whole courſe of his work, pretend to vindicate the cardinal but from his own letters, or the repreſentations of his friends and dependants; and the complexion of the times is ſufficiently ſeen by the government's chuſing to put Cranmer to death for hereſy rather than for treaſon.

To conclude: The world has ſeen many groundleſs impudent apologies for a church or a ſtate in full poſſeſſion of power, without the authors deigning to authenticate the facts; but this hiſtory of cardinal Pole is the moſt impudent as well as ill-judged inſult that was ever offered to the underſtanding of a people among whom papiſts are now under legal diſabilities. Had Mr. Phillips brought any authentic evidence to ſupport the apology he makes for his hero's character, or the conduct of that infernal reign, the public would have heard him with attention and indulgence; but his work, as it now ſtands, is diveſted of

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all authenticity. The arguments he alledges have no foundation, and his performance, instead of serving, must awaken the public into a detestation of its principles.

IV. *The Truth of the Gospel History shewed, in Three Books*; *by* James Macknight, *D. D.* 4*to.* *Pr.* 15*s.* Millar. [Concluded.]

IN the third book the author proceeds to consider the *direct proofs* of the Gospel History, viz. The evidences which arise from the early publication of the Gospels; the character of the Evangelists; the authenticity of the present copies; the conversion of the world; the Christian institutions; and the accomplishment of prophecies. These he calls *direct proofs*, 'because they establish the truth of all the matters contained in the Gospels, without exception: whereas the *collateral evidences*, explained in the preceding book, establish those particular facts only, of which they are the attestations.'

In pursuance of our original design, we shall give the reader an epitome of this book in the words of Dr. Macknight.

'1. Of the *early publication of the Gospels* we have undoubted evidence; namely, the testimony of five different authors *, of the same age with the Evangelists, who, without any intention to prove this point, have, by accident, cited a variety of passages from the Gospels. The writers of the age following being more numerous, and their compositions larger, afford us larger and more numerous citations from these books.——In the Gospels themselves, we meet with strong presumptions of their early publication. For instance, they claim the Apostles of Jesus, or the companions of his Apostles, as their authors. They affirm that Jesus commanded his Apostles to preach his history through all the world. They tell us, he bestowed upon them miraculous powers for that end. They assert, that the Apostles went forth according to their Master's command, and, by preaching his history, actually converted great numbers. When the Gospels appeared, the people to whom they were offered, could not but know whether these things were so: That is to say, whether the books themselves came abroad within the term of one life, from the time in which the transactions whereof they speak are said to have happened; as they ought to have done, if they were written by Christ's attendants: whether before they appeared, a number of people, calling themselves the

* Barnabas, Clement, Hermas, Ignatius, and Polycarp.

apostles

apostles of Jesus, had preached the same things up and down the world by word of mouth: and whether, by their sermons and miracles, the apostles had gained many proselytes every where. Of all these things, the weakest of mankind could easily judge. Wherefore, seeing the Gospels were received as true histories upon their first publication, it is manifest they came abroad as early as we suppose, and were believed to have been written by the attendants of Jesus.—In the Gospels, likewise, a variety of matters are connected with religion are accidentally mentioned. But it is in a manner which shews, that their authors were perfectly acquainted with the state of the country, where the scene of the history is laid. Of this we can judge, by comparing the Christian records with the other writings of that age. Wherefore, the exact conformity which subsists between the Evangelists and their contemporaries, in all points relative to the civil and political state of Judea, and the neighbouring nations, is another argument of no small weight, proving that the Evangelists lived at the time when the things happened which they have related.

'But if the Gospels were published in the age wherein they tell us Jesus and his apostles lived, there can be no doubt entertained of the facts which they exhibit. For as these were mostly of a public nature, it was in the power of thousands in Judea to have confuted them, if they had been false. The rulers especially, would have taken this pains, not only because they hated the disciples of Jesus, but because many of the things affirmed in the Gospels bear hard upon their character. No confutations, however, of the gospel-history, were published in Judea, or any where else. The most antient enemies of Christianity, who had the best opportunity to know this matter, do not pretend that any such ever existed. That none existed, is certain, from the reception which the Gospels met with, in the first age, and from the effects which they produced. The arguments offered in confutation of this history, were all taken from the circumstances of the facts themselves, as the same are related in the Gospels. Or, if any others were produced, they made no impression upon mankind at the time when the Gospels might easily have been exploded, if they had been either false or forged. Add to this, that the Christian cause gained credit every day, even in Judea itself, where these things are said to have been done, and where the Gospels were published. To call in question a history thus confirmed by the united voices of all mankind, is extravagant beyond imagination.

'2. This ought to be considered likewise, that two of the Gospels were written by persons who attended Jesus during the whole

whole courſe of his miniſtry, and who conſequently were preſent at the tranſactions they have recorded. Theſe tranſactions were all matters obvious to ſenſe, ſo that, in judging of them, no ſpectator, whoſe underſtanding was ſound, and whoſe ſenſes were perfect, could be deceived. The other Goſpels were compoſed by perſons, who, if they were not eye-witneſſes, received their accounts from thoſe who were. The perfect agreement ſubſiſting between their hiſtories and thoſe of the undoubted eye-witneſſes, will juſtify either ſuppoſition.——Farther, the writers of thoſe books were not the only witneſſes of the tranſactions they have recorded. Many others alſo accompanied Jeſus of Nazareth during his miniſtry. But in every tranſaction of his, at which they were preſent, all the witneſſes had preciſely the ſame ideas of the matter before them, and the ſame remembrance of it when it was paſt. Their belief of theſe tranſactions, therefore, but eſpecially their belief of the miracles of Jeſus, could not be the effect of enthuſiaſm.—Beſides, theſe men had none of the external marks of enthuſiaſm appearing in their bodies: no quakings, convulſions, or trances: and in the exerciſe of the miraculous powers wherewith they were endowed, the gift of tongues, for inſtance, they were intirely maſters of themſelves. As little had they any of the qualities of mind, which either lead to, or accompany, enthuſiaſm. They had no undue heat of temper, neither any diſpoſition to melancholy. They were not remarkable for credulity, or ſelf-conceit, or ignorance. On the contrary, both their writings and their actions, ſhew them to have been intirely free from theſe vices and weakneſſes. Wherefore the nature of the things which theſe men have related, the circumſtances of the caſe itſelf, and their acknowledged characters, prove beyond contradiction, that they could not be deceived in the matters which they have recorded.

'It is equally certain, that the apoſtles were in no combination to deceive the world. For their maſter could not poſſibly perſuade them, knowingly, to embark with him in a groſs fraud. This will appear, if the common principles of human nature are attended to. Men always require motives of intereſt to engage them in wicked deſigns. Nevertheleſs, certain it is, that nothing of this ſort was propoſed by Jeſus to his diſciples, nor could be propoſed. They themſelves expreſsly aſſure us, that, inſtead of making them believe temporal advantages would redound to them from the publication of his hiſtory, he forewarned them in the plaineſt terms, that they would thereby draw upon themſelves all manner of evils. And, to ſay the truth, the nature of the caſe admitted of nothing elſe. For from virtuous men, who ever do their utmoſt to de-

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teet falſhoods, what could the preachers of a groſs impoſture expect, but continued oppoſition. From the magiſtrates in all countries, who are guardians of the conſtitution, continued perſecution and puniſhment certainly were to be dreaded; becauſe ſuch would not ſit tamely with the ſword in their hands, and ſee the religion of the ſtate overturned. From the wits and geniuſes, they could meet with nothing but contempt; it being their province to ridicule impoſtors. And from the multitude, was there any thing to be hoped for, but rejection, inſults, and violences of all kinds. This ſort may be deceived in matters which conſpire with their prejudices, their paſſions, and their intereſts; but they never are ſo in any affair, which flatly contradicts all theſe propenſities united. In a word, the nature of this fraud was ſuch, that any one who conſidered it ever ſo little, muſt have ſeen that it would prove altogether and unavoidably pernicious. Wherefore, to ſuppoſe that the apoſtles were perſuaded by their maſter willingly to engage in it, is to ſuppoſe that a number of ſenſible people were prevailed with to engage in the blackeſt deſign, not only without any motive, but in direct oppoſition to every motive whereby wicked men are known to be influenced. A ſuppoſition of this ſort ſavours of phrenzy, rather than of reaſon.—On the other hand, the apoſtles and evangeliſts cannot be ſuſpected of having themſelves contrived the falſe ſtory of their maſter. Their character for piety, probity, and benevolence, rendered them abſolutely incapable of ſuch horrid wickedneſs. Or, though they had been capable of it, the number of perſons neceſſarily admitted into the concert, made agreement and ſecrecy impoſſible; while, at the ſame time, the leaſt diſcord happening among them, ruined their cauſe for ever.—But the abſurdity of fancying that the apoſtles contrived this fraud, will appear ſtill more glaring, if we conſider that they reaped to manner of advantage from it, nor propoſed to reap any. By a particular command, which, they ſay, their maſter gave them, they intirely cut off the only ſource of gain which they ſeem to have had. They tell us, he expreſsly ordered them to work their miracles of healing for nothing. *Freely ye have received, freely give.* Accordingly it is known, that, inſtead of making themſelves rich by the goſpel, the apoſtles and evangeliſts were extremely poor; being often in want of the very neceſſaries of life. They were equally denied to ſenſual pleaſures. The doctrine which they preached was an enemy to voluptuouſneſs. By preſcribing mortification to others, they laid themſelves under a neceſſity of going before their diſciples in thoſe thorny paths; and at the ſame time provoked all the profane narrowly to mark their conduct.—They were not animated by a deſire of fame. For they referred the whole

whole glory of the enterprise to another, whom they call their Master, and who, if they had contrived the fraud for the sake of fame, could have found no place in it.—As little did they aim at that authority, which is founded in esteem. For they continued to the end in perfect equality among themselves; no one of them claiming the smallest pre-eminence over the rest. —And with respect to civil jurisdiction over their fellows, it was the farthest of any thing from their thoughts. For they disclaimed even the most distant intention of lording it over God's heritage, and ordered their disciples to be subject to the civil powers. Wherefore seeing, in fact, the apostles reaped no manner of worldly advantage whatever, from the cause wherein they were engaged, why should they be suspected of fraud in this matter? The truth is, instead of making gain of the Gospel, these men exposed themselves thereby to all manner of personal sufferings: nay, they actually underwent the heaviest persecutions, rather than retract the least article of what they had preached concerning their Master. The testimony of Jesus they maintained with their dying breath, and sealed it with their blood. To suspect men's veracity in such circumstances, is to destroy every character by which truth can be distinguished from falsehood.

'3. But, to render our faith in the Gospel-history complete, we ought to know whether the testimony which the evangelists and apostles bear to it, in their own lifetime, by word of mouth and by writing, is truly represented in the books which now go under their names. For this we have all the evidence that can be desired in such a case. These books were cited as the writings of the apostles and evangelists, by persons who lived in the same age with themselves, by those in the age immediately following, and by the writers of all succeeding ages. The matter and style of these books are agreeable to the character of their supposed authors. And they were never objected against as spurious, even by those whose cause would have been promoted by such an objection.—And as the Gospels were originally written by the Evangelists, so they have come down to us pure and uncorrupted. For all the facts, passages, and expressions, cited from the Gospels then in being, by the antients, whether Christians or Heathens, are found in our Gospels. Besides, there are very antient MSS. of these books still remaining, with which our copies perfectly agree, except where the carelessness of transcribers has occasioned a few literal or verbal differences, which make scarce any alteration in the sense. The disputes which, from the beginning, subsisted among Christians about the articles of their faith, made them keep a watchful eye over the

the ſtandards, by which alone theſe diſputes were to be decided; ſo that it was not in the power of any man, or number of men, to corrupt them. Not to mention that the providence of God was concerned to preſerve the Goſpels untainted, and actually has preſerved them ſo, contrary to the courſe of ſecond cauſes. Wherefore, the teſtimony of the Apoſtles and Evangeliſts being worthy of credit, and their teſtimony being truly exhibited in the writings which go by their names, no doubt can reaſonably be entertained of the truth of the Goſpel hiſtory.

'4. The hiſtory of Jeſus is rendered indubitable likewiſe by the change which it produced in the religious ſentiments of mankind, immediately upon its firſt publication. That the change I am ſpeaking of began in the very age wherein we ſay Jeſus and his Apoſtles lived, is atteſted by ſo many writers, both Chriſtians and Heathens, that to pretend to doubt of it would be ridiculous.—At that time there was in every country an eſtabliſhed religion, in behalf of which the vulgar were prejudiced by their education.——The eſtabliſhed worſhip men likewiſe of better ſtation ſupported, becauſe the good of the ſtate, as they imagined, required them ſo to do.——The perſons who commanded the heathens to renounce their native faith, for the ſake of the better form which they propoſed, were ſtrangers from a far diſtant deſpiſed nation, of whoſe veracity they could have no knowledge. Beſides, being in the loweſt condition of life, theſe men obtained no favour on account of any advantages of birth, or education, wherewith they were adorned.——In deſtroying the old religion, and eſtabliſhing the new, they made uſe of no external violence. The force of perſuaſion, founded on truth, was what alone they depended upon.——They ſpread the new religion openly, preaching it in the ſynagogues, the forums, the ſtreets, and other places of concourſe in every city and country. They firſt began to preach their Maſter's miracles and reſurrection in Judea, and more eſpecially in Jeruſalem, where he had often exerciſed his miniſtry; where he was tried, condemned, and publicly put to death; where alſo he roſe from the dead; conſequently where every individual muſt have known whether the things told of him were ſo. From Judea they went into the moſt noted countries and cities of Aſia Minor, Greece, Illyricum, and Spain, where from multitudes they procured ready faith to the miracles and religion of Jeſus of Nazareth.——The age in which theſe things happened, was the moſt enlightened of any that had hitherto exiſted. So that mankind, in all countries were qualified to judge of the nature and evidences of the Goſpel-hiſtory. And though, in all countries, the bulk of the firſt converts were from among the common people, yet the prevalence of know-

lege in the age whereof we speak, secured even the multitude from being imposed upon, by pretenders or impostors of any kind.——Nor is this all. The conversion of the world, beginning with that of the common people, affords a shining argument for the truth of the miracles, which, in the Christian records, are said to have been wrought by the apostles. This class of men were never known to change their faith by the mere force of abstract reasoning. Therefore, so general a change of religious principles, must have been effected among them by arguments addressed to their senses; even by many great and evident miracles. Human imagination cannot form the idea of any other cause, to which an event so vast and stupendous may, with reason or probability, be ascribed.——Among the first converts, however, there were not wanting men of better rank and learning, who were well qualified to examine the evidences of the Gospel-history.——All these persons, of different stations and characters, in the most noted cities of Asia, Africa, and Europe, received the Gospels as true, and changed their religion on account of the things therein told, notwithstanding by so doing they lost their estates, made shipwreck of the satisfactions of life, exposed themselves to all manner of personal sufferings, and generally ended their lives by the hand of the public executioner. For, that the belief and profession of the Gospel, from the very beginning, subjected men to the most grievous calamities, no prudent person can doubt, who considers the nature of the thing itself, and the accounts still on record, of the persecutions raised against the Christians by the multitude, by the Roman emperors, and by the magistrates in the different provinces of the empire. The conversion of the world to Christianity, in such circumstances, necessarily supposes that the highest evidence for the truth of the Gospel-history, was offered to mankind every where; even the evidence of many undeniable miracles, wrought by the apostles and first ministers of the word, whereby their testimony concerning their master's miracles, the article of all others the most difficult to be believed, was raised above even the possibility of doubt. To fancy that such multitudes of mankind, without this sort of proof, abandoned their native religions, though attended with manifold pleasures, and embraced the Christian institution, which promised them neither pleasures, nor profits, nor honours, but exposed them unavoidably to the loss of their estate, reputation, and life; is to fancy not only that the grandest and most magnificent event in the annals of the world, has happened without any adequate cause, but that all mankind at that time, notwithstanding the evident importance of the case, acted in direct opposition to reason, to conscience, to inclination, and to interest, without

any motive or cause whatever. Who does not see, that to make suppositions of this sort, with a view to resist the truth, is to accumulate absurdity upon absurdity, like as of old the giants are said to have heaped Ossa upon Pelion, that they might storm heaven. Let, then, all impartial men acknowlege, that the conversion of the world to Christianity, at the time, by the persons, and in the circumstances, mentioned, is an argument for the truth of the Gospel-history, and more especially of the miracles therein recorded, to which no just answer can be returned.

'5. The rites of baptism, the Lord's supper, and the sabbath, constantly performed by Christians in commemoration of the great events recorded in the Gospels, prove the truth of these events beyond all reasonable contradiction. Because, unless the events of which the Christian rites are the commemorations, had really existed, it is impossible to conceive how those rites could have come into general use. In the age wherein Jesus and his apostles are said to have lived, they could not have been introduced; because all men must have known that the facts, of which it was pretended they were the commemorations, were absolutely false. As little could they be introduced in any after age; because at what time soever you suppose them to have been begun, mankind must have known, both that they were novel usages, and that the facts pretended to be commemorated in them, had never been heard of before. Their introduction, therefore, could at no time happen, unless by a general concert among many nations, all agreeing to impose the belief of the greatest and most pernicious falshoods upon their posterity; than which a more chimerical supposition cannot be fancied.——Farther, the continuance of the Christian rites in the world, together with the existence of the Christian ministers, being the accomplishment of prophecies recorded in the Gospels, which expressly foretel that the rites mentioned would be practised by men to the end of time, and that the Christian priesthood should never fail, are, by the present state of the world, rendered demonstrations of the truth of the Gospel-history. For these rites have hitherto been practised by all the disciples of Jesus: the Christian priesthood has existed from the beginning, does exist at present, and is likely to continue. In short, the argument for the truth of the Gospels, taken from the Christian rites and ministry, is, by their perpetuity, every day gathering strength.——Lastly, The continuation of the Jews as a distinct people, for three thousand years, notwithstanding they have been the most of that time banished from their native country, and dispersed over the face of the earth, together with the corruptions of Christianity, and the tyranny of the

the clergy in the weſtern Roman empire, having been all particularly predicted by the author of the Chriſtian religion, and by his apoſtles, are demonſtrations from fact that theſe men were inſpired by God: becauſe events ſo diſtant, ſo contrary to the courſe of human affairs, ſo various, and ſo dependent on the will of multitudes, could not be foreſeen by any knowlege but God's. But if the Chriſtian apoſtles uttered their prophecies by the inſpiration of God, they muſt be acknowleged, in the whole affair of the Goſpel, to have acted by his authority, commiſſion, and direction.

'All theſe proofs joined, ſurround the Goſpels with a greatneſs and ſtrength of evidence, which, like unſurmountable mounds and ramparts have fully ſecured them hitherto, and will ſecure them in all time coming, againſt the manifold violent attacks by which the patrons of infidelity have endeavoured to overthrow them. They ſtand, therefore, ſtable and ſure, protected of God, owned by men, and glorioufly triumphing over all oppoſition: ſo that while mankind are capable of diſcerning truth, the Goſpels will be believed and received, even to the end of the world.'

We have now laid before the reader the ſubſtance of this performance, which the author has expanded over 600 pages. He might have contracted it into a ſmaller compaſs, without any diminution of its real worth, by omitting ſome theological notions, which are not ſufficiently warranted by divine revelation, a number of doubtful prophecies, &c. which are as inſignificant as *wood*, *hay*, or *ſtubble*, in a fortification. But blemiſhes are eaſily perceived in beautiful bodies. This production is a work of merit. The author writes in a pleaſing ſtile; purſues a regular method; repreſents his arguments in a conſpicuous light; places them in every imaginable point of view; and conſiders them with that moderation and candour, which do honour to his principles and the cauſe he ſupports.

V. *A large Collection of antient Jewiſh and Heathen Teſtimonies to the Truth of the Chriſtian Religion, with Notes and Obſervations.* *By* Nathaniel Lardner, D. D. *Vol. I.* 4*to.* *Pr.* 10*s.* 6*d. ſewed.* Buckland.

WE have been many times heartily tired with the unmerciful prolixity of writers; with immoderate citations, trivial arguments, and obſolete remarks; and wiſhed that authors would have ſome compaſſion for the reader, and conſider that an accurate defence of Chriſtianity in two or three octavos, may be more valuable than all the works of St. Auſtin,

ſtin. An enormous compilation is hardly ever corrected or digeſted in a proper manner, ſeldom purchaſed, and never read: it ſinks into oblivion in proportion to its bulk, or, to uſe an expreſſion of Horace, *mole ruit ſuâ.*

This reflection inſtantly occurred when we ſaw a new acceſſion to the works of this voluminous writer; but when we conſider the importance of the ſubject, and the great ability and judgment of Dr. Lardner, we are perſuaded that he will never encumber his argument, nor obſcure his reputation with a load of literary lumber.

He is ſenſible, however, that his writings will be liable to this objection, and therefore he endeavours to ſatisfy the reader by this preliminary remark: 'One fault in my work may be reckoned to be very obvious, which is the prolixity of it. In regard to which, I beg leave to ſay before hand, that I aim to be diſtinct and particular. Theſe things have been already ſlightly touched upon by many. I propoſe to enlarge, and ſet them in a fuller light. I allege paſſages of ancient authors at length. I ſettle their time; I diſtinguiſh their works, and endeavour to ſhew the value of their teſtimonies. I intend likewiſe to allege the judgements of divers learned moderns who have gone before me in this ſervice. All the perſecutions of this time are a part of my ſubject, as they were appointed by edicts of heathen emperors, and were carried on by heathen governours of provinces, and officers under them. I ſhall have an opportunity to ſhew the patience and fortitude of the primitive Chriſtians; and the ſtate of Judaiſm, Gentiliſm, and Chriſtianity, in the firſt four centuries. As moſt of the authors to be quoted by me are men of great diſtinction in the republic of letters, ſome occaſions will offer for critical obſervations, which cannot be all declined. But nice and intricate queſtions will be carefully avoided, that the whole may be upon the level with the capacities of all, who are inquiſitive, and diſpoſed to read with attention.'

This volume contains the Jewiſh teſtimonies, and the teſtimonies of heathen authors who lived in the firſt century.

In the firſt chapter the author ſhews, from the books of the New Teſtament, and other ancient writings, that a great number of the Jews, in the early days of the Goſpel, believed in Jeſus Chriſt. He reckons up ſome by name, who, upon ſeveral accounts, were men of eminence; and then leaves it to his readers to judge, whether the faith of ſo many Jewiſh believers, under as great diſcouragements as can be conceived, be not a valuable teſtimony to the truth of the Chriſtian religion.

In the ſecond chapter he conſiders the treatment given to the primitive Chriſtians by the unbelieving Jews. In the third, fourth,

fourth, fifth, and ſixth, he produces the teſtimonies of Joſephus, the Miſhnical and Talmudical writers *, and Joſeph Ben Gorion, or Joſippon †. The ſeventh chapter contains a recapitulation of the preceding articles, and reflections upon them. Take the recapitulation in the words of the author.

'Two things are to be regarded by us, their teſtimonie to the Lord Jeſus Chriſt, and to the deſtruction of Jeruſalem.

'In Joſephus there is a paragraph, where Jeſus is mentioned very honourably, and agreeably to his true character ‡. But it is not univerſally received by learned men as genuine. Many are rather of opinion, that it has been inſerted in his works ſince his time.

'There is in him another paragraph, concerning John the Baptiſt, which is generally received as genuine ‖. And it is a valuable teſtimonie to his preaching, and therein calling men to the practice of virtue. He likewiſe ſays, that he was put to death by Herod the Tetrarch. But he ſays nothing of that part of his character, that he appeared as the fore-runner of the Meſſiah.

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* Rabbi Judah, ſurnamed *the Holy*, about the year 150, or, according to Dr. Lardner, 180, made a collection of Jewiſh traditions, in ſix books, which are called the *Miſna*, i. e. the *repetition* of the law. The gloſſes and deciſions of the rabbins annexed to this work are called *Gemara*, i. e. the *Complement*, and both together the *Talmud*, i. e. the Jewiſh *doctrine*. At preſent there are two Talmuds, viz. the Talmud of Jeruſalem, compiled by the rabbins of Judea, about the year 300, and the Talmud of Babylon, by the Jews of that city, about the year 500. The edition of it publiſhed at Amſterdam is in twelve folios!

† A writer of the Jewiſh hiſtory, in ſix books, who gives himſelf an extraordinary character, and pretends that he lived in the time of Veſpaſian and Titus; but evidently an impoſtor, who wrote about the year 930.

‡ "At that time lived Jeſus, a wiſe man, if he may be called a man; for he performed many wonderful works," &c. Joſephus's Jew. Antiq. B. XVIII. Ch. 3.

The reaſons why this paragraph is rejected as a forgery are ſuch as theſe; 1. It is not mentioned by any Chriſtian writer before Euſebius, about the year 315. 2. It was wanting in the copies of Joſephus, which were ſeen by Photius in the 9th century. 3. It interrupts the courſe of the narration; and, laſtly, It is unſuitable to Joſephus's manner of expreſſion, character, and opinion.

‖ Antiq. B. XVIII. Ch. 5.

'He likewiſe acknowledgeth, that there was then in Judea a general expectation of a great perſon to ariſe from among them, who ſhould obtain the empire of the world: and that this expectation was one great occaſion of the war with the Romans: and that it was built upon an oracle found in their ſacred writings: and that many of their wiſe men embraced it, and acted upon it in their engaging in the war. He has alſo ſpoken of many falſe prophets, who appeared at that time, promiſing great advantages to the people if they would follow them, and that many were deceived by them. If they did not call themſelves Chriſts, as well as prophets, they did in effect take upon them the character of the Meſſiah.

'In the Miſhna it is allowed, that there is no expreſs mention of Jeſus Chriſt, the deſign of that work being to make a collection of the numerous traditions, which hitherto were unwritten. But I have alleged a paragraph * which, I think, contains an invidious repreſentation of the ſtate of things under the goſpel-diſpenſation, in the ſecond centurie.

'In the Talmudical writings Jeſus is mentioned. But as Lightfoot, who was well acquainted with them, ſays, it is chiefly with a view to wound and reproach him. They call his mother by the name of Mary. But they have aſperſed her character, and have aſſigned to Jeſus a ſpurious nativity. They have mentioned ſeveral of our Saviour's diſciples, who, as they ſay, were put to death. They ſay, our Saviour ſuffered as a malefactor, at one of the Jewiſh paſſovers, or, in the *eve* of it, as the expreſſion is. They ſeem in ſome places to acknowledge the power of miracles in Jeſus and his diſciples. And if they had not known that many miraculous works were aſcribed to him, they would not have inſinuated, that he learned magical arts in Egypt, and brought them thence in a private manner, and then ſet up himſelf among his countrymen, as an extraordinarie perſon.

'That is the ſum of their teſtimonie upon this article. It would be in vain to expect a great deal from Jews upon this head, who are our enemies. Such are their prejudices, that they are, and always have been, the moſt inveterate enemies of Jeſus and his followers.

'Concerning the other point, the *deſtruction of Jeruſalem*, their teſtimonie is more material, indeed very valuable. Joſephus, without intending it, has bore teſtimonie to the fulfilment of all our Saviour's predictions concerning the miſeries of the ſiege of Jeruſalem, the deſolation of the land of Judea, and

* From the tract concerning *the woman ſuſpected of adultery*.

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the diſperſion of his nation. We have above tranſcribed his account at large. His teſtimonie has been repeated, with ſome variations, in Joſippon's Hiſtorie of the Jewiſh war. And the Miſhna, and the Talmuds likewiſe, acknowledge the conqueſt of Judea by Veſpaſian and Titus, the burning of the temple, or the *ſecond houſe*, and the overthrow of Jeruſalem, which was dug up to the foundation.'

In the ſubſequent reflections, Dr. Lardner obſerves, that the calamities of the Jews were owing to the direction, and agreeable to the original plan, of Divine Providence—That, according to the declarations of Moſes [Deut. xxviii.] and all the prophets, the proſperity and adverſity of this people were to be proportionate to their regard or diſregard of the laws of God—That, at the delivery of the law, the people were terrified, and earneſtly requeſted that if God would be pleaſed to ſpeak to them by Moſes, they would engage to hear and obey him; God accepted of this requeſt, and aſſured them, that, for the future, he would reveal his mind by Moſes and the prophets; and, that there might be no room for miſtake, he would furniſh thoſe whom he ſhould ſend unto them with ſufficient credentials of their miſſion; if they came with theſe credentials, they were to be heard and obeyed, otherwiſe, he declared [Deut. xviii. 19.] *that he would require it.*——Jeſus ſpake in the name of God, and proved his divine miſſion by many wonderful works, and on many occaſions, particularly in the parable concerning the wicked huſbandmen, reminded the Jews, that rejecting him and his apoſtles would be attended with terrible conſequences, or, in the words of Moſes, it would be *required of them.* The Jews, however, reſiſted the counſel of God, rejected and abuſed his meſſengers, and conſequently brought upon themſelves the ſevereſt inflictions. 'Our bleſſed Lord's predictions, therefore, of evil coming upon Jeruſalem, and the people of Judea, did not proceed from private reſentment, enmity, malice, ill-will, or any other unſociable affection, from which the mind of the bleſſed Jeſus was always free: but they were declarations of the counſel of God, prophetical denunciations of evil to come, if men did not repent; faithful warnings to men to take heed to themſelves, and earneſt and affectionate calls to repentance and reformation, that the impending and threatened calamities might be averted and avoided.'

In order to ſet the preceding argument in its full light, the doctor traces the hiſtory of the Jewiſh nation through all its periods and revolutions; concludes that 'the deſtruction of the city of Jeruſalem and the temple, and the continued diſperſion of the Jews, are a cogent argument for the truth of the Chriſtian religion. They confirm the hiſtory of the New Teſ-

tament, and every part of it. If they had not ſinned. as they are there ſaid to have done, [ſee John xv. 22. 24.] theſe calamities had not befallen them. Their unparalleled ſufferings bear witneſs to the ſpotleſs life, excellent doctrine, and wonderful works of the Lord Jeſus. They teſtify that there had been one among them greater than Jonah, and wiſer than Solomon. But they ſlighted all his wiſdom, and repented not, as the people of Nineveh did at the preaching of Jonah.'

The author quotes no more Jewiſh writers. Toledoth Jeſhu he rejects as a modern work, of the 14th or 15th century, conſiſting of nothing but burleſque and falſehood: he therefore proceeds to the teſtimonies of antient heathen authors.

In the firſt chapter he cites, from the firſt book of Euſebius's Eccleſiaſtical Hiſtory, the ſtory concerning Abgarus, king of Edeſſa, with the epiſtle which that prince is ſaid to have ſent to Jeſus Chriſt, and the anſwer which Jeſus is ſuppoſed to have returned.

For the entertainment of the reader we ſhall ſubjoin theſe epiſtles.

The Epiſtle of Abgarus.

'Abgarus, Toparch [or prince] of Edeſſa to Jeſus the good Saviour, who has appeared at Jeruſalem, ſendeth greeting. I have heard of thee, and of thy cures, performed without herbs, or other medicines. For it is reported, that thou makeſt the blind to ſee, and the lame to walk, that thou cleanſeſt lepers, and caſteſt out unclean ſpirits and demons, and healeſt thoſe who are tormented with diſeaſes of a long ſtanding, and raiſeſt the dead. Having heard of all theſe things concerning thee, I concluded in my mind one of theſe two things, either that thou art God come down from heaven to do theſe things, or elſe that thou art the Son of God, and ſo performeſt them. Wherefore I now write unto thee, entreating thee to come unto me, and to heal my diſtemper. Moreover I hear, that the Jews murmur againſt thee, and plot to do thee miſchief. I have a city, ſmall indeed, but neat, which may ſuffice for us both.'—'Now let us attend, ſays Euſebius, to the letter which Jeſus returned by the ſame courier, ſhort indeed, but very powerful. It is in theſe words.'

The Reſcript of Jeſus.

'Abgarus, thou art happy, foraſmuch as thou haſt believed in me, though thou haſt not ſeen me. For it is written concerning me, that they who have ſeen me ſhould not believe in me, that they who have not ſeen me might believe, and live. As for what thou haſt written to me, deſiring me to come to thee;

thee: it is neceſſary that all thoſe things, for which I am ſent, ſhould be fulfilled by me here: and that after fulfilling them, I ſhould be received up to him that ſent me. When therefore I ſhall be received up, I will ſend to thee ſome one of my diſciples, that he may heal thy diſtemper, and give life to thee, and to thoſe who are with thee.'

This piece of hiſtory is generally exploded for the following reaſons. 1. It is not mentioned by any before Euſebius. 2. It is not much taken notice of by ſucceeding writers. 3. If Jeſus Chriſt had written a letter to Abgarus, it would have been a part of ſacred ſcripture. 4. It would have been alleged in the early diſputes about receiving the Gentile converts into the church. 5. The reſcript contains an alluſion to the words of our Saviour, John xx. 29. which were not ſpoken till after his reſurrection, nor written till about thirty years after his aſcenſion, which manifeſtly ſhews the forgery of theſe epiſtles, and the oſcitancy of the writer. For theſe and other reaſons which he aſſigns, the whole ſtory is deſervedly rejected by our author.

In the ſecond chapter he conſiders the acts of Pontius Pilate, and his letter to Tiberius. 'The acts and letter which we now have, ſays he, are manifeſtly ſpurious.' Juſtin Martyr, however, ſpeaks of acts made in the time of Pontius Pilate, and Tertullian informs us, that "Tiberius, having received from Paleſtine an account of ſuch things as manifeſted our Saviour's divinity, propoſed to the ſenate, giving his own vote as firſt in his favour, that he ſhould be placed among the gods. The ſenate refuſed, becauſe he had himſelf declined that honour," &c.

'This account, ſays our author, is not incredible nor improbable. The Romans had almoſt innumerable deities, and yet they frequently added to that number, and adopted new. As deifications were very frequent, Tiberius might indulge a thought of placing Jeſus among the eſtabliſhed deities, without intending to derogate from the worſhip or honour of thoſe who were already received. But the ſenate was not in the humour to gratify him; and the reaſon aſſigned is, becauſe the emperor himſelf had declined that honour. Which is ſo plauſible a pretence, and ſo fine a compliment, that we cannot eaſily ſuppoſe it to be Tertullian's own invention.'

Dr. Lardner, having endeavoured to remove all the objections which have been urged againſt the credibility of this account, proceeds to examine the ſtory of Thamus the pilot, as it is told in Plutarch's Dialogue concerning the ceſſation of oracles. 'This relation, ſays he, is, 1. Improbable, and has more the appearance of fiction, than of truth and credibility. 2. It is entirely heatheniſh; neither Thamus nor Plutarch, nor any

body

body at that time, had any notion that it related to Jeſus Chriſt, ——The centuriators of Magdeburg ſay right; it is a ridiculous fiction. And we hope that our judicious defender of Chriſtianity will perpetually explode ſuch legendary tales.

The third chapter contains an inſcription on a monument, mentioned by Gruter, and ſaid to have been found in Portugal, concerning a *new ſuperſtition* in the time of Nero.—A very inſignificant teſtimony!

The ſubject of the fourth chapter is the following citation from the thirtieth book of Pliny's Natural Hiſtory——"There is another ſet of magicians, depending on, or deriving from, Moſes, and Jamnes, and Jotapes, who were Jews, but many thouſand years ſince Zoroaſter. Still ſo much later is the Cyprian."—'Some have thought, ſays the doctor, that in this laſt, Pliny refers to the blindneſs inflicted by St. Paul on Elymas the ſorcerer, in the preſence of Sergius Paulus, proconſul of Cyprus, and related in Acts xiii. but I do not affirm it.'

The fifth chapter contains the teſtimony of Tacitus. 1. A paſſage in which we are told that Pomponia Græcina, a Roman lady, was accuſed of a *foreign ſuperſtition*, A. C. 57.——2. An account of Nero's perſecution of the Chriſtians. 3. An atteſtation to the Jewiſh war, and the deſtruction of Jeruſalem by Titus.

In the ſixth chapter the author conſiders one of Martial's epigrams *, in which that writer has been ſuppoſed, by Iſa. Voſſius and others, to refer to the patient fortitude of Chriſtians, in voluntarily enduring the greateſt pains, rather than ſacrifice to the gods, or do any thing contrary to the principles of their religion.

In the ſeventh chapter the doctor cites two or three paſſages from Juvenal †, in which commentators have thought he alludes to the cruelties which the Chriſtians ſuffered under Nero and Domitian.

The laſt chapter in this volume contains the teſtimony of Suetonius. This writer, ſays Dr. Lardner, bears witneſs to the expulſion of the Jews and Chriſtians out of Rome, in the reign of Claudius; to the perſecution of the Chriſtians in the time of Nero; to the Jewiſh war, and the reduction of Judea by Veſpaſian and Titus, and therein is a witneſs to the accompliſhment of our Saviour's predictions concerning the calamities coming upon that people.

We ſhall conclude this article with aſſuring thoſe readers who are lovers of eccleſiaſtical hiſtory, that they will find in this work a great variety of entertainment and uſeful knowledge. It will be completed in four volumes.

* Mart. E. X. Ep. 25. † Juv. Sat. I. 155. Sat. IV. 150.

VI. *Obſervations*

VI. *Obſervations upon Dr.* Macknight's *Harmony of the Four Goſpels: ſo far as relates to the Hiſtory of our Saviour's Reſurrection. In a Letter to the Author.* 4*to.* *Pr.* 1*s.* 6*d.* Buckland.

THE author of this Letter, i. e. Dr. L——r, if we are not deceived by an appearance of his ſtile and manner, has minutely examined the circumſtances attending our Saviour's burial and reſurrection, and endeavoured to remove ſome real or ſeeming difficulties in the evangelical hiſtory, which, he thinks, 'have been of late encreaſed and multiplied by annotators and other writers, and not at all diminiſhed by Dr. Macknight.'

Theſe obſervations relate to the following articles. 1. The requeſt of the chief-prieſts and Phariſees to Pilate for a guard to ſecure the ſepulchre. 2. A viſit to the ſepulchre, which Dr. Macknight ſuppoſes to have been intended, and attempted by the women from Galilee, but not performed. 3. The preparing the ſpices by thoſe women to anoint the body of Jeſus. 4. Their journey to the ſepulchre, and the appearance of our Lord to them, and others, after his reſurrection.

St. Matthew informs us, that the chief-prieſts and Phariſees came to Pilate *the next day that followed the preparation.* Dr. Macknight imagines that they did not wait till the morning, but went after ſun-ſetting, when the Jewiſh ſabbath was *begun.* To have delayed it to ſun-riſing, he thinks, would have been prepoſterous, as the diſciples might have ſtolen the body away during the preceding night.

Our author defends the common interpretation by ſhewing that this phraſe, τῇ ἐπαύριον, in all other paſſages of Scripture, ſignifies the morning of the next day; he ſuppoſes there might be reaſons for this delay; that the prieſts and Phariſees might not judge it convenient to diſturb the governor immediately after his perplexity and fatigue; that it might require time to form this deſign, and make a proper application to Pilate; and that none of them could ſuſpect the diſciples to be ſo horribly profane and deſperate, as to attempt to remove a dead body on the ſabbath. He therefore concludes that they only made proviſion againſt the night which ſucceeded the ſabbath.

2. Dr. Macknight imagines that the two Marys went to ſee the ſepulchre [ſee Matth. xxviii. 1.] as ſoon as the Jewiſh ſabbath was ended, i. e. on Saturday, immediately after ſun-ſetting; that the Greek word which we render *dawn,* when applied to the Jewiſh day, only denotes the *beginning* of the civil day, without any reference to *light*; and obſerves, that it has this meaning Luke xxiii. 54.——Our author contends for the uſual acceptation of the word *day,* and cites many paſſages of Scripture in

in which it is ſet in oppoſition to the *night.*——Dr. Macknight ſuppoſes that theſe women attempted to viſit the ſepulchre at the time above-mentioned, in order to ſee if the body was not removed; but were prevented by an earthquake and a ſtorm.—This opinion our author rejects, as a fiction without any authority or ſupport. He then proceeds to his next enquiry, which relates to the preparing the ſpices, by the women from Galilee, to anoint the body of Jeſus.

St. Luke tells us, the women *prepared ſpices, and reſted the ſabbath day.* St. Mark ſays, they bought them *when the ſabbath was paſt.* Dr. Macknight endeavours to reconcile theſe accounts by ſuppoſing that the quantity which they had provided on the night of the crucifixion was too ſmall; and that on the firſt day of the week they bought more. Our author ſuppoſes that all the ſpices were bought at once, in the evening after the ſabbath was ended. St. Luke, he thinks, is to be underſtood in this manner: "They returned and prepared ſpices and ointment: nevertheleſs they reſted the ſabbath day, according to the commandment." While they were yet at the ſepulchre, attending the funeral rites, he ſuppoſes that the ſabbath came on; ſo that nothing more could be done till it was paſt.

The journey of theſe women to the ſepulchre, and the appearances of our Lord to them, and to others, after his reſurrection, is the laſt and the moſt important article of our author's enquiry. The obſervations which he has made on this ſubject he has recapitulated in the following manner:

'Early on the firſt day of the week, Mary Magdalene, Joanna, Mary the mother of James, and Salome, and other women, who had come up with our Lord to Jeruſalem from Galilee, and had often attended upon him, went up to the ſepulchre, *bringing the ſpices, which they had prepared.* As they were going, *they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre? for it was very great.* But, when they came nigh to the ſepulchre, they perceived, that *the ſtone was rolled away.* That obſtacle therefore to their performing the intended office of reſpect, in embalming the body, of which they had been apprehenſive, was removed; which afforded them, for the preſent, a good deal of ſatisfaction. But when they had entered in, *they found not the body of the Lord Jeſus.* This filled them with the utmoſt ſurprize and concern. Whereupon, with the conſent and approbation of all the reſt of the women, Mary Magdalene, and ſome others of them, *ran* down, immediately, in all haſte to the apoſtles at Jeruſalem, telling them, that they had been at the ſepulchre, that they found the ſtone rolled away from the door of it: they therefore entered in, but found not the body of Jeſus: *They have taken away the Lord*

Lord out of the ſepulchre, ſaid they, *and we know not where they have laid him.* Peter and John therefore *ran* to the ſepulchre, entered into it, and found every thing in it exactly agreeing to the report of the women. The body of Jeſus was gone, but the cloths with which he had been covered, remained, every part of them, and lying in great order. So that they could not but *wonder* greatly at what had happened. But as it was not ſafe or prudent for them to ſtay there, they ſoon *went away again to their own home.* But Mary Magdalene, and the other women, who had come back to the ſepulchre from the apoſtles, ſtaid behind. And ſoon after thoſe diſciples were gone away, there appeared to them two angels, and one of them ſaid to them, *Fear not. Ye ſeek Jeſus, who was crucified. He is not here. He is riſen, as he ſaid. Come, ſee the place where the Lord lay. And go quickly, and tell his diſciples, that he is riſen from the dead. And they departed quickly from the ſepulchre, with fear, and great joy, and did run to bring the diſciples word. As they were going to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him. Then ſaid Jeſus unto them: Be not afraid. Go tell my brethren, that they go into Galilee. And there ſhall they ſee me. Now when they were going, behold ſome of the watch came into the city, and ſhewed unto the chief-prieſts all the things that were done.* So, in Matth. xxviii. 5: 11. or, as in John xx. 18. *Mary Magdalene came, and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.* When ſhe, and the reſt of the women, now came down to the apoſtles, it might be about ſeven or eight, at the lateſt about eight or nine, in the forenoon. Nor did the women, nor any of the diſciples, go up to the ſepulchre any more after this. Theſe, juſt mentioned, are all the journeys to the ſepulchre, which are recorded by the Evangeliſts. Some while after the return of thoſe women, and after they had reported the teſtimonie to the apoſtles, two of their company went to the village called Emmaus; where Jeſus appeared to them alſo, and was known to them, about three of the clock in the afternoon, or ſooner. And about the ſame time the Lord appeared alſo to Peter, though we cannot exactly ſay the place. Jeſus having clearly made known himſelf to the two at Emmaus, as they were ſitting down to table, he afterwards withdrew, when it was about three afternoon. *They then roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them.* They arrived there about five afternoon, or ſooner. Immediately after which *Jeſus* alſo *came, and ſtood in the midſt*, and graciouſly manifeſted himſelf to them, giving them full aſſurance, that it was he himſelf.

[5] According to different computations, Jeſus ſhewed himſelf

to his diſciples and followers, four or five times on the day, in which he roſe from the dead. *Firſt* to Mary Magdalen, and the women with her, at the ſepulchre: *next* to the two who went to Emmaus; *then* to Peter; and *at length* to the eleven at Jeruſalem, who were aſſembled together about five of the clock in the afternoon. If we compute the appearance to Mary Magdalene to be diſtinct from that to the women, there are *five* appearances, otherwiſe they are *four* only.'

Our author candidly ſubmits theſe thoughts to the conſideration of Dr. Macknight, and ſeems to aim at nothing but the right explication of the ſacred hiſtory.

VII. *A Poetical Tranſlation of the Fables of* Phædrus, *with the Appendix of* Gudius, *&c. By* Chriſtopher Smart, *A. M. &c.* 12*mo. Pr.* 3*s.* Dodſley.

IN this edition of Phædrus, Mr. Smart has given the original and his tranſlation on oppoſite pages; he has judiciouſly omitted ſeveral fables of an indelicate turn; and, for the uſe of learners, ſubjoined a parſing index. He has adopted the corrections of Bentley, Gudius, and others, and propoſed ſome new emendations, wherever the ſenſe or the meaſure of the verſe required; but he has not ſufficiently attended to the correction of the preſs: in the ſecond fable, for inſtance, on the Latin ſide, he has overlooked three typographical miſtakes. In what proportion he has preſerved the beauties of the original, the reader may in ſome meaſure determine from the following fable.

'The SHEEP, the DOG, and the WOLF *.

'Liars are liable to rue
The miſchief they're ſo prone to do.
The ſheep a dog unjuſtly dunn'd
One loaf directly to refund,
Which he the dog to the ſaid ſheep
Had giv'n in confidence to keep,
The wolf was ſummon'd, and he ſwore
It was not one, but ten or more.

The

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* OVIS, CANIS, & LUPUS.

'Solent mendaces luere pœnas maleficî.
Calumniator ab ove quum peteret canis
Quem commodâſſe panem ſe contenderet;
Lupus citatus teſtis, non unum modò
Deberi dixit, verùm affirmavit decem.

Ovis

The ſheep was therefore caſt at law
To pay for things ſhe never ſaw.
But lo! ere many days enſued,
Dead in a ditch the wolf ſhe view'd——
" This, this (ſhe cry'd) is heav'n's decree
" Of juſtice on a wretch like thee.'

Phædrus is remarkably conciſe; this verſion is more diffuſe. In ſome places the tranſlator has embelliſhed the author's narration, and given an ingenious turn to a ſimple expreſſion: but he has not refined his language with a proper degree of nicety and care; many of his verſes are encumbered with feeble expletives and unneceſſary words. No perſon who admires the terſeneſs of the Phædrian ſtile can applaud the tranſlator when he cloſes one of his fables with theſe languid lines:

' For the young ſtrumpet, branch and root,
Stripp'd of the hoary hairs his crown,
Ev'n as th' old cat grubb'd up the brown *.'

VIII. *Oriental Apologues; or inſtructive Fables. Tranſlated from the* French. 4*to*. *Pr.* 2*s*. 6*d*. Davies.

WHether theſe apologues were actually written by Amed Ben Mohamed, a baſhaw in exile, and tranſlated from the French, as we are here informed; or they are the productions of an Engliſh writer, and in their native dreſs, we ſhall not pretend to determine: it is a matter of little importance to the reader. Some of them bear a ſeeming alluſion to our national affairs, and breathe a ſpirit of liberty which is incompatible with the general character of a Turk. They are calculated, as the author of the dedication obſerves, to diſcountenance vice and promote virtue, to excite loyalty in the ſubject, and ſet examples of patriotiſm and humility before the prince. Tho' the reader may not look upon this volume as a work of ſingular ingenuity, he may probably be pleaſed with ſome touches of our author's pen. The following apologue repreſents, in a lively manner, the common pilgrimage of life.

Ovis damnata falſo teſtimonio,
Quod non debebat, ſolvit. Poſt paucos dies
Ovis jacentem in foveâ conſpexit lupum:
Hæc (inquit) merces fraudis à ſuperis datur.' L. i. f. 17.

* —— —— nam funditùs
Canos puella, nigros anus evellerat, Lib. ii. fab. 2.

' The

'The TRAVELLER.

'As ſoon as I perceived the firſt ſparkling fires of day, I mounted my aſs and took the path which leads to the high-road of Babylon; ſcarce was I there when in raptures I exclaimed,

'Oh how mine eyes do wander with joy o'er yon green hills! with what delicious perfumes do theſe flow'ry meadows embalm the air!

'I am in a beautiful avenue; my aſs and I may retire under the ſhade of its trees when it ſhall ſeem good unto us.

'How ſerene the heavens! how fine a day! how pure the air I breathe! well-mounted as I am, I ſhall arrive before duſk.

'Whilſt I uttered theſe words, beſotted with joy, I looked kindly down upon my aſs, and gently ſtroking him.

'From afar I ſee a troop of men and women mounted upon beautiful camels, with a ſerious and diſdainful air.

'All clothed in long purple robes, with belts and golden fringes, interſperſed with precious ſtones.

'Their camels ſoon came up with me; I was dazzled by their ſplendor, and humbled by their grandeur.

'Alas! all my endeavours to ſtretch myſelf ſerved only to make me appear more ridiculouſly vain.

'Mine eyes did meaſure them inceſſantly; ſcarce did my head reach their ancles: I was ſorely vexed from the bottom of my ſoul, nevertheleſs did I not give over following them.

'Then did I wiſh that my aſs could raiſe himſelf as high as the higheſt of camels, and fain would I have ſeen his long ears peep o'er their lofty heads.

'I continually incited him by my cries, I preſs'd him with my heels and my halter; and tho' he quickened his pace, yet ſix of his ſteps ſcarce equalled one of the camel's.

'In ſhort, we loſt ſight of them, and I all hopes of overtaking them. What difference, cried I, between their lot and mine? Why are they not in my place? or why am I not in theirs?

'Wretch that I am! I ſadly journey on alone upon the vileſt and ſloweſt of animals; they, on the contrary——happy they!——would bluſh to have me in their train; ſo deſpicable am I in their eyes.

'Buſied in theſe reflections, and loſt in thought, my aſs finding I no longer preſſed him, ſlackened his pace, and preſently ſtopped to feed upon the thiſtles.

'The graſs was goodly: it ſeemed to invite him to reſt; ſo he laid him down: I fell; and like unto him who from a profound ſleep awaketh in ſurprize, ſo was I on a ſudden awakened from my meditations.

'As

'As ſoon as I got up, the voice of thouſands came buzzing in my ears; I looked around, and behold a troop ſtill more numerous than the former.

'Theſe were mounted as poorly as myſelf; their linen tunicks the ſame as mine; their manners ſeemed familiar; I addreſſed the neareſt.

'Do your utmoſt, ſays I, you will never be able, mounted as you are, to overtake thoſe who are a-head of you.

'Let us alone, ſays he, for that; the madmen! they riſk their lives; and for what? to arrive a few minutes before us.

'We are all going to Babylon, an hour ſooner or later, in linen tunick, or purple robes, on an aſs, or a camel, what matters it when once one is arrived? nay, upon the road, ſo you know how to amuſe yourſelf?

'You, for example: What would have become of you had you been mounted on a camel? your fall, ſays he, would have been fatal. I ſighed, and had nothing to reply.

'Then, looking behind me, how great was my ſurprize to ſee men, women, and children following us afoot, ſome ſinging, others ſkipping on the tender graſs; their poor backs bowed under their burdens.

'Then cried I, tranſported beyond myſelf, they go to Babylon as well as I: And is it they who rejoice? and is it I who am ſad? when on a ſudden my oppreſſed heart became light; and I felt a gentle joy flow within my veins,

'Ere we got in, we overtook the firſt party; their camels had thrown them, their long purple robes, their belts, and gold fringes interſperſed with diamonds were all covered with mud.

'Then, ye powerful of the earth; even then it was I perceived the littleneſs of human grandeur; but the juſt eſtimation I made of it, did not render me inſenſible to the misfortunes of others.'

We ſhall conclude this article with a fable, which diſplays the folly of thoſe deluded mortals who addreſs their ſupplications to imaginary gods, and impotent objects of adoration.

The Prayers.

'A Turk ſeeing the tempeſt was paſt, A miracle, my friends, ſays he, the dew of heaven is deſcended on my turban; our veſſel was about to periſh; I implored the ſuccour of Mahomet, he appeared unto me; heaven was propitious; the thunder did roar; the earth did tremble; the ſea grew calm, and the winds did ceaſe.

'You are miſtaken, ſays a Chineſe, your Mahomet had nothing to do in it.

'As ſoon as I perceived the tempeſt, I prayed my paged

that he would put an end to it; my prayers were ineffectual, ſo I grew angry, and I whipped him till he calmed the ſea.

'Thou thyſelf art miſtaken, cries an Outaouwas, 'twas neither him nor thee, but my dog, who extricated us from the impending danger: throwing him into the ſea, Hold, ſays I to the tempeſt, I give thee my dog to appeaſe thee.

'O ſimple mortals! how proud of thy prayers! how poor is thy pride!'

In this apologue our author betrays his character. It is impoſſible to believe that a Muſſulman would place the pagod, the dog, and the prophet, in the ſame ridiculous point of view.

IX. *The Caſtle of* Otranto, *a Story. Tranſlated by* William Marſhal, *Gent. from the original* Italian *of* Onuphrio Muralto, *Canon of the Church of St.* Nicholas *at* Otranto. 8*vo. Pr.* 3*s.* Lowndes.

THE ingenious tranſlator of this *very curious* performance informs that it was found in the library of an ancient catholic family in the north of England: that it was printed at Naples, in the black letter, in the year 1529; and that the ſtile is of the pureſt Italian: he alſo conjectures, that if the ſtory was written near the time when it is ſuppoſed to have happened, it muſt have been between 1095, the æra of the firſt cruſade, and 1243, the date of the laſt, or not long afterwards. 'There is, continues he, no other circumſtance in the work, that can lead us to gueſs at the period in which the ſcene is laid: the names of the actors are evidently fictitious, and probably diſguiſed on purpoſe: yet the Spaniſh names of the domeſtics ſeem to indicate that this work was not compoſed, until the eſtabliſhment of the Arragonian kings in Naples had made Spaniſh appellations familiar in that country. The beauty of the diction, and the zeal of the author [moderated, however, by ſingular judgment] concur to make me think that the date of the compoſition was little antecedent to that of the impreſſion. Letters were then in their moſt flouriſhing ſtate in Italy, and contributed to diſpel the empire of ſuperſtition, at that time ſo forcibly attacked by the Reformers. It is not unlikely that an artful prieſt might endeavour to turn their own arms on the innovators; and might avail himſelf of his abilities as an author to confirm the populace in their ancient errors and ſuperſtitions. If this was his view, he has certainly acted with ſignal addreſs. Such a work as the following would enſlave a hundred vulgar minds beyond half the books of controverſy that have been written from the days of Luther to the preſent hour.'

Such

Such is the character of this work given us by its judicious tranſlator; but whether he ſpeaks ſeriouſly or ironically, we neither know nor care. The publication of any work, at this time, in England compoſed of ſuch rotten materials, is a phœnomenon we cannot account for. That our readers may form ſome idea of the abſurdity of its contents, we are to inform them that Manfred, prince of Otranto, had only one ſon, a youth about fifteen years of age, who on the day appointed for his marriage was 'daſhed to pieces, and almoſt buried under an enormous helmet, an hundred times more large than any caſque ever made for human being, and ſhaded with a proportionable quantity of black feathers.' This helmet, it ſeems, reſembled that upon a ſtatue of Alfonſo the Good, one of the former princes of Otranto, whoſe dominions Manfred uſurped; and therefore the helmet, or the reſemblance of it, by way of poetical juſtice, daſhed out his ſon's brains.

The above wonder is amongſt the leaſt of the wonderful things in this ſtory. A picture comes out of its pannel, and ſtalks through the room, to diſſuade Manfred from marrying the princeſs who had been betrothed to his ſon. It even utters deep ſighs, and heaves its breaſts. We cannot help thinking that this circumſtance is ſome preſumption that the caſtle of Otranto is a modern fabrick; for we doubt much whether pictures were fixed in pannels before the year 1243. We ſhall not affront our readers underſtanding ſo much as to deſcribe the other monſtroſities of this ſtory; but, excepting thoſe abſurdities, the characters are well marked, and the narrative kept up with ſurpriſing ſpirit and propriety. The cataſtrophe is moſt wretched. Manfred ſtabs his own daughter inadvertently, and ſhe dies. The true heir of Alfonſo's throne is diſcovered, whoſe name is Theodore. Manfred relents and repents, and at laſt the whole moral of the ſtory turns out to be, "That the *ſins* of fathers are viſited on their children to the third and fourth generation."

VIII. Boerhaave's *Academical Lectures on the Lues Venerea. In which are accurately deſcribed, the Hiſtory, Origin, Progreſs, Cauſes, Symptoms, and Cure of that Diſeaſe. Tranſlated from the* Latin, *with Notes, by* Jonathan Wathen, *Surgeon.* 8*vo.* *Pr.* 5*s.* Rivington.

NOT only ſince the death of the celebrated Dutch profeſſor Dr. Boerhaave, has ſeveral poſthumous works of his appeared; but even during his life-time clandeſtine copies of his books were publiſhed, and alſo parts of his lectures, by pu-

pils, without his approbation. When a great man appears, we are apt to admire every thing about him. His reputation gives weight and influence to every thing he delivers; nay, often we are ſo much infatuated, that his very errors, (for who is intirely free of theſe) are looked on and regarded as truths. This, if we are not miſtaken, was preciſely the caſe of our celebrated profeſſor, whoſe great merit all Europe muſt and does acknowledge. His reputation in the world, and particularly at the univerſity where he taught, drew ſtudents to Leyden from all quarters. How much changed is this univerſity now! Theſe ſtudents admired Boerhaave from his lectures and converſation, as did the whole world from his writings. His opinions were greedily received and tenaciouſly retained; and his name being prefixed to any work, inſured a ſpeedy ſale. Many of the works that have appeared ſince his death, the profeſſor never intended to ſee the light, or, if he did, in a very different dreſs; many errors would have been corrected, deficiencies ſupplied, and the whole made more worthy of the name under which they were to appear. The work before us is one of thoſe poſthumous pieces, which, probably, the doctor never thought of publiſhing. Whatever faults it may contain, they are not raſhly to be aſcribed to Boerhaave; innumerable errors, omiſſions, &c. might be committed by the perſons through whoſe hands the lectures paſſed before their publication.

He firſt treats of the origin, nature, and medical hiſtory of the diſeaſe. From p 87 to 283 incluſive, he diſcuſſes fully the virulent gonorrhœa in both ſexes. From p. 284 to 355, the different methods of curing the lues venerea are taken notice of. To this is ſubjoined an appendix by the editor, of the efficacy of the ſolution of corroſive ſublimate, at the hoſpitals at Vienna.——On the origin of this diſeaſe, he refutes the arguments which have been advanced, that it was deſcribed by Moſes. It was unknown in Europe before the year 1494. He alledges, however, the diſeaſe was endemical before that time in Africa. 'It nevertheleſs prevailed in other parts of the known world before thoſe times, even when the Portugueſe undertook their firſt unſucceſsful expedition into Africa, where this diſorder is endemical, and from whence it was conveyed into America and Spain.' But if the diſeaſe is thus African, how could Columbus bring it firſt with him when he returned from his diſcoveries?

Our author thinks, that the violence of the ſymptoms of a gonorrhœa are proportional to the pleaſure in the enjoyment, that is, according to the mutual exceſs of paſſion. 'And this I have ever remarked, if a handſome youth, in the flower of

his age, has commerce with a common ſtrumpet, who perhaps was not capable of an increaſe of infection; yet if her paſſions were excited, by the aſpect of his perſon, with ſo much the greater malignity he will be contaminated: and I have always found, that if three or four of his gay aſſociates are concerned with the ſame woman, the moſt agreeable have been the moſt ſeverely affected. From whence it is clear, that nothing contributes more to the acrimony, contagion, and inſinuation of this poiſon, than the mutual exceſs of paſſion in each other.'

He is very apprehenſive in regard to the infection, believing it to be communicated by the air, and a thouſand other ways, many of them juſt, but certainly puſhed too far, conſidering the manner in which the diſeaſe at preſent exiſts. It ſeldom appears now in the dreadful way it did in former times, people ſeeking ſooner for, and more readily finding, a cure; not to mention the change in the diſeaſe itſelf.

It is remarkable, though a thing well known, that the gonorrhæa is not mentioned as a ſymptom of the diſeaſe at its appearance. Nicolas Maſſa, an author of great accuracy and reputation, who wrote 46 years after the eruption of this diſeaſe, does not mention the gonorrhæa; yet Boerhaave ſays, that Anton. Muſa Braſſavolus, who publiſhed at Ferrara, in 1534, only 40 or 41 years after the appearance of the diſeaſe, mentions the gonorrhæa as a ſymptom, and deſcribes it particularly. Again, Gabriel Fallopus, he tells us, ſays, that it was the 65th year before the gonorrhæa appeared. There is ſome ſeeming contradiction in theſe dates, which, perhaps, by inſpecting the above-mentioned author's works, might be corrected.

The gonorrhæa is a preſervative from the lues, and it was obſerved by the firſt writers, that the appearance of this ſymptom greatly mitigated, even cured, the lues. Hence, and from ſucceſs in a particular caſe, the tranſlator puts a queſtion, 'might not a bougie, or ſtimulating injection, be a probable means to drive the matter of a lues into the urethra?' Boerhaave thinks, that a woman not herſelf infected may communicate the diſeaſe to a perſon having commerce with her, as the vagina may retain the virus for ſome time, without itſelf being apparently affected. The tranſlator confirms this in ſeveral inſtances. There is one curious remark on the gonorrhæa, whoſe ſymptoms he deſcribes with the greateſt minuteneſs, which we ſhall give in his own words. 'This liquor at firſt as white as cream, very little in quantity, and diſcharged ſo ſlowly, that it produces hardly a drop in an hour. Its flux is increaſed by preſſure: ſo that by how much more the penis is compreſſed on account of uneaſineſs, by ſo much the diſeaſe is increaſed.

Helmont the father has juſtly remarked, that thoſe who frequently blow their noſe in a catarrh, are cured with great difficulty: the ſame effects are produced by frequent compreſſion in a gonorrhæa.'

He takes notice alſo that, if the matter diſcharged is a thin brown ſanies, the diſeaſe is cured with the utmoſt difficulty, and there commonly remains a gleet.

The matter of a gonorrhæa is not pus, neither a natural ſecretion, but a preternatural diſcharge of a ſingular kind, at firſt, neither excoriating or eroding the parts, as diſſections prove. The catarrh and other ſimilar examples he adduces as illuſtrations.

The tranſlator in a note, p. 136, diſcommends the practice of Aſtruc, in bleeding, for allaying the inflammation in a gonorrhæa, though he acknowledges in part this effect; yet he adds, that it does not expel the poiſon: but this is ſaying nothing at all againſt bleeding; for if it mitigates the inflammation, we have other means of correcting or expelling the poiſon. He gives us his own method of taking off this inflammation, and, to uſe his own words, 'Nothing leſs than a large and immediate derivation from the part affected will anſwer that purpoſe, and is only to be attained by a proper ſtimulating injection, thrown up as high, but no higher, than the reſidence of the diſeaſe. Such a method I have frequently practiſed with the moſt ſurpriſing ſucceſs; as Spirit. ſal. marin. &c. diluted in water to a degree ſuiting the deſign; but the beſt of all that I have ever met with is the præcipitat. alb. made according to the London Diſpenſatory, but never ſuffered to dry. This muſt be repeatedly waſhed, till it has not the leaſt taſte, either of the ſublimate or its menſtruum. About a quarter of an ounce of the præcipitate to a quart of water is the ſtrength which I find proper for this purpoſe in general; but this muſt be increaſed or diminiſhed by the diſcretion of the ſurgeon, according to the urgency of the caſe, ſtrength of the urethra, &c. When this is thrown up to the part affected, it firſt cauſes a warmth, with a ſenſe of pain, and in about a quarter of an hour the diſcharge begins, firſt very thin, in a moſt profuſe quantity, continuing for ſix or ſeven hours: during which the patient ſhould, if poſſible, avoid making water, as it gives the moſt exquiſite pain. About the period above-mentioned, the diſcharge leſſens, and grows thicker; when the urine may be emitted as eaſy, if not more ſo, than before: the diſtention, heat, and redneſs of the glans diſappears, and the next day the patient is generally freed from every painful or alarming ſymptom: in ſhort, the danger is over, and his gonorrhæa becomes mild, and eaſy to be cured. Nor is this method leſs effectual

to recal the running, and thereby moſt ſpeedily remove the ſwelling of the teſticles, and incipient buboes in the groin.'

The cure Boerhaave recommends for the gonorrhæa, beſides bathing, diluting plentifully, and a few other preſcriptions, is purging by hydragogues; he recommends manna much, in large doſes. In the lues the method of emaciation muſt be purſued, by ſweating, ſalivating, &c. ſo as to expel all the corrupted fat in the body, in which he ſuppoſes chiefly the diſeaſe to have its ſeat.

Notwithſtanding the preſent practice differs from that of the time at which theſe lectures were compoſed, there are many uſeful obſervations and cautions to be found in them, tho' not in an eligible form; therefore care and judgment muſt be employed in the peruſal.—The Engliſh tranſlator has been at a good deal of trouble to render the work uſeful, and has made many judicious remarks, &c. which add greatly to the value of the book. He propoſes arſenic as a very beneficial cauſtic: his preparation and method of management is given in p. 283. Upon other occaſions he propoſes different medicines, whoſe efficacy he has frequently experienced, and whoſe uſe he would recommend.

X. *A ſhort Account of the Diſeaſe of the Stone in the Human Body. Alſo of the Method of Cure.* *By* Henry Boëſnier de la Touche, *of* Little Chelſea. 4*to*. *Pr.* 1*s.* 6*d.* Vaillant.

THE intention of this publication is to inform us, that the author propoſes a ſure, eaſy, and ſafe method of diſſolving the ſtone in the urinary paſſages. This notice might have been given in very little ſpace, yet the obliging author ſwells out the performance to an eighteen-penny pamphlet! Let us examine a little what there is for our money. He tells us that lithotomy is a deficient and improper method of cure; nephrotomy is dangerous, and not to be ventured on, notwithſtanding he enters into the hiſtory of this operation, and relates the caſe from the Philoſophical Tranſactions, of Mr. Hobſon, on whom the operation was performed with ſucceſs. He tranſlates from Riverius the diagnoſtic of a ſtone in the kidney, and gives ſome ſigns of the ſtone in the bladder. The *ſeed* of the ſtone, that is, the matter of which calculi are formed, exiſts in the urine of all perſons; his uſing the term *ſeed* tends to give a very falſe idea of the matter. The account he gives of the formation of the ſtone is this. 'When the parts of the body which ſecrete or retain the urine are weakened, or have loſt their proper tone and power of action, then this ſeed has liberty to unfold itſelf;

and ſo a ſtone is formed, which being very ſmall at firſt grows large by accretion.'

The matter that forms calculi is ſo perfectly diſſolved in the urine, as not to alter its fluidity or tranſparency; yet the author ſays that the *philoſophaſters* will laugh at his ſaying that ſo clear a water ſhould become a ſtone. Who will laugh at a truth univerſally acknowledged? are there not many examples in nature of the moſt tranſparent waters forming ſtoney incruſtations? He thinks thoſe *philoſophaſters* too raſh, as they indeed often are, in accounting for phænomena above their reach. Among the inſtances he gives is the formation of linnen rags into paper. We ſhould have a very poor opinion of Mr. Touche's abilities, if he could not give a ſatisfactory account of this mechanical operation.—Tho' the medicine our author has diſcovered is as innocent as common water to the human body, yet, he ſays, it diſſolves the ſtone with eaſe, and prevents a relapſe; but he furniſhes us with no caſes in which it has been tried. Theſe, however, are the whole contents of this pamphlet, of thirty-five pages of quarto. The whole intention of it might have been, perhaps, more advantageouſly anſwered by an advertiſement in the news-papers. The want of method, and frequent repetitions, in this performance, muſt diſguſt the reader.

XI. *A Refutation of the Reflections againſt Inoculation, publiſhed by Doctor* Raſt *of* Lyons; *ſo far as they are ſupported by Calculations drawn from the Bills of Mortality in* London, *and his Obſervations. With a Perſuaſive to that Practice, deduced from the Succeſs of the Inoculating Hoſpital near* London. *By* Anthony Relhan, M. D. *Fellow of the College of Phyſicians, in* London. *4to. Pr. 2s.* Johnſton.

OUR author, in this well wrote and diſtinct diſſertation, refutes, in our opinion ſatisfactorily, the arguments of Dr. Raſt at Lyons, who wrote a treatiſe againſt inoculation. The French author endeavours to prove from the bills of mortality in London, that, ſince the practice of inoculation, a greater number has died of the ſmall-pox than before its introduction. The author of the pamphlet before us, ſhews how irregular, greatly deficient, and erroneous, theſe regiſters formerly were; that weeks, nay months, were ſometimes wanting. The bills are much more accurate at preſent, tho' ſtill ſubject to many errors and deficiencies.

Dr. Raſt began his calculation at the year 1684, when the bills were in a very uncertain and fluctuating ſtate, and not much

much to be depended on: his firſt period ends with 1720, when inoculation was firſt introduced. His ſecond period ends with 1758 incluſive, comparing thirty-eight years antecedent to inoculation, with a like number ſince its introduction, without attending to many circumſtances that make theſe times differ eſſentially. Our author gives ſeveral reaſons for the decreaſe of births of late years; one is the pernicious practice of dram-drinking, which ſo much enfeebles the parents, as to produce only puny weak children, who ſoon increaſe the number of deaths. The legiſlature took every means to prevent this vice; but the happy effects did not appear immediately; 'as the diminution of births did not attain its greateſt declenſion until the year one thouſand ſeven hundred and forty-five, when at a medium in a period of five years, they were reduced to fourteen thouſand four hundred nineteen. In the year one thouſand ſeven hundred fifty-eight the good effects of this meaſure became perceptible, as the medium in five years roſe to fourteen thouſand ſix hundred fifty-one; and it is with pleaſure I inform the public, that it has increaſed in one thouſand ſeven hundred ſixty-three to fifteen thouſand one hundred thirty-ſeven. So that, notwithſtanding the uncommon virulence and fatality of the ſmall pox, within theſe five laſt years, yet are the baptiſms more numerous, and the deaths leſs ſo, than in the five preceding.'

We have a table of the annual deaths in the ſmall-pox from the year 1708 to 1763, incluſive, divided into four periods of fourteen years each, from which we learn, 'That the medium of *deaths* for the firſt period of fourteen years, when inoculation was little known, and by no means practiſed, was annually two thouſand one hundred one, and $\frac{1}{14}$ or nearly a whole number.

'That the medium for the ſecond period, when inoculation began to be in uſe, was annually two thouſand one hundred ninety-ſeven, and $\frac{1}{14}$, or nearly a whole number.

'That the medium for the third period, when inoculation had increaſed conſiderably, was annually two thouſand thirty.

'That the medium for the fourth period, when inoculation was at its greateſt height, was annually two thouſand one hundred twenty-one, and $\frac{3}{14}$, or nearly $\frac{1}{4}$.

'Thus it appears that the greateſt annual medium difference in any of theſe periods was nearly one hundred ſixty-eight.

'That the annual medium of deaths for theſe forty-two years, ſince the introduction of inoculation, has been two thouſand one hundred ſixteen, and $\frac{16}{42}$, or not quite fifteen per annum more than in the period before inoculation.

'That

'That in the ſecond period ſince the introduction of inoculation, the deaths were nearly each year ſeventy-two leſs, than in that period that preceded this practice.

'And laſtly, that the difference between the period, in which inoculation was not practiſed, and that in which it was moſt in uſe, and I muſt obſerve unſucceſsfully ſo, was at a medium annually not quite twenty.

'If follows, I hope clearly, from this ſtate of the affair, that the increaſe of deaths, attributed by Dr. Raſt to inoculation, is charged to a miſtaken article; and that the deaths in this complaint not decreaſing by the bills, in proportion to the advantages which might reaſonably be expected to reſult from the precautionary ſtep of inoculation, muſt be accounted for, from a larger proportion of perſons having this complaint, as the contagion of it is preſerved during the whole year in full vigor, by the preſent practice.'

But whatever uncertainties may ariſe from theſe bills, or however little benefit inoculation may ſeem thereby to have introduced, the accounts we have received from the governors of the inoculating hoſpital will ſet the matter in a more juſt and fairer point of view; and as we cannot doubt of the truth of the account, every impartial perſon muſt by it be convinced of the advantages ariſing from inoculation. 'It appears that ſince the inſtitution of that charity to the twenty-fourth of March, one thouſand ſeven hundred ſixty-four, they have received in the natural ſmall-pox ſeven thouſand one hundred forty-eight, of whom five thouſand three hundred fifty-two have been cured, one thouſand ſeven hundred ninety-ſix died. Thus ſomewhat above one in four fell a victim to that diſorder. A number exceeding the acknowledged medium of deaths in the natural way, in this complaint: but well accounted for by the governors, who obſerve, that the patients admitted were moſtly adults, often received after great irregularities, and many of them at a time, when their caſes were deemed deſperate.

'In the inoculated way they have received three thouſand eight hundred ſeventeen, and of them have loſt thirteen. Thus the deaths have been as one to two hundred ninety-three and $\frac{8}{13}$.'

What proof more convincing? Beſides the great chance the inoculated have to eſcape death, they have other advantages in reſpect to beauty, &c. If theſe advantages are received in an hoſpital, how much greater probability of ſucceſs in private families, which all thoſe on whom this operation has been performed can teſtify!

Dr.

Dr. Raſt alleges that, at Lyons, out of 130 inoculated, near one third had the confluent ſmall-pox, a thing moſt ſurpriſing, and not eaſily to be credited, when not one in 150 in England proves confluent. In ſhort, his aſſertions are ſo little ſupported by proper teſtimonies, that a great deal ſeems to ariſe from rumour, and to be intirely invented, or much exaggerated.

Our author, at the concluſion, ſeems to think that ſeveral of the ſymptoms of the ſmall-pox are not well accounted for, and the treatment not only defective, but, he is apprehenſive, erroneous; and gives a kind of promiſe that he will one day reſume the ſubject, and, by treating the diſtemper in a medical way, endeavour to make good his aſſertion.

XII. *Obſervations concerning Ruptures, and the Treatment of them. By* W. Blakey, *of the College of Surgeons at* Paris, *and Inventor of the elaſtic Bandages, uſed in the Military Hoſpitals of his moſt Chriſtian Majeſty.* 8*vo. Pr.* 6*d.* Nicol.

THE author publiſhes this pamphlet, as he is the inventor of an elaſtic bandage of great uſe in the cure of ruptures, which he wants to recommend to the public. He enquires into the ſituation and cauſes of ruptures; and defines a hernia to be a deſcent of the inteſtines, or omentum, from their natural ſituation, thereby forming an unnatural tumour, or ſwelling, popularly called a rupture; notwithſtanding, a little afterwards, when enumerating the different kinds of ruptures, he mentions thoſe of the uterus, vagina, and anus. Theſe are not comprehended in his own definition, and the term applied here has a quite different ſenſe, that of laceration; but it ſeems his bandages were uſeful in theſe laſt caſes, and they muſt therefore be taken notice of. He gives then the different cauſes of ruptures, which he borrows directly from other authors. He enumerates only the occaſional cauſes of herniæ—He endeavours, after this, to ſhew, that all the bandages at preſent employed in this diſeaſe have ſome deficiencies; that they don't apply tight upon the orifice; that they gall the patient; that they are apt to move from their ſituation, and ſo often occaſion fatal conſequences. All theſe diſadvantages are removed, by the uſe of his elaſtic bandages. Always applied to the orifice where the hernia deſcended, no coughing, ſtraining, or other violent exerciſe, will remove it from its place, no galling or pain to the patient with this application; an inſtrument of the utmoſt uſe, if it anſwers his deſcription: experience muſt determine——He adviſes this elaſtic bandage in prolapſus vaginæ, preferable to any peſſary.——Speaking of the

the reduction of a hernia that threatens to be ſtrangulated by the inflammation and ſwelling of the parts about the ring, he adviſes, before the operation, to put the patient into a bathing tub on his back, his knees bent upwards, his neck and ſhoulders out of the water, the water of a warmth not to quicken the pulſe; the reduction muſt be gradually managed; bleeding and diluents muſt likewiſe be uſed; the patient may be continued in the water, though weak, to fainting, the great relaxation at that time may contribute greatly to the reduction. This method is very efficacious, as he aſſures us, if uſed in proper time.

XIV. *Obſervations on the external and internal Uſe of Hemlock, and on the outward Application of other Remedies, for the Cure of inward Diſorders, in a Letter from Dr.* Hoffman, *Profeſſor of Phyſic at the Univerſity of* Steinfort, *to his Friend at* Munſter, *in* Germany. *Tranſlated from the* German *Original by* J. O. Juſtamond, *Surgeon to the Second Regiment of Dragoon Guards. With an Explanatory Preface, by the Tranſlator.* 8vo. *Pr.* 1*s.* Marks.

HEmlock, as a medicine, within theſe few years, has cauſed much ſpeculation. At Vienna, where the diſcovery was made, it ſtill maintains its high reputation, tho' thro' the reſt of Europe it ſeems to decline, from practitioners finding either ſmall benefit from it, or ſometimes none at all. In Britain, tho' actual cures of cancers have been performed by it, and in other caſes relief obtained, yet this has not been proportionable to the flattering hopes we had entertained of its efficacy, by the accounts received from Vienna. Without conſidering from what cauſes this might ariſe, many have deſerted the medicine, and eſteem it of very little uſe, while at the ſame time its ſucceſs at Vienna, cannot, we think, be called in queſtion: and lately we have had freſh proofs of this power, in the Annus Medicus, publiſhed by Colens, who is the ſucceſſor of Stork in the hoſpital, and is to continue the publication Stork had begun. After giving an account of the diſeaſes in the hoſpital for the year, he ſubjoins a long account of the efficacy of the hemlock, not only in thoſe diſeaſes in which Stork had uſed it, but in many others, under the eye of Van Swieten. We refer our readers to the book itſelf; but they muſt obſerve, that fomentations with the plant are very frequently uſed during the uſe of the extract, which no doubt aſſiſted in the cure. The author before us improves further on this, and propoſes baths of hemlock to be joined to the internal uſe of it, from finding its remarkable efficacy in thoſe caſes in which he tried it. The firſt was a woman with a ſchirrous breaſt, who, from a general averſion

averſion to medicine, could not take the extract internally, by bathing daily, few days being intermitted, for ſix weeks, was intirely cured; care being taken to prevent the acceſs of the vapour of the plant to her lungs. The ſecond caſe is an aſthma and dropſy from the gout driven in. Medicines were tried unſucceſsfully. He preſcribed the continuation of the medicines and the hemlock bath; by four bathings this aſthma was intirely cured, and the dropſy diſappeared. The third caſe is a cancer in the breaſt, with a thin diſcharge. Two months continuance of the extract did no good; the bath being joined during his ſtay of ſix days at the town where the patient reſided, he found great alteration for the better.——Theſe are all the caſes in which he has tried the bathing.—He recommends to phyſicians to purſue this method, as it ſeems to promiſe ſucceſs. —He propoſes the ſtrewing the patients beds with the leaves of the plant, and promiſes to publiſh his experiments with it in this way. And laſtly, he invites all to follow the ſame courſe with him, in ſearching for medicines which will cure diſeaſes externally applied. As great quantities of the active parts of medicine may be received by the pores of the body in bathing, our author thinks great effects may be expected.

XV. *Conſiderations on the Legality of General Warrants, and the Propriety of a Parliamentary Regulation of the ſame. To which is added, a Poſtſcript on a late Pamphlet concerning Juries, Libels, &c.* 8*vo.* 1*s.* Nicoll.

THIS pamphlet ſeems to come from the pen of a ſound lawyer and a fair reaſoner. He takes up the argument of general warrants at its moſt early, and, therefore, its moſt proper, period; and, without being at all ſtartled at the outcry againſt the legality of general warrants, he examines whether they are illegal or not. He thinks that their containing a general deſcription of the offenders does not at all render them illegal; and that the writer of the Enquiry *, or, as it has ſince been chriſtened, 'The Letter upon Warrants,' has not produced a ſingle legal authority to ſupport the illegality of ſuch warrants; for he does not conſider the *obiter dictum* of a ſingle judge to be legal authority.

'In point, ſays he, of argument and reaſon, the only objection is the danger to which that form of warrant ſubjects every innocent perſon. "It leaves it (it is ſaid) in the power, and at the diſcretion of every officer, to ſeize any one he thinks proper; and the innocent are no leſs expoſed to be arreſted

* See Critical Review, vol. xviii. p. 428.

under

under that warrant than the guilty." Such is the general objection: how is it founded in the real nature and extent of the warrant?

'The warrant contains a ſpecific deſcription of a particular perſon; that too, which of all others, is *ſolely* and *peculiarly* applicable to him, the commiſſion of the offence. How can a warrant to arreſt the author or printer of a certain paper, extend to any one who is not the author or printer? Is it not a *ſpecific* and *excluſive* deſcription of that perſon alone? If the magiſtrate, or other officer, arreſts an innocent perſon under ſuch a warrant, he acts no more under the authority of the warrant, than if, under a warrant to arreſt John Wilkes, Eſq. he had taken up any one of a different name. If an officer is diſpoſed wantonly to tranſgreſs his warrant, he may do ſo, where it is the moſt ſpecial that can poſſibly be penned, or even without any warrant at all. The queſtion, therefore, is not whether a general warrant is not liable to be abuſed by the officer? but whether it gives him authority to do ſo, or confines the execution of it to the offender alone? Where, then, is this *inherent*, this *neceſſary*, this *innate*, danger to the public liberty in the form of theſe warrants?'

We cannot help conſidering this as cloſe reaſoning; and the author proceeds to prove, what we ſuppoſe will not be controverted, that, in many caſes, a warrant for the apprehenſion of a delinquent cannot be otherwiſe than general, when the judge is ignorant of his name, and knows nothing ſpecifically deſcriptive of his perſon.

This writer, without acknowledging that he borrowed the hint from the Critical Reviewers *, next juſtifies general warrants, by the tacit approbation they have always met with, when they came by Habeas Corpus before the court of King's Bench. He then ſhews that if the principles upon which a general warrant may be iſſued out, hold good in other caſes, they hold good in caſe of treaſon; an exception which the gentlemen of the minority would have admitted; and he obſerves, that if a general warrant is 'executed on the guilty perſon, no injury is done; if on any other, it is without the ſanction of the warrant, the offending officer is amenable to the law, and a jury of his country will give due ſatisfaction to the party injured.' Our author next ſhews, that not a ſingle caſe brought by the Letter Writer, upon warrants, &c. to prove that they have been frequently condemned by former parliaments, comes up to his purpoſe, and that the caſe of Scroggs is no condemnation of the general warrant iſſued by lord Hallifax.

* Vol. xviii. p. 434.

'From

'From the above premiſes, theſe concluſions neceſſarily follow, 1ſt, *That general warrants for the ſeizure of offenders are not contrary to law*; and therefore if the parliament is to make any declaration of the law in this reſpect, it muſt be in favour of the warrants. 2dly, That there is nothing dangerous to the ſubject in that general form of warrant; that in many caſes ſuch warrants are neceſſary; that it is impoſſible for all the wiſdom of human legiſlation to foreſee in what caſes they may be neceſſary, in what not, as it does not depend on the degree of the offence, but the circumſtances of particular caſes; *that a law therefore to regulate and reſtrain the future exerciſe of ſuch warrants, might be productive of the moſt inconvenient and fatal conſequences.*'

This author then conſiders the queſtion of the general ſeizure of papers: he admits that any ſuch ſeizure, when not connected with the principal object of enquiry, is improper and illegal. Here, as Critical Reviewers, and therefore as advocates for the freedom of writing, we muſt obſerve, that a moſt material circumſtance has been omitted by the writers on both ſides of this queſtion, merely, as we apprehend, becauſe it did not happen in the caſe of Mr. Wilkes, whoſe papers were ſealed up by perſons who were judges of their contents. But in all former caſes of ſeizures of papers (which are always concomitant to the apprehenſion of perſons) ſuch ſeizures were made by a ſet of the loweſt and moſt ignorant fellows in the king's dominions, meſſengers of ſtate, who, the more brutal they were, the more fit for their buſineſs. When a couple of thoſe myrmidons were to execute a warrant, they had no rule but their own diſcretion for ſeizure of papers; for the terms of the warrant ran, "That they ſhall bring the perſon and his papers (without any other deſcription) before the ſecretary." Sometimes thoſe worthy meſſengers could not read, or if they could read, they could not underſtand, and when they did underſtand, they thought they could not exceed in the rigorous execution of their office; and the more papers they brought along with them, they thought they gave the greater proofs of their zeal for his majeſty's ſervice; for every one of the ruffians thought himſelf a limb of a miniſter. We profeſs ourſelves to be ignorant how thoſe diſcretionary powers have been exerciſed of late, or whether the board of thoſe ſubminiſters is not become more reſpectable than it was twenty or thirty years ago; but we have thought it our duty to bear our teſtimony againſt ſo crying a grievance, a grievance that may not only ruin the author, but the man.

The Conſiderer very juſtly ridicules the Letter Writer's obſervations, that no man is to furniſh evidence againſt himſelf.

After

After admitting it in ſome degree, he thus proceeds: 'But becauſe the law, from motives of compaſſion, will not oblige the party charged to produce any thing againſt himſelf, does it follow that every thing in his poſſeſſion is ſacred, and that nothing found in his cuſtody is to be uſed in evidence by his accuſer? Does not the daily practice prove the falſity of that idea? Are not perſons arreſted on ſuſpicion of felony conſtantly ſearched? Are not the papers or goods found upon him produced in evidence againſt him? Is his houſe more ſacred than his perſon? Is his cloſet protected where his very pockets may be rifled? Is not the practice and the right of ſearching houſes for ſtolen goods univerſally admitted? Are not the very letters, nay the confeſſions of the accuſed uſed in evidence of his guilt? Where then is the rule of law, where the principle, that no man is to furniſh evidence againſt himſelf? He is not to be compelled to do it by his own act; but the proſecutor is at liberty to avail himſelf of whatever he can find in the houſe, on the perſon, under the hand, or even from the mouth, of the accuſed, to prove the truth of his charge. Where then is the indecency of the avowal of the ſecretaries of ſtate in their letter to Mr. Wilkes, that they ſhould keep ſuch papers as tended to a proof of his guilt? The law authorized them to ſeize all ſuch, and to produce them in evidence at the trial. If they were not legal evidence, why did not Mr. Wilkes's counſel object to the reading of them? They were not men to overlook or neglect any objection that had the leaſt foundation in law.'

The author then proceeds to conſider what ſhould be the mode of a parliamentary declaration, viz. whether by bill or a reſolution. He next diſtinguiſhes between thoſe two methods, and then ſhews the abſurdity of proceeding by the latter, which is no more than a mere opinion of the houſe, and is always followed by an order. But this, we apprehend, is not the ſtrongeſt part of his reaſoning. He very juſtly animadverts upon ſomething worſe than a quibble, urged by the defenders of the minority, as if a treaſonable paper could not be a libel, "for whatever is treaſonable is treaſon." By the ſame rule, we may conclude that *whatever is inflammable is a flame*, and *if a man ſips the leaſt drop of intoxicating liquor, he muſt be dead drunk.*

The Conſiderer then anſwers the Defender of the Minority, when he took it upon himſelf to aſſert, that "*the queſtion of the legality of the warrant is not now* ſub judice, *nor ever has been in a courſe of legal determination.*" In anſwer to which, our author aſſerts with no leſs confidence, that '*it is now depending*, and *that it was in pendency in ſeveral of the trials already paſt.*' After ſome ſevere obſervations upon the conduct of the minority, he juſtifies their opponents

opponents for throwing out the motion of the 17th of February laſt year *.

To the above conſiderations is added a Poſtſcript, in which the author brings various law authorities to prove, that a jury is not to judge of the law; and beſides authorities, he brings ſome arguments on account of juries being compoſed of illiterate men, unuſed to legal ideas. He then proves that each of the qualities of falſehood, ſcandal, or malice, are not eſſential to form the crime of libelling. Upon the whole, We cannot help declaring, that his Poſtſcript is wrote too much like a lawyer to admit of any critical, or, indeed, liberal, diſcuſſion. If law is to be oppoſed to the ſentiments of humanity and common ſenſe, let us live lawleſs, for out of confuſion order may ariſe. Nor can five millions of Cokes and Hobarts perſuade us, *that it is not material whether a libel is true or falſe, that a libel is not to be juſtified though the contents be true*; nay, *that if true, it is the more provoking, and conſequently the more libellous.*

XVI. *The Life and Opinions of* Triſtram Shandy, *Gent. Vols. VII. & VIII. Small* 8*vo. Pr.* 2*s. each.* Becket *and* De Hondt.

THE Spectator ſomewhere obſerves, that an author may print a joke but he cannot print a face, which is often the beſt part of a joke. The principal part of the work before us is its manner, which is either above or below criticiſm; for if it is level with it, it becomes a kind of an impaſſive object, upon which the artillery of criticiſm muſt be diſcharged in vain. We have already done juſtice to all that was juſtifiable in the preceding volumes of this work, and wiſh that the author (whoſe name, in his own hand-writing, if we miſtake not, is prefixed to it) had, in the two volumes before us, afforded the leaſt field for the only pleaſing part of our taſk, that of approbation.

The ſeventh volume contains an unconnected, unmeaning, account of our author's journey to France.—Well, ſays my uncle Toby, Corporal, did you ſee that ſame cock——Cock, cock, ſaid my father—What cock?——Here my mother took a large pinch of ſnuff——Why, the inviſible cock, ſaid my uncle Toby—Did you pay for ſeeing it, ſaid my father? (gaping over the table)——Yes, and pleaſe your honour, that I did——and where was he? ſaid my mother (taking up a ſtitch in my father's ſtockings)——Why in a box, and pleaſe you, madam (replied the corporal)——And you really ſaw him, ſaid uncle

* Ibid, p. 221.

Toby (taking the pipe out of his mouth, and ſhaking out the aſhes)—Lord bleſs your honour's ſoul (ſaid the corporal) how could I ſee him, did not I tell you he was inviſible?—Did the man tell you ſo before you paid the money, ſaid my father, knitting his brows!——Yes, yes, replied the corporal—Then, Trim, ſaid my father, you was not cheated; for if you paid your money for an inviſible thing, how couldſt thou ſee it? Ariſtotle treats upon this ſubject in his chapter of cocks.——Here my mother took another large pinch of ſnuff.

We are afraid the purchaſers of theſe two volumes are pretty much in the corporal's ſituation. The author has pretended, from his commencement of authorſhip, neither to wit, taſte, ſenſe, nor argument,——*Videri vult et eſt.* His purchaſers have bought the ſight of his inviſible cock, without being cheated; or they have been beforehand told he is inviſible.

To be ſerious, (if it is poſſible to be ſo with the writer of Triſtram Shandy) we adviſe him moſt heartily to conſider the caſe of uncle Toby's red breeches. They were worn ſo long, that they became thin, threadbare, and rotten, and the corporal could not find a taylor who could turn them, ſo as to make a decent appearance in his approaches to the widow Wadman. Indeed, Triſtram, your wit and humour, we are afraid, will very ſoon be in the ſame predicament with uncle Toby's red breeches.—So we remain, with our love to widow Wadman,

Your humble ſervants,

The REVIEWERS of BREECHES.

MONTHLY CATALOGUE.

17. *The Regulations lately made concerning the Colonies, and the Taxes impoſed upon them, conſidered.* 8vo. *Pr.* 2*s.* Wilkie.

THIS is an accurate and excellent vindication of the miniſtry's conduct with regard to our American ſettlements, and is calculated to remove all apprehenſions of their aſpiring at being independent upon their mother-country. No ſenſible Britiſh American, let his notions of liberty and indepency be ever ſo high, can read this pamphlet without being convinced of the folly and impracticability of his countrymen ever having an intereſt ſeparate from that of Great Britain.

We are ſorry we have not room to give any extracts from this maſterly performance, the peruſal of which muſt give pleaſure to every friend of his country.

18. *An*

18. *An Eſſay on the Conſtitution of* England. 8*vo.* *Pr.* 1*s.* 6*d.* Becket *and* De Hondt.

Had this pamphlet been printed in France, or under any deſpotic government, the author would have been reverenced. A Frenchman knows no difference between a *conſtitution* and a *government*; and this author, in the whole of his flimſy performance, miſtakes the one for the other. The conſtitution of England neither does nor ever did depend upon its government. The one is permanent, perpetual, immoveable, and unalterable, even by acts of parliament, for it has triumphed over many. Government is fluctuating, tranſitory, and ſubject to miſtakes.—*Optimus ille qui minimis urgetur.*——In ſhort, the whole of this compoſition is worthy the pen of one of thoſe Frenchmen who commend the Engliſh conſtitution becauſe they do not underſtand it, and merely becauſe they ſee Engliſhmen fight better by ſea and land, and eat and drink better, than their neighbours—But what can we expect from the pencil of one who takes it up to draw the Engliſh conſtitution, and does not know how to delineate a ſingle fact in hiſtory. We are unwilling to be ſevere upon a writer, whoſe profeſſion we ſuppoſe, and hope, is not authorſhip; but we moſt earneſtly recommend to this gentleman-author that, next time he takes up the pen, he will write with a little more preciſion upon what, if we are not miſtaken, is the hiſtory of his own country. That we may not appear to cenſure at random (though every page of the pamphlet is equally liable to exceptions) this eſſayiſt tells us plump, that when Charles the firſt attempted to introduce epiſcopacy into Scotland, the preſbyterian was the national worſhip. Indeed, Sir, you are miſtaken; for the church of Scotland at that time, and long before, was epiſcopal.

19. *An Addreſs to both Parties.* 8*vo.* *Pr.* 6*d.* Wilkie.

The ſubject of this addreſs is an attempt to perſuade both parties to join in repealing the obſervance of the 30th of January, the day of Charles I.'s martyrdom; and among many other notable obſervations, the author is of opinion, that the high-flying Tories in general vote for the Minority. We ſhall not enter into the rationale of this pamphleteer's deſign, which conſiſts chiefly in abuſing the family of the Stuarts, a doctrine that has become of late very faſhionable with men of the worſt pens that ever inſulted common-ſenſe. We ſhall admit Charles the firſt to have been guilty of many unconſtitutional acts, and that his political education led him to tyranny. We ſhall even admit that the cutting off his head ought to be a matter of in-

difference to a free people. We allow Charles the ſecond every vice that can diſgrace human nature, and James the ſecond every property that can enter into the compoſition of folly, bigotry, and ſuperſtition; but when all this is admitted, thoſe conceſſions cannot in the leaſt operate as reaſons for aboliſhing the 30th of January, ſuppoſing that the divine wrath is to be appeaſed or mitigated by the humiliation of a people.

The total ſubverſion of the conſtitution of England, the independency of the army upon the parliament; dragoons and ſoldiers giving laws to thoſe patriots who had nobly withſtood the tyrannical encroachments of the king; enthuſiaſts holding the ſword at the throat of Liberty, and anarchy preparing the path for deſpotiſm; are reaſons why ſome day in the year ought to be ſet aſide for deprecating the divine wrath againſt a return of ſuch national miſeries; and we can find no reaſon why the 30th of January, the day on which thoſe lawleſs ruffians completed their triumph over the friends of liberty, is not as good a day for that purpoſe as any in the calendar.

20. *A Letter to the Right Hon.* Charles Townſhend. 8*vo. Pr.* 1*s.* Nicoll.

We have already * reviewed this letter, which is now reprinted for the ſake of a poſtſcript, which proves that the right honourable gentleman to whom it is addreſſed, is by no means of the ſame opinion with Mr. Wilkes in his addreſs to the electors of the borough of Ayleſbury, nor indeed in the ſecret of the oppoſition. Mr. T. had aſſerted, that "*the queſtion moved and ſupported by the minority in the Houſe of Commons, with regard to the warrants, was of a particular, not a general, nature,*" and that "*many occaſions might demand, and therefore juſtify, the iſſuing general warrants.*" Mr. Wilkes, on the contrary, in the letter we have mentioned, ſays, that "he refuſed to obey the ſecretary of ſtate's warrant, becauſe it was general, and therefore he knew it to be illegal." Nay, he ſays, "That we have heard from the bench, that general warrants are abſolutely illegal." The above, we are of opinion, is the material part of this poſtſcript, which is, however, very artfully and very ſmartly written.

21. *Remarks on the Budget; or, a Candid Examination of the Facts and Arguments offered to the Public in that Pamphlet.* 8*vo. Pr.* 6*d.* Wilkie.

We have already † animadverted upon the Budget, and we recommend this performance as a very proper ſupplement to our obſervations on the ſubject of our preſent finances.

* Review, vol. xviii. p. 392. † Vol. xvii. p. 448.

22. *The*

22. *The Favourite. With a Dedication to my Lord* B***. 8*vo.* *Pr.* 1*s.* Harriſon.

Low, illiberal, hackneyed abuſe againſt Lord Bute, who, by ſome lines quoted, in the title-page, from Churchill, is pointed out as a fit object for the knife of an enthuſiaſt.

23. *A Letter to the Public, containing ſome important Hints relating to the Revenue.* 8*vo.* *Pr.* 1*s.* Bladon.

The purpoſe of this letter is of ſo very obvious a nature, that it has been always overlooked, or, at leaſt, not ſufficiently attended to. The people of England pay immenſe ſums to the exchequer, and indeed we may add, to all other public offices, without receiving from them one ſhilling of benefit. The author has very judiciouſly ſhewn the original of thoſe impoſitions, and why, in the preſent extenſive ſtate of the revenue, they ſhould (at leaſt in part) ceaſe to exiſt.

24. *The antient Rights of the* Engliſh *Nation to the* American *Fiſhery, &c.* 4*to.* *Pr.* 3*s.* Baker.

A laborious compilation of papers and documents, to prove that we ought not to have made the conceſſions which the French obtained in the Newfoundland fiſhery, by the definitive treaty. The great care taken by the captains of Britiſh ſhips ſtationed there, that the French ſhall keep within the bounds, and to the forms, preſcribed by that treaty, is the beſt anſwer that can be given to this zealous author.

25. *Obſervations on Marriages, Baptiſms, and Burials, as preſerved in parochial Regiſters, &c. By* Ralph Bigland, *Eſq.* Somerſet *Herald.* 4*to.* *Pr.* 3*s.* Dodſley.

Though this pamphlet is little more than a compilation from papers and former obſervations, yet it deſerves the attention of the public, and even of the legiſlature.

26. *An Elegy to the Memory of the Rt. Hon.* William, *late Earl of* Bath. 4*to.* *Pr.* 1*s.* 6*d.* Nicoll.

A melancholy kind of an indignation runs through this poem, which renders it not unpleaſing, and ſeems to be the compoſition of a genius above the middling. He is very ſevere upon the game act, though he has introduced it but awkwardly into his work. His chief aim appears ſo be to brand lord Bath's memory for his defection from the oppoſition to Sir Robert Walpole. We ſhould have been glad if he had told us what the conſequence would have been to the public, had not that defec-

tion happened, and what benefit it would have been to Great Britain, if lord Bath had fulfilled his ridiculous, raſh, inhuman, and indeed impracticable reſolution (if ever he made ſuch) of bringing lord Orford to the block.

27. *The Conſtituents. A Poem. By* P. Stockdale. 4*to.* 1*s.* Flexney.

This is the compoſition of a red-hot party-man, during the late election-politics at Berwick. He abuſes Delaval and lord B——, praiſes Churchill, and goes through the common courſe of ſelf-applauſe, in a dialogue which he is ſuppoſed to hold with his friend, who is a courtier. After beſpattering one nobleman who brings ſwarms of his countrymen into England, he tells us,

> 'And (horrid but to think!) what ſtill is worſe,
> As of our crimes he were *God*'s choſen curſe;
> To him from hell to ſtay, methinks 'tis given,
> Till every patriot is diſpatch'd to heaven.'

A very complaiſant gentleman-uſher to heaven, this ſame inhabitant of hell! Neither can we omit a new mode of ſatire which even Churchill himſelf, whom we ſuppoſe to be one of our author's heaven-diſpatched patriots, appears to have been ignorant of, and which outſoars even his moſt irregular flights; we mean the author making this lingerer of hell God's choſen curſe of our crimes. The *curſe of a crime* is above our comprehenſion: we wiſh ſome of our caſuiſtical readers would explain it. This bard, however, is not uniformly execrable; for after the fever of party is over, he drops the following lines juſt at its criſis.

> 'Come, *Virtue*'s fair companion, *conſcious Thought!*
> By the world's empire not too dearly bought;
> The pride of youth, and the ſupport of years,
> That even canſt mingle eccſtaſy with tears;
> Oh! deign to take thy manſion in my breaſt,
> And as I'm virtuous, ever make me bleſt?
> Make me ſtill bold, to manhood up, from youth,
> And ev'ry friend of liberty and truth.
> 'And when returning ſeaſons bring my age
> (The care for ever of the good and ſage)
> Buſy'd no more in the world's empty ſtrife,
> When all deſerts me, e'en my very life;
> Then, *conſcious Thought*, refuſe me not thy aid,
> But with thy gleams refreſh my lonely ſhade.'

We have often, during the courſe of our undertaking, lamented the effects of young men indulging a poetical taſte, or at

at leaſt what they take to be ſuch, amidſt the partiality of friends, a confined circle of acquaintance, and a taſteleſs illiterate neighbourhood. They admire and admire, and gape, and wonder, and ſtare at the beauties of his verſe and the richneſs of his genius, till the poor wretch is deluded into publication, and then hears the public pronounce him a——dunce.

28. *The Patriot Muſe, or Poems on ſome of the principal Events of the late War; together with a Poem on the Peace. By an* American *Gentleman.* 8*vo.* *Pr.* 1*s.* 6*d.* Bird.

This American gentleman is a very public-ſpirited writer, and his muſe hovers over all our American tranſactions from the defeat of Braddock to the late general peace, which gives her much diſquiet. We are ſorry for her, poor lady! and likewiſe for the author, who tells us, that ſoon after the peace he and ſome other Engliſh gentlemen were ſeveral times expelled the French court at Verſailles, with theſe remarkable words, *Otez vous, Anglois*; that is, Get ye gone, Engliſhmen. But what could a *patriot muſe* expect at the court of Verſailles, but a kick on the b——. With regard to her verſes, we have ſeen worſe.

29. Churchill *Defended, a Poem: addreſſed to the Minority.* 4*to.* *Pr.* 2*s.* Flexney.

This writer affects to be a ſupplemental Churchill, and tells us in an advertiſement, that great part of his poem was compoſed before he was acquainted with the melancholy news of that poet's death; and, indeed, it muſt be acknowledged there is ſome reſemblance in their manner of writing. He owns that, like Churchill, he is a clergyman, and that, like him, he ſometimes drinks and whores. Before he knows of Churchill's death, he thus addreſſes him, in the following lines, which we think are not the beſt in the poem.

'What champion of Parnaſſus will ſtep forth
To blaſt the cenſure that infeſts thy worth,
Bid all thy native luſtre fully ſhine,
If I the juſt, though daring taſk decline?
I who (forgive the pride) preſume I ſee
Thy nature and thy fortune fall to me,
Oft by the Thames, with genuine ardour fraught,
Haſt thou attended while thy Dryden taught:
I in a harſher climate, on the Tweed,
The wonderous poet oft was wont to read,
Deep, and more deep imbibe his heaven-bred flame,
And ſigh——"Shall I too ever have a name?"

But both our ſacred fires have long been quell'd
Againſt our genius curſt reſtraint rebell'd;
Luckleſs we plung'd into a ſphere of life,
With wit and learning conſtantly at ſtrife;
Each roſy doctor paſs'd our merits by,
But mark'd our failings with a cruel eye.'

The reſt of this performance is of the chequered ſort, ſometimes panegyric, ſometimes ſatire, but oftener a kind of an impulſe that riſes next to frenzy, always, however, abuſing Mr. Churchill's enemies and praiſing his friends.

30. *An Elegy on the Death of the late Rev. Mr.* Charles Churchill. 4*to*. *Pr.* 1*s*. Field.

This elegy is not only penned but printed in the true funereal manner, and the author's grief, like that of Lear, riſes into madneſs; though we are ſorry to pronounce that to be the only circumſtance in which he reſembles Shakeſpear. At the death of Churchill,

——BRITANNIA's mighty boſom quakes,
Her ample breaſt with dire confuſion ſhakes.
CHURCHILL is fled; her ſtedfaſt ſoul recoils!
Expos'd SHE lies to the INSULTERS ſpoils.

If our reader has any deſire of a farther ſpecimen of this lugubrous performance, we recommend to him the two following lines; but let him beware of his jaws, if he offers to pronounce them.

With vigorous mind, filled'ſt the meaſure well!
Left'ſt envious Fate but little ſpoil behind.

Another, and no more. What, reader, doſt thou think of the flow of the following hexameter?

When lowly eminence paſſes along.

31. *The Wig. A burleſque-ſatirical Poem. By the Author of More Fun.* 4*to*. *Pr.* 1*s*. 6*d*. Flexney.

This is one of thoſe performances which give us pain in reviewing. The author writes very prettily; his lines have harmony, humour, nay ſometimes wit, and yet it is not THE THING. His poem is rather a ſtring of good lines, than an aſſemblage of glowing beauties. They are without that mellowneſs which the ſterling genius of humour knows how to confer, and that ſober dryneſs which diſcompoſes the features of every face but that of the author. This ſame Mr. Wigwam ſets out poſthaſte for the land of laughter; but his Pegaſus ſometimes miſtakes

takes the road, and is not always beholden to his wings to prevent him from foundering. Notwithſtanding the innocence o his ſubject, he has been ingenious enough to convey into it a deal of ill-nature, and ſeveral ſtrokes of unjuſt as well as ill-judged ſatire. As thoſe are the only lines that the nature of the poem (which is of the mock-heroic kind) can admit of being detached from the body of the work, we ſhall forbear to quote them.

32. *The Race. By* Mercurius Spur, *Eſq. with Notes. By* Fauſtinus Scriblerus. 4*to*. *Pr.* 2*s.* 6*d.* Flexney.

We wiſh Mr. Spur had not rowelled his Pegaſus into lameneſs by this publication, which is a very impotent imitation of Mr. Pope's Dunciad, by abuſing publiſhers, bookſellers, authors, and *even* reviewers, we cannot ſay without rhime or reaſon; for his rhimes are very tolerable, and his verſification more than paſſable.

33. *Ode on her Majeſty's Birth Day, being kept on the Eighteenth of* January. *By the Rev. Mr.* Hudſon. 4*to*. *Pr.* 6*d.* Davis *and* Reymers.

We have not been wanting, on a former occaſion (ſee vol. viii. p. 378.) in doing juſtice to Mr. Hudſon's merit; but impartiality obliges us to confeſs, that in this ode he reſembles an unſkilful ſinger who begins in ſo high a note, that he cannot finiſh his ſong without ſquailing. He is a perpetual epithetizer, conſequently a mere poet; nor is there a ſentiment in this Icarian performance that has not been *ſing ſonged* to tatters.

34. *The Converſion of St.* Paul: *A Poetical Eſſay. By* John Lettice, *M. A. Fellow of* Sidney-Suſſex *College*, Cambridge. 4*to*. *Pr.* 1*s.* Whiſton *and* White.

A poet ſhould always accommodate his diction to the nature of the ſubject on which he writes, the incident he relates, and the character he introduces. If he neglects this rule, he betrays a want of judgment, for which the harmony of his numbers can never atone. Where eaſe and ſimplicity is required, pompous imagery and magnificent expreſſions are unnatural and abſurd. When our author endeavours to give a poetical turn to the following expoſtulation——"Saul, Saul, why perſecuteſt thou me? it is hard for thee to kick againſt the pricks"——does he not violate the ſober and diſpaſſionate character of the ſpeaker by this oſtentatious language and inſulting reflection?

'Raſh mortal! check thine unavailing rage,
Nor longer with eternal adamant

Wage

Wage fruitleſs war. What? can an inſect's ſting
Rift the firm oak? or ſhall the lion fall
A recreant victim to the timid lamb?
With reverence wait the high beheſts of heav'n;
And know, *proud reptile!* 'tis that ſov'reign pow'r,
Th' immortal God thy fury braves, whoſe voice
Arreſts thine ear.'

Some of the principal circumſtances of this occurrence are here deſcribed with the ſame affected ſublimity. The voice is 'tremendous, and pervades the air, like the frightful roar of ruſhing cataracts;'——the 'proſtrate ſeer is loſt in the wild tranſports of th'impaſſion'd ſoul;'——his ſenſes are 'lock'd in dumb aſtoniſhment;'——his eyes are plunged in the *torrent* of th' empyreal *blaze*;——when his ſight is reſtored, he welcomes 'the genial luxury of light;'——'The deep decrees of heav'n unclouded ſhine;'——and when he preaches the Goſpel, the 'gazing ſynagogue devour his pregnant ſpeech.'

It would, however, be injuſtice to inſinuate that our author has no pretenſions to the honour he has received *. Many paſſages in this performance deſerve applauſe; and though ſome of his expreſſions are turgid and unnatural, yet, in general, they are juſt and ſignificant. When St. Paul diſcourſes of a future ſtate, the effect of his irreſiſtible perſuaſion is emphatically deſcribed:

——Affrighted conſcience 'wakes;
The murd'rer ſtarts aghaſt! th' oppreſſor groans;
Th' adult'rer trembles, and the harlot weeps.'

35. *The Life and Adventures of* Benjamin Braſs, *an* Iriſh *Fortune-Hunter*. 2 *Vols.* 12*mo.* *Pr.* 5*s.* Nicoll.

It has been obſerved, that Mr. Fielding committed a kind of a miſnomer when he publiſhed the work which goes under the name of The Hiſtory of Joſeph Andrews; for its principal entertainment conſiſts in the hiſtory and character of his friend parſon Abraham Adams. In like manner the merit of theſe two volumes ariſes from Mr. Braſs's friend Fitzpatrick, without whom the whole wouldbe a more inſipid and unentertaining medley than it is. The adventures of this pair of friends are too low and too hackneyed for being either quoted or criticiſed; but Fitzpatrick's character, as coming rough and pure from the mint of credulity, ignorance, and ſuperſtition, added to his large potations of *Giffard's beſt*, is drawn with no unſkilful hand, and is

* Mr. Seaton's premium.

very

very laughable. The hero, Mr. Braſs, is a compoſition of ſtupidity and villainy; and the author, contrary to the cataſtrophes common to ſuch publications, leaves him to rot in a priſon.

36. *New Amuſements of the* German *Spa. Written in* French, *in the Year* 1763, *by* J. P. de Limbourg, *M. D. &c.* 2 *Vols.* 12*mo. Pr.* 6*s.* Owen.

It was neceſſary for the editors of this work to inſert in the title the epithet NEW, to give it a currency with the public. The *Old* Amuſements are well known. The author, in his preface, profeſſes himſelf to be a phyſician, and conſequently infers that he has frequent admittance to all ranks of people, their parties of pleaſure, and their converſations; *ergo*, he is well-qualified for the ſubject he undertakes. For our own parts, we look upon this work to be a kind of an almanack, and conſequently we may expect next year, on finding out a new ſpring, on the improvement of an old walk, or the invention of new whims, commonly known by the name of *new* diverſions, to ſee NEWER Amuſements of the Spa publiſhed.

Works of this kind have multifarious tendencies. In the firſt place, they are of infinite ſervice to the gentlemen-importers of the Spa water into Great Britain; and by ſome intimations in the firſt volume of theſe Amuſements, we find the preference given to the importers of the Pouhon Spa (for whom look into our daily papers *paſſim*); the virtues of which are here ſuperlatively recommended. In the ſecond place, the two volumes before us ſerve as pretty *Vade Mecums* of information to the ſauntering patients who reſort to thoſe celebrated ſprings: they may be taken along with the ſalts, and are ſo eaſy of digeſtion, that they paſs as quickly through the mind as the others do through the body. Laſtly, the ſale of them in the French, German, and Engliſh languages have afforded very pretty pickings to thoſe concerned in their publication. As to the work itſelf, it is executed with as much judgment and accuracy as the ſubject will permit; but annexed to it are ſome of the vileſt, dulleſt novels we ever had the misfortune to peruſe. But pray, gentlemen and ladies, above all things (that we may repeat the words of one of the editors), "To prevent impoſition, be careful to aſk for Owen's water-warehouſe; and always have a bill and receipt ſigned by W. Owen. This caution is become very neceſſary, as large quantities of Bru water are ſold at a low price for the true Pouhon Spa water, to the frequent diſappointment of the phyſicians and their patients."

37. *The*

37. *The Young Lady's Geography; containing a Deſcription of the ſeveral Parts of the known World, &c. &c.* 12*mo.* 3*s.* Baldwin.

There is ſcarcely a ſtudy ſo generally uſeful as that of geography. A gentleman or a lady may be deſtitute of all knowledge of languages, hiſtory, poetry, mathematics, or the like; but neither ſex can diſpenſe with ſome knowledge of geography. Every friend or acquaintance they have abroad, every wiſh they form of becoming richer or more accompliſhed by travel; nay, every news-paper they read calls for ſome knowledge in this ſcience; not to mention the prodigious range it opens to ideas and improvements of every kind. The work before us is ſufficiently adapted to give not only young ladies, but young gentlemen, a competent idea of this very amuſing as well as profitable ſtudy; and conſidering the various purpoſes it is intended to ſerve, we may venture to aſſert, that it is the moſt eaſily attained of any part of education. The author introduces it by a diſſertation explaining thoſe ſcientifical parts of the ſtudy which render the practical ones eaſily comprehended, ſo as to be applied with propriety in converſation and reading.

38. *A Letter to the Fellows of* Sion-College, *&c. By* Ferdinando Warner, *L. L. D. Rector of* Queenhithe, *and Preſident of* Sion-College. 8*vo. Pr.* 6*d.* Davis *and* Reymers.

In this letter Dr. Warner very charitably and pathetically repreſents the inſufficiency of all the expedients which have been hitherto contrived for the maintenance of the widows and children of clergymen who die and leave their families in diſtreſs; recommends the eſtabliſhment of a ſociety, conſiſting of all ſuch perſons, laity or clergy, as ſhall annually ſubſcribe one guinea, or more, or make a donation of twenty guineas; and propoſes a dividend of twenty pounds a year to the widows and children of thoſe clergymen who were ſubſcribers within twelve months after the eſtabliſhment of this ſociety; or twelve months after their admittance into prieſts orders: or, if they did not commence ſubſcribers within the time aforeſaid, have paid the arrears, with a fine of two guineas more, towards a capital ſtock for a policy.

This ſcheme contains forty-one articles, exhibiting a ſketch of ſuch rules and orders as the doctor thinks proper to be obſerved, or, at leaſt, conſidered, by the clergy to whom this letter is addreſſed.

THE CRITICAL REVIEW.

For the Month of *February*, 1765.

ARTICLE I.

The Hiſtory of England, *from the Acceſſion of* James I. *to that of the* Brunſwick *Line. By* Catharine Macaulay. *Vol. II. 4to. Pr.* 15*s. in boards.* Nourſe. [Concluded.]

WE have hitherto had the ſatisfaction to perceive that, high as party is repreſented to be at preſent in this kingdom, no attempt has been made to invalidate the character we have given of this author's veracity. The longer we examine the evidences ſhe quotes to ſupport her facts, the more we are convinced that the only anſwer the partizans of the houſe of Stuart, if any ſuch exiſt, can make to this hiſtory, is to write another, in which the ſervices done by that family to the nation balance the flagitious attempts they made upon its liberties. To ſuch a hiſtory, were it as well authenticated as that before us, we ſhould be equally ready to give teſtimony in its favour. Both the Plantagenets and the Tudors were undoubtedly guilty of many execrable acts of tyranny; but they raiſed the power of the commons; they checked that of the church; they maintained the dignity of their crown; and they often held out the ſceptre of gold, at the ſame time that they wielded the rod of iron. In ſhort, were the reign of queen Elizabeth herſelf, which perhaps was as unfavourable to national liberty as that of her tyrannical father, to be drawn out by way of debtor and creditor to her people, the balance would, probably, be in her favour.

We ſhould (we repeat it) be glad to ſee any *è contra* part of Mrs. Macaulay's hiſtory, with the articles fairly ſtated in which the people of England are indebted to the two firſt princes of the houſe of Stuart; and, ſhould ſuch an attempt appear, we would exert our utmoſt to procure it a candid reception from the public.

In the proſecution of her hiſtory, Mrs. Macaulay preſents us with the following character of Wentworth and his proceedings:

'The moſt active ſecond of Laud in all his arbitrary practices was the lord viſcount Wentworth. This man, ſince he commenced courtier, had become ſo great a tool of monarchy, and given ſuch way to his vanity, and other contemptible paſſions, that he ſeems to have ſacrificed with his virtue all pretenſions to common ſenſe. During his preſidentſhip of the council of York, he exerciſed his power not only unjuſtly, but with a childiſh inſolence. Sir David Fowlis, one of the council of York, a deputy-lieutenant, and juſtice of the peace; Sir Thomas Layton, ſheriff of the county; and Henry Fowlis, Eſq; were by him brought into the Star-chamber for diſcouraging people from paying their compoſition-money in the matter of knighthood. Though the charge was frivolous, and amounted to nothing but ſome trifling cenſures of the preſident, and juſt reflections on the authority of the council of York; after aſſerting the prerogative of the crown in the buſineſs of knighting, the court fined Sir David Fowlis, as the principal offender, five thouſand pounds to the king, and to acknowledge his great and ſeveral offences to his majeſty and the lord viſcount Wentworth, not only in the court of Star-chamber, but in the court of York, and likewiſe at the open aſſizes in the ſame county, where the decree was to be publickly read; moreover, to pay three thouſand pounds to the lord Wentworth. As the council urged no proof againſt Sir Thomas Layton, he was diſmiſſed without cenſure. Henry Fowlis was committed to the Fleet, and to pay five hundred pounds to the king's uſe.'

Our author has ſtrengthened her narrative of thoſe execrable proceedings by the moſt unexceptionable of all evidences, Wentworth's own words, which are quoted in the notes with the following additional circumſtance; That Mr. Bellaſis, ſon to the lord Fauconberg, was examined before the council, and committed priſoner to the Gatehouſe for not pulling off his hat to the lord-preſident (Wentworth), till he had on his knees made an acknowledgment to the offended preſident, though he pleaded that he was at the time talking to lord Fairfax, and that his face was turned another way.

We are next entertained with an account of the council of York; which muſt appear ſhocking, and would be incredible to an Engliſhman, did not our author, amongſt other evidences, quote upon the margin Rymer's Fœdera. She then proceeds to give us a faithful but melancholy detail of the affairs of Ireland, for the deſpotic government of which Wentworth had ſhewn himſelf unexceptionably well qualified by the tyranny he had exerciſed in the north of England. It was Mrs. Macaulay's duty

as an hiſtorian, to expoſe all his flagitious proceedings there; but we are glad, as Reviewers, we are not obliged to retail facts that reflect diſgrace even on human nature. Notwithſtanding this, how many writers, even ſince the acceſſion of the preſent family to this throne, have recommended Wentworth as the archetype of miniſterial merit, for increaſing the king's revenue and the ſtanding army of Ireland. It is only doing Mrs. Macaulay juſtice to ſay, that ſhe has conſidered theſe matters in a light they ſeem not to have been viewed in by former hiſtorians, even the moſt favourable to public liberty, and who have been too much prepoſſeſſed with an opinion of Strafford's abilities. 'He was, ſays ſhe, ſtrongly abetted by the king, whoſe whole conduct in regard to Ireland was directed by wires managed by the deputy, and drawn through the channel of Laud.'

From Ireland our author makes a tranſition to Holland, and gives us an account of the quarrel between Charles and the Dutch, which ſhe ſays, 'he intended ſhould give the finiſhing ſtroke to that new model of government, which he, with his miniſters Wentworth and Laud, had in a manner eſtabliſhed in Great Britain.' Then follows the project for ſhip-money, during the courſe of which happened the death of Noy the attorney general, whoſe character is drawn by our author with uncommon preciſion and ſpirit.

'Noy the attorney-general, who countenanced this meaſure, died before any progreſs was made in it. He had received no other favour from the crown but the laborious office of attorney-general——a narrow recompence for the ſacrifice of virtue, honour, and a good name. From being a great patriot, and an oracle for precedents favourable to the powers of parliament, he became ſo faſcinated to the deſigns of the monarch, thro' the ſeduction of court-ſolicitation, that he was the moſt keen of all the miniſterial gang in every illegal meaſure that the times produced, in all oppreſſive proſecutions, the peculiar buſineſs of his office: equal to a place of this ſort, he filled it with the higheſt degree of infamy. As his demerits were great, ſo was he completely hated by the public: after languiſhing out a long illneſs, he died without being regretted by his own party, on account of his bodily infirmities, which prevented his being ſo active an agent as the buſineſs in hand required; whilſt at the ſame time he lay under the infernal odium of being the propounder of ſhip-money.'

Whatever ideas either a courtier or a cockney may entertain of the magnificent entertainment given to George III. his queen and royal family at Guildhall, it muſt hide its diminiſhed head when compared to the feaſts and entertainments given to Charles and his queen in a progreſs they made beyond the

Trent. The ſum expended in one entertainment given by the marquis of Newcaſtle, making an allowance for the different value of money, was near triple to that expended by the city of London on that memorable occaſion.——As a contraſt to the character of one lawyer, we ſhall here exhibit that of another drawn by our author with equal truth and skill, and with an impartiality that muſt do her credit with all candid readers.

'It was in this year (1634) that the nation ſuſtained the loſs of that diſtinguiſhed patriot Sir Edward Coke, who died in the eighty-ſixth year of his age, at his manſion-ſeat in Buckinghamſhire, where he had ſpent the remainder of his days from the year 1628 9, in a quiet retirement, univerſally beloved and reſpected. From a juſt regard to the ſervices this great man rendered his country in the latter and more experienced period of his life, it were to be wiſhed that all his failings had been buried in a total oblivion; but a ſtrict regard to truth, that catholic virtue in an hiſtorian, renders it neceſſary to enter into ſome parts of his conduct, the defect of which is ſo glaring, that nothing but a long ſucceſſion of patriotic exertions could have reſcued his memory from that pit of infamy to which the baſe time-ſervers of thoſe ages have ſo deſervedly been condemned. Very early in life he was eſpecially noticed by Burleigh for the admirable talents he diſplayed at the bar, and was frequently conſulted in the queen's affairs. Burleigh found ſo much ſolid judgment in him, that he promoted him before his own kinſman Bacon, whoſe law learning he accounted ſomewhat ſuperficial: Coke was made queen's ſolicitor, and then her attorney. In theſe capacities he was conſulted by the miniſters in all points of difficulty; and he too often gave a legal colouring to the moſt tyrannical of their practices. But the very exceptionable parts of his conduct were the proſecutions of Eſſex and Raleigh, who were to be wrangled out of their lives to ſatisfy the infamous ends and caprices of a court. In theſe buſineſſes he ſtuck not to take the moſt unjuſt and illegal methods to compaſs the condemnation of the two ſufferers. But from the time that he attained a more exalted ſtation in the law, after he was made chief-juſtice of the Common-pleas, in the year 1606, he began to ſhew himſelf no friend to a boundleſs prerogative, objecting in the points of proclamations, prohibitions, and other ſuch matters. His noble and dignified behaviour on king James's calling him to account for his aſſerting the rights of the courts of common law, and arguing the point of commendams, have been already mentioned. When he began to find, in the experience of the unjuſt uſage he had received, the venom that lay in prerogative; when he began to conſider the pretenſions of the Stewart family; that the conſequence

ſequence of ſuch claims, if allowed and eſtabliſhed in the conſtitution, would render the line of law of no effect; that the very forms of it would be ſubverted to the ends and purpoſes of regal tyranny; he from this time exerted in the Commons-houſe an unconquerable zeal for correcting abuſes, for eſtabliſhing the authority of the law, and confining the prerogative to its proper bounds. From theſe moſt laudable attempts he was not to be diverted, either by the threats or cajolements of a court: for at the period that he was much truſted and employed, after being re-taken into favour, he was ſo far from acting the part that on theſe conſiderations was expected of him, that in the parliament which met in the year 1621, he towered beyond all preceding patriots in the abilities he ſhewed in guiding the councils of that aſſembly, in the ſtrength and propriety of the arguments he urged for the authority and privileges of parliament, turning by this conduct the ſmiles of the court into a commitment to the Tower, and a rifling his papers. He, to his everlaſting honour, was, in the ſucceeding reign, the man that propoſed and formed the Petition of Right. The cares of the greateſt part of his life were not only for the age he lived in, but that poſterity might feel the advantages of his almoſt-unequalled labours. He was the firſt that reduced the knowledge of the Engliſh laws into a ſyſtem. His voluminous writings on this ſubject have given light to all ſucceeding lawyers; and the improvements that have been made in this ſcience owe their ſource to this great original: the ſervices he rendered to his country in this reſpect are invaluable. But whilſt he laboured to his very laſt moments to render the law intelligible, and conſequently ſerviceable to his fellow-citizens, he continued to be oppreſſed in the moſt illegal manner by the government. Secretary Windebank, by virtue of an order of the council for ſeizing ſeditious papers, entered his houſe at the time he was dying, took away his commentary upon Littleton, his Hiſtory of that Judge's Life, his Commentary upon Magna Charta, his Pleas of the Crown, and Juriſdiction of Courts, with fifty-one other manuſcripts, together with his will and teſtament. This laſt was never returned, to the great diſtraction of his family-affairs, and loſs to his numerous poſterity.'

The ſhort triumph which the king obtained in the caſe of ſhip-money, is next recounted, with all its concomitant horrors to liberty; then we have the ſcheme of a reconciliation with the church of Rome (including a project for ſuppreſſing the liberty of the preſs); and the fanatical ſuperſtitions of Laud. To theſe ſucceed the famous trial concerning ſhip-money, with the earl of Arundel's fruitleſs negotiations in Germany relating to the reſtitution of the Palatinate, which ended

in a pacific acquieſcence of the miniſtry with the Spaniſh and German branches of the houſe of Auſtria. Then follows an account of two proſecutions of very different complections, carried on by Laud and the miniſtry; one was againſt Williams, biſhop of Lincoln, the other againſt Prynne (for a ſecond time), Burton, and Baſtwick. In the firſt, Laud's malice got the better of his zeal even for the dignity of biſhops; for he wanted to have a corporal puniſhment inflicted on Williams. The public is well acquainted with the barbarous event of the other proſecution. The reader, however, will find ſome freſh proofs in this volume of Laud's infernal ſpirit of perſecution. The hiſtory of the ſtate of religion in Scotland, and the commotions in that kingdom, are placed in a new and clear light, as is the conduct of Strafford, who ſtill continued deputy of Ireland.

Our author gives a turn very different from that of other hiſtorians, to the ſpirit which Charles exerted at this time with regard to the French court; for ſhe thinks it was owing to his being entirely under the influence of his wife and her mother Mary of Medicis, who mortally hated Richelieu, and had linked themſelves with the Spaniſh faction in France. We next find an account of the unhappy meeting and diſſolution of the parliament of England, with a very clear and ſuccinct narrative of the debates. We have alſo a detail of the acts of power that followed the diſſolution, and the noble ſtands that were ſometimes made againſt ſhip-money; with the retreat of the Engliſh forces from the borders of Scotland, which our author ſeems to conſider in a diſhonourable light. She makes no ſcruple of calling Montroſe's correſpondence with Charles while he was in the Scots army, a piece of treachery. The tranſactions of the parliament which met in 1640, when the tide of national ſpirit was turned againſt its oppreſſors, and at laſt overbore them, then ſucceed, and are delineated by our author with great juſtice, and in the language of triumph, which is heightened by the flight of Windebank, the accuſation of Laud, and the proſecutions of the inferior vermin both in church and ſtate, Wren, Pierce, Finch, judge Berkley, and others. The bill for triennial parliaments follows this narrative, and then comes on the trial of Strafford, which our author diſcuſſes very minutely. The reader will perceive, from the following quotation, that ſhe has dared to be ſingular in her opinion of the famous ſpeech made by Strafford on this occaſion.

'Strafford's ſituation is very pathetically expreſſed in this concluſion of his ſpeech; but ſure it is very deficient in argument; ſince it is apparent that a precedent of ſo great a criminal being condemned by the whole power of the legiſlature, could

could not, in its conſequences, be ſo dangerous to the public, or the liberty of individuals, as the example of crimes of ſo black a nature, and ſo deſtructive to the commonwealth, being committed with impunity. An honeſt and a wiſe man would never fear the ſevereſt ſcrutiny; and the weak and the wicked being deterred from accepting public offices, or, if they did accept them, being kept within juſt bounds by the terrors of an after enquiry and puniſhment, muſt be of infinite ſervice to the well-governing the affairs of the kingdom.'

We would willingly inſert the character Mrs. Macaulay draws of the unfortunate Strafford, which we think the moſt maſterly part of her work, if our limits would permit us, or were we not afraid that we have already made ſufficiently free in our quotations. As this performance is at preſent only in the courſe of publication, we cannot venture to pronounce upon the whole. With regard to the two volumes we have already reviewed, we are under no difficulty of declaring our opinion, that the facts are well ſupported; that the ſtile is correct, nervous, and animated to an uncommon degree; and however bold our author may appear in her reflections, yet they always ariſe naturally from her premiſes; ſo that if ſhe has committed any miſtakes, they are not to be attributed to her, but to thoſe who have wickedly forged the authorities on which ſhe depends. To conclude: If any ſober writer or critic ſhall ſtep forth, and ſhew cauſe why an information ſhould iſſue againſt this hiſtorian at the bar either of truth, common ſenſe, or the Britiſh conſtitution, our court of criticiſm ſhall be equally open to the proſecutor as to the defendant.

II. *The Laureat. A Poem. Inſcribed to the Memory of* C. Churchill. 4*to.* *Pr.* 1*s.* 6*d.* Ridley.

IT is with no ſmall pleaſure we obſerve that this author, to whoſe name as well as perſon we are entire ſtrangers, has fulfilled the early prognoſtics we formed of his poetical merits*; while at the ſame time, if we may judge from the execution of the preſent performance, he has profited by the animadverſions we made upon his former compoſitions. The ſubject of the poem now before us has been often handled by different bards, being much the ſame with that of the verſes ſo well known under the title of The Seſſions of the Poets, &c. we mean the diſpoſal of the Engliſh laurel. Apollo himſelf

* See vol. xv. p. 310. vol. xvi. p. 386. vol. xvii. p. 238, and p. 292, &c.

ſurrounded by the Muſes, ſits to beſtow the prize; and it is no ſmall proof of our author's abilities as a ſatiriſt, that he pays a compliment to lord-chief-juſtice Pratt in the perſon of Apollo. The following lines are beautiful and poetical.

'Faſt by his ſide, the heav'nly nine reſort,
The attendant *council* of the poet's court;
Friends of the God, and partners of his toil,
Unſkill'd fair merit of her rights to ſpoil;
Their ſupple tongues to blackeſt themes to ſuit,
And *ſhame* the witneſs they can ne'er confute:
Deal ſlanders, while they plead, and dare diſplay
The rankeſt libels to the face of day;
Bully with front of braſs, and nod the head,
With ſhrugs, and winks miſleading, and miſlead.'

Dr. B——n is the firſt candidate for the laurel, whom our author has treated with great ſeverity. We have already declared our opinion of the doctor's poetical talents, and we ſee no reaſon to alter it. Apollo's reply to him is ſomewhat more ſevere.

'Furious he ended, and the laurel ey'd;
Calm and ſedate Apollo thus reply'd;
"Still ſhall unmanly PRIDE thy paſſions raiſe!
Still ſhall thyſelf be doom'd thyſelf to praiſe!
Well have I found, among the ſons of earth,
Meek gentle modeſty the teſt of worth;
With ſcorn I view the coxcomb's giddy zeal,
And loath the bard, whoſe ſtrains I cannot feel:
The wreath another muſt adorn."——he ſaid,
And plung'd the boaſter to oblivion's ſhade.'

We have likewiſe † condemned this author's unjuſt abuſe of lord L——, who is the ſecond candidate, and whoſe lines our poet centures as being deficient both in ſtrength and nature; a character to which we can by no means ſubſcribe. Paul Whitehead is the next candidate, whom our author raps on the knuckles in preſuming to reach his hand out for the laurel; but we doubt he is ſomewhat miſtaken as to Paul's private hiſtory. His nameſake the laureat next preſents himſelf; but, inſtead of ſucceeding, he "*pours univerſal lethargy around.*" Mr. Samuel Johnſon then puts in his claim; but is rejected on account of his pride and rancour, not without ſome hints of his having a penſion and receiving ſubſcriptions.——Mr. Langhorne, whom our author ſuppoſes to be concerned in the

† See vol. xvii. p. 292.

Monthly

Monthly Review, next incurs his indignation; but we think he is treated in ſome reſpects very unfairly. If his verſes are equally void of nerves as of ſpirit, they, and not his perſon, ought to have been the object of our poet's ſatire. Three Scotch bards, Home, Mallett, and Smollett, are afterwards ſet aſide; the firſt for being a dull poet, the ſecond for being an affected one, and the other for we know not what, as we never heard before that the doctor was a traitor.

The two Whartons (is this the ſame name with Warton?) of Oxford next ſucceed. We do not pretend to ſay how juſt the following lines are, but we cannot forbear pronouncing them to have ſome characters of poetry that approach to genius; an uncommon circumſtance at this time!

'Amid the darkling ſhades I joy to rove,
In *melancholy* wrapt the ſilent grove;
On pleaſure's wing let worldly fancies roll,
I court the ſober muſings of the ſoul;
And cry, when Wharton pours the penſive ſtrains,
'Tis thus the ſacred voice of Young complains.
'Yet oft, too richly dreſs'd, his thoughts diſplay
The labor'd language of DESCRIPTION's lay;
The tinſel epithets too glaring ſhine,
And damp the fervors of a manly line;
While 'mid creative genius' wild career,
The judgement he ſuſpends, to lure the ear.
'To numbers, glimm'ring with a milder fire,
The kindred poet wakes his humble lyre;
Now warm ambition wooes the *Mantuan* ſtrain
To *trip* in paſt'ral o'er the Britiſh plain;
Yet ſtill with fairer charms, in ERROR's ſpite,
A DRYDEN's muſe true genius muſt delight.
Now lukewarm ODE in placid anger flows,
No frenzy rouſes, and no rapture glows;
Unleſs——where FANCY, with a Milton's art,
Spreads all her beauties, and o'erpow'rs the heart.'

The Cambridge bards next appear. The character of Gray is poetical.

'Majeſtically ſad, th' elegiac lay
Melts into tears, and owns her fav'rite GRAY;
Behind her, ODE impetuous in her courſe,
Thrills the full boſom with a Pindar's force;
Unbounded fancy ſoars on eagle wings,
And points the chequer'd line of Engliſh kings;
——Purſue him, genius, thro' the blaze of light,
Too glaring for the pow'rs of——vulgar ſight.'

Our

Our poet thinks (and we are inclined to be of his opinion) that Mr. Maſon's later poetical compoſitions are not equal to his former. We ſhall not purſue him farther in his ſatire. After deſcribing himſelf to be ſcarce ripened into man, he aſſigns to Mr. Churchill, tho' in a very aukward manner, the laurel.

Thus, young gentleman, we have admitted thy verſes to be very pretty, if not ſomewhat better. We acknowledge thou haſt a talent, and an uncommon one, for ſatire. But *cui bono?* what is the end, who are the objects of this ſatire? A ſet of very worthy, inoffenſive gentlemen, ſome of them with talents ſurely not inferior to thine own, none of them of impeached morals; and even Brown (Brown as he is) cannot be objected to as a proſe writer; a province in which if he has not ſtrength, he has elegance. Your caſe is very different from that of Mr. Pope, on three accounts. Firſt, his Dunciad laſhes very ſtupid writers; ſecondly, very bad men; thirdly, dunces who had attacked him not only in his perſonal, but poetical character. He ſhewed reſentment; but he had provocation. But doſt thou not ſee the danger of choler and petulance united, and how they ſerve to debaſe the moſt promiſing abilities. Thou haſt fallen upon the Reviewers indiſcriminately, whom thou haſt complimented in two lines which, without derogating from any ſon of dulneſs, are as bad as any the Engliſh language ever produced:

> Laſh'd by *perfection's* ſtrains, ye Scotſmen, bleed,
> Quit England's wealth, and hug your native TWEED.

We might venture to defy all the dunces in England, were they to club their heads together, to produce two ſuch execrable metaphors as that of being *laſh'd by perfection's ſtrains*, and that of a man's *hugging* a large running ſtream.

III. *An Eſſay on the Education of Children. In two Parts. Part I. On forming their Bodies. Part II. On improving their Minds. With an Appendix concerning their Diſeaſes. Tranſlated from the* German *of* John Gottlob Kruger, *Profeſſor of Philoſophy and Phyſic in the Univerſity of* Helmſtadt, *&c. &c.* 8*vo.* *Pr.* 3*s.* Dodſley.

WE may juſtly conſider Mr. Locke's excellent Eſſay on Education as the firſt round of that philoſophical ladder, the ſummit of which he attained; and indeed the ſimplicity, accuracy, and preciſion of that work ſerve as a kind of introduction to his Eſſay on Human Underſtanding, which ſome people may apprehend to be imperfect without it. They who

have

have wrote ſince on the ſame ſubject have commonly followed him, *ſed non paſſibus æquis.*

Profeſſor Gottlob Kruger is a ſenſible man, and being ſo, like a true German, he thinks he has a right to become an author. Indeed, the rage of publication in Germany by men who have nothing but that qualification to recommend their works, is apt to make us queſtion, whether good ſenſe is not as uncommon in Germany, as great abilities, capacity, and genius, are in other countries. We meet with very little in this treatiſe that can tend to the reader's information, if we except ſo much of it as belongs to Mr. Locke, in whoſe footſteps our author *profeſſes* to tread. Every one knows that Mr. Locke was a phyſician as well as a philoſopher, and Profeſſor John Gottlob Kruger, in his preface, tells us that he is the ſame, and that he advances a few ſteps farther than Mr. Locke has gone. Let us, gentle reader, conduct thee by the hand up theſe few ſteps.

In the firſt place, Mr. Profeſſor takes charge of his pupil even before he is begot; for he tells us, that if the conjugal embraces are performed with a kind of indifference or reluctance, the body or mind of the child will be influenced thereby. 'In the act of generation it is not enough that all the requiſite circumſtances have concurred; the mother alſo, during her pregnancy, is bound to the obſervance of ſeveral duties.' Theſe are curious diſcoveries. In another part of this wonderful work parents are told, that they ought to be very ſober when they commit the act of generation, otherwiſe the child's underſtanding may be affected. We cannot help differing from Mr. Profeſſor Gottlob Kruger in this particular, becauſe, if his obſervation holds good, one half of the European children procreated by parents who can afford to get drunk on their wedding-day, muſt be ideots or madmen.

Our author's treatiſe on the diſeaſes of children ſeems to be adapted to German children only; for, as the French quack obſerved, tho' a ſalt-herring cures a Dutchman, yet it kills an Engliſhman. Mr. Profeſſor, after deſcribing the common practice of inoculation, prefers to it the following very extraordinary method, which he calls that of buying the ſmall-pox. 'The child, intended for the ſmall-pox, is ſuffered to go to another who actually has them. The vender aſks the buyer how many he wants, who anſwers five, nine, or fifteen, as there may be ſome myſtery in an odd number. The buyer then tells down ſo many pieces of money, as he wants ſmall-pox. This money the vender lays on the puſtules, 'till warmed and moiſtened with the pus; after which the buyer takes back his money, and directly binds the pieces warm on the places he would gladly have the ſmall-pox in.'

Upon

Upon the whole, we have given a ſufficient reaſon why this German Profeſſor's book muſt contain many good things, becauſe the beſt part of it is borrowed from Mr. Locke; but all the reſt of its contents is no more than what every prudent nurſe ought to know.

IV. *The Conſtruction and extenſive Uſe of a newly-invented univerſal Seed-Furrow Plough upon an eaſy, ſteady Principle, ſuited to all Soils, ſtiff or light, level or ridged; and capable of ſowing all Sorts of Seeds in three Rows, thicker or thinner, deeper or ſhallower, and the Furrows or Rows nearer or farther aſunder, juſt as the Owner pleaſes. Alſo, the Conſtruction of a Draining Plough, upon a very ſimple Principle. Both publiſhed with a view that the Ingenious may ſee what is wanting to put the finiſhing Hand to a Seed-Furrow, and alſo to a Draining Plough. With the Conſtruction and Uſe of a Potatoe Drill Machine, pointing out the Benefit ariſing from this wholeſale Culture to the Land, and to ſome of the Live ſtock. To which is added, An Eſſay on the Theory of a common Plough, in order to find, by Geometrical Conſtruction, the Angles which give the Share exact Land, and Earth at all Depths, and which balance the Motions of the Plough. Illuſtrated with ſeven large Copper-plates. By* J. Randall, *a few Years ſince Maſter of the Academy at* Heath, *near* Wakefield, Yorkſhire. 4*to*. *Pr.* 5*s. ſewed.* Wilkie.

MR. Randall certainly merits the thanks of his country for his indefatigable endeavours towards improving the defective ſtate of modern agriculture; perhaps there is not at this time in the Britiſh dominions, a practical cultivator who has made ſo many uſeful obſervations in the above ſcience as this writer. We have already given ſome account of the Semivirgilian huſbandry, as invented and recommended by our author; the treatiſe on this practice abounded, in our opinion, too much in philoſophical reaſonings, ſince whatever is intended for the peruſal of the common farmer, ought to be clear, diſtinct, plain, and totally void of every thing which may even bear the appearance of abſtruſeneſs.

In the eſſay before us, we might point out many parts which are not intelligible to vulgar readers; but this we ſhall omit, as the ſeed-furrow plough here deſcribed is not deſigned for common farmers, to whom a very plain and ſimple inſtrument ſhould be propoſed, but for country-gentlemen, ſome of whom may probably be ſufficiently verſed in mechanics to read Mr. Randall's deſcription of this machine with pleaſure, and may perhaps be even tempted to have one conſtructed for their own uſe.

The

The Society for the Encouragement of Arts, Manufactures, and Commerce, having advertiſed a præmium for the invention of the moſt ſimple univerſal drill-plough, our author, who has been a practical cultivator in all the methods of huſbandry, and underſtands well the neceſſary branches of the mathematics, thought himſelf properly qualified to offer one of the above-mentioned machines of his invention to the ſociety; and that every member might have time to examine into the merit of his contrivance, he has publiſhed the eſſay now under conſideration, which contains an ample deſcription of the machine in almoſt all its parts, illuſtrated by ſeveral copper-plates.

In order to recommend his own invention the more ſtrongly, it was neceſſary that Mr. Randall ſhould make ſome remarks on the deficiencies of all the drill-ploughs now extant: this he has done with ſome degree of modeſty and impartiality. In the beginning of his eſſay we find a critical examination of Mr. Worlidge's drill-plough, which our author thinks no better than a child's go-cart; Mr. Tull's, to which he allows ſome merit; and that invented by Mr. Ellis, which was conſtructed ſo as to ſow ſeed and compoſt at the ſame time. That our author's account of Mr. Ellis's machine may be the better underſtood, it will be neceſſary to obſerve, that the word *tillage* in moſt parts of England means a dividing or ſeparating the particles of the ſoil by the various methods of huſbandry; whereas in the northern counties *tillage* ſignifies only the ſeveral kinds of manure that are laid on the land: in this ſenſe we are to underſtand it when Mr. Randall tells us that Mr. Ellis's machine ſhed the light tillage over the ſeed. Of this third drill-plough, which he alſo honours with the appellation of child's go-cart, our author could by no means approve, for the reaſons ſpecified in page 15 of the eſſay.

After having taken notice of the drill-ploughs invented in England, Mr. Randall proceeds to examine the merit of thoſe conſtructed by Monſ. du Hamel, particularly the tongue-drill, the defects of which he points out, making afterwards ſome remarks on his barrel drill, which he allows to be conſtructed on a ſimple principle, and to anſwer well enough for ſome ſorts of wheat, and for ſmall round ſeeds (ſee page 20).

Our author does not forget to animadvert on M. de Chateauvieux's drill-plough, as firſt invented by himſelf, and afterwards as made more ſimple, and thereby reduced to a lower price, by M. de la Levrie. He approves of neither of theſe; and of the firſt, in particular, we cannot avoid giving our readers Mr. Randall's opinion in his own words: 'Whoever knows any thing of the mechaniſm of an orrery, with all its complicated velocities, to repreſent the motions of nature, as they exiſt

in

in the ſolar ſyſtem particularly, will be of opinion that the ingenious M. de Chateauvieux excelled the machinery of that grand performance, as this laſt was not brought to perfection but by ſlow approaches. This worthy French gentleman, even after all, ſeems extremely doubtful whether his laboured plough will ſow all ſorts of ſeeds; and indeed, with its tender valves, nice ſprings, minuteneſs, and from the delicacy of its conſtruction, it ſeems not calculated to ſtruggle with beans, or capable of dropping aukward oats, or prevent breaking the ſeeds. Whoever undertakes to direct, and effects the making of this celebrated drill-plough, will have ſhewed a happy raſhneſs; for it ſeems to me, that not one good mechanic in a thouſand is equal to the task, nor would he engage to finiſh one, according to M. de Chateauvieux's meaning, for ſome ſcore pounds, even could any gentleman, ſkilled in agriculture, direct for the moſt ingenious French author as particular as he has been. The deſign of this ſtudied performance was at firſt to tell ſome ſeeds out to the ground one by one, and this gentleman ſays he ſucceeded, but found the practice would not do; for if he laid the ſeeds ſix inches aſunder in the ground, he found ſome had miſſed, which made the ſurvivors ſtand oddly one from another: he then deepened the cells or cavities to hold more ſeed, and he ſucceeded better in his crop.'

The laſt machine of this kind which comes under the examination of our author is the Sembrador, invented by Don Joſeph de Lucatello; but this alſo he proves to have very great defects, as well as M. Diancourt's improvement of it.

In order to do this ingenious writer juſtice, and convince our readers that he has not thro' partiality thus condemned the inventions of others, we ſhall extract the concluding paragraph of this examination. 'I have ſo far, ſays our author, given the reader a few remarks on all the drill principles now known to the public, at leaſt on all I ever ſaw or heard of; and if any perſon ſhould think I have made very free with other people's labours, I ſincerely hope he will do ſo by mine, as they are publiſhed with that very intent; for if the public gets but an univerſal drill-plough, that will effectually anſwer all ends, it is no matter who is the inventor. Perhaps my labours added to thoſe, who have gone before me, in this difficult buſineſs, may give a more ingenious head proper hints how to proceed, and then, after all his toil, he will judge better whether I have obtained the grand deſideratum wanting in agriculture; but whoever undertakes this deſirable task, ought to underſtand that part of agriculture, which relates to all ſorts of ſeeds uſed in the field, their ſpecific gravities, nature of deſcending on inclined planes, reſpective aptneſs to arch in their motion downwards,

wards, the nature and ſtate of ſoils, the reſiſtance of mould when impreſſed upon, or he will loſe his labour, were he the greateſt mechanic in Europe.'

After this, which may not improperly be called the introduction to the eſſay, Mr. Randall repreſents the many advantages to be derived from his machine, and points out its extenſive uſe with reſpect to the rows, as that it will lay the ſeed either in two or three rows, at various diſtances, with great regularity. He farther tells us, that his drill-plough with one horſe in the lighter, and two in ſtiffer ſoils, will ſow an acre of ground in an hour, or fourteen acres in a day, in three rows at nine inches diſtance, and in proportion two rows at other diſtances, to the amount of twenty-eight acres in a day; but then the man and horſes muſt be relieved occaſionally. The quantity of ſeed to be thrown out of the hopper is regulated by ſliders; and our author gives particular directions how large the aperture ſhould be for the different ſorts of grain and pulſe, with the manner of ſilencing the middle row, or ſowing two inſtead of three rows, as alſo the manner of ſetting the drills that the ſeed may lie at a proper depth in the ground. Proviſions are made, our author informs us, in this machine to keep the drills level in the ground, and to prevent the ſeed from falling on the headlands.

The opinion generally received is, that none but thin light ſoils, unſtony and level, are capable of the drill huſbandry; Mr. Randall, however, in page 36 of his eſſay, confutes this opinion, and ſhews that with his drill-plough the ſtiffeſt and moſt awkward ridge-lands may be ſown in drills in the new method, either with wheat or horſe-beans: this, if it holds good in an extenſive practice, is indeed a great acquiſition in huſbandry. We wiſh Mr. Randall ſucceſs in the experiments he intends to make, and hope we ſhall ſoon hear a favourable account of his drill-plough.

But to proceed: our ſenſible author next mentions the power of the potatoe drill-plough, page 39; and it may not be amiſs to obſerve, that this laſt drill is no other than that we have already mentioned, with ſome few neceſſary alterations, both being conſtructed on the ſame principles.

In deſcribing the advantages of the potatoe drill, Mr. Randall takes occaſion to recommend the culture of this root in a much more extenſive degree than it has ever yet been practiſed, telling his readers that great profit may be made by feeding hogs with this wholeſome and nouriſhing root, the ſmaller ſort of the crop being picked out for ſets to be dropped by the drill-plough.

We would willingly accompany this ingenious and accurate writer in the deſcription he gives of the abovementioned two

drills; but as no perfect idea can be conveyed of them without conſtant and frequent references to the plates, we muſt recommend the peruſal of the eſſay itſelf to ſuch of our curious readers as are deſirous of being more intimately acquainted with Mr. Randall's machine: however, that they may, at leaſt, have a ſlight knowledge of the principles on which this machine is conſtructed, we ſhall lay before them what our author calls the recapitulation of his deſcription.

'The ſum of the deſcriptive part of this eſſay is this: There is a wheel moving ſlowly in the upper hopper, which throws out the ſeeds in regulated proportions into the upper ſpouts, which lead into others, conveying them into the ground. And leſt the corn, &c. in the upper hopper ſhould ſtop, there is a revers'd cone, which by its bevel and motion, ſecures their free deſcent, and renders their arching utterly impoſſible, which is a great conſolation to the owner of the ground, as, on the contrary, it is a miſerable defect in the drill husbandry, where there is a probability of ſtoppage, as in this caſe, a heedleſs ſervant may go on for ſcores of yards together, without ſowing the ground, which has happened to myſelf, in the uſe of the drill-ploughs conſtructed by others, and even by ſome of my own. From this upper hopper we deſcend into the lower, where we meet with a direct cone, and inclin'd planes fitted to it, for the ſole uſe of permitting the corn, &c. in the upper hopper, when its falſe bottom is taken out, to deſcend into the boxes, inſtead of lurking or ſtopping between them and the upper hopper. The boxes are made to hang under theſe inclin'd planes, and the cones, planes, and boxes are ſuſpended on a ledge within the lower hopper, ſo that the boxes ſhall reach the diagonal wheel without touching it. This diagonal wheel throws out the corn, &c. in regulated proportions, into the lower ſpouts, thro' proper apertures, but the corn, &c. here, as well as that ſown out of the upper hopper, is under the command of ſliders, and inclin'd planes, to give the ground more or leſs ſeed, and to ſpread it properly. What corn, &c. is more than ſufficient to paſs into the ground, the diagonals either drop into the wells, or may carry it to the next box. This diagonal wheel, moving within the lower hopper, is turned by a firm ſpindle, fixed in the center of the cog-wheel, which is moved by the trundle, fixed on the axle-tree, and this is turned by the wheels of the carriage, as the horſe goes forwards. This is the ſum of what has been ſaid of the motion part and inſide of this plough. As to the drills, coulters, and harrows, with the frame, &c. it ſeems needleſs to make any further repetitions; nor, indeed, can a careful workman fail to conſtruct this machine, as I have, perhaps to a fault, been ſo particular in deſcribing the parts; and

and at the ſame time, given him the uſe of each, which ſerves him as a light to direct him, in what, at firſt appearance, may ſeem difficult, but, in truth, is ſimple and eaſy, after a little conſideration. However, if, after all, there ſhould be any thing which may appear dark, or ſtop a workman, I ſhall be extremely ready to clear it up to him, and ſet him forwards, provided I am not put to the charge of paying poſtage. Or, if any gentleman rather inclines to have this plough made by my workman, under my inſpection, I ſhall be very willing to undertake this province, which will not coſt him much more than the half of what his own workman can at firſt poſſibly make one for. This I have made, being the firſt, coſt me about fourteen guineas, handſomely painted, whereas the ſame perſon will make me another for eight, as he can finiſh it in half the time he was about the firſt, beſides ſaving his wood, which before was cut to great waſte. It may be packed up very well in ſeparate parcels, in matts and ſtraw, and ſent to any part, by ſea or land, with proper directions how to put the parts together. Or one ingenious workman in any county, by ſeeing the plough before his eyes, as a pattern to go by, will be the only perſon for ſupplying gentlemen with it in that county. The more he makes, the more ready, perfect, and correct he will be in it; and thereby the ſooner advance the intereſt of gentlemen, and the genteeler part of farmers, in effectually introducing the new husbandry, by drill-ploughs. Improvements may be effectually introduced alſo among common farmers, by the Semi-Virgilian husbandry, as I have experienced and demonſtratively proved in that treatiſe, without drilling machines; only their own implements of husbandry will be ſufficient. Both parties may, with or without drill-ploughs, be benefited by the new husbandry, which has made but a ſlow progreſs for a hundred and ſixty years paſt, at the beginning of which period, drill-ploughs ſeem to have been firſt introduced, and confined among a few people, chiefly in the ſouthern parts of England. But I believe the very word drill has and does diſpleaſe them, as they judge it to be ſomething myſterious and ineffectual, and very different from their own practice of producing crops; whereas had the machine been luckily called a ſeed-furrow plough, and they told that when they had properly ploughed their ground, and harrowed it down, inſtead of their going to work again to make a ſeed-furrow, the machine, with one or two horſes, would do it for them with much more eaſe, expedition, and leſs labour alſo to ſervants, and at the ſame time ſow their ſeed, and harrow or cover it well. If this had luckily been told them at firſt, we ſhould not have had them to convince and perſuade at this time of day, and to have the work to begin now, to cure them

of their prejudices, and to lead them into their own intereſt, ſo united to that of the whole nation.'

We are fully ſenſible of the difficulties to be encountered in conſtructing a drill machine which ſhall be univerſal: this offered by Mr. Randall to the public, impartiality obliges us to own, appears ſomewhat complex in its nature, and formidable in the deſcription given of it. We blame not the inventor's accuracy in being ſo particular in his account of the ſeveral parts of which it is compoſed; but, perhaps, if he had been leſs nice, the whole machine would have had a more ſimple appearance, and gentlemen would have been more readily inclined to try its utility in practice: however, in our own private opinion, we really think it could not have been much more ſimple in its conſtruction to anſwer all the purpoſes for which it is intended, as the trundle upon the axle-tree excites the motion within the hopper, which is effected by the revolution of a ſpindle running through the bottom of the hopper into it, there being two cones within-ſide whoſe buſineſs it is to throw down the ſeeds, in order to guard againſt their propenſity to arch in their deſcent, into three boxes before which the diagonals appear in their gentle motion round, and which carry off the ſeeds to the apertures, and there diſpoſe of them into the ſpouts.

After having concluded the deſcription of the drill-plough, or ſeed-furrow plough, as our author chuſes to call it for the reaſons already mentioned, he proceeds to give his readers the conſtruction and repreſentation of a draining plough, which is alſo propoſed to the Society for the Encouragement of Arts, Manufactures, and Commerce. Of this there is little occaſion to ſay more than that if it will cut the drain deſcribed by the Society in the advertiſement, the inventor will of courſe be entitled to the aſſigned præmium.

In the concluſion of this performance, we meet with an Eſſay on the Theory of a common Plough, intended to aſſiſt the ploughwright in conſtructing on a true and certain principle this very neceſſary implement. In this laſt eſſay the author proves his knowledge in geometry as well as mechanics, and has, we think, inveſtigated the principles of the common plough more minutely than we ever remember to have ſeen in any preceding writers on this ſubject. The misfortune is, theſe uſeful ſubjects are generally thought too humble for the pen of a ſoaring mathematical genius; but we will, nevertheleſs, venture to affirm, that the man who invents or improves an inſtrument of husbandry, deſerves the encouragement and patronage of his country more than he who may, by a well-regulated movement, diſcover the longitude at ſea.

Mr. Randall is, as we have more than once obſerved, ſenſible,

ſible, ingenious, and accurate, and his eſſay on the univerſal drill plough will doubtleſs be uſeful, though the machine itſelf ſhould not prove ſo perfect as we could wiſh. At the ſame time, however, we muſt obſerve, that he makes uſe of a very ungenerous artifice, by referring ſo often in this eſſay to his treatiſe on the Semi-Vergilian Husbandry, that the former cannot be well underſtood unleſs the latter is previouſly read. By this we preſume it is intended that the purchaſers of his laſt piece ſhould be conſtrained to buy his firſt: but is this right? Surely no. We imagine Mr. Randall has too much ſenſe to be offended at theſe animadverſions; and we flatter ourſelves that he will, on a future occaſion, avoid giving us any cauſe of reprehenſion, ſince it muſt be always more pleaſing to an ingenuous mind to praiſe than condemn.

V. *Commercium Philoſophico-Technicum*; *or, The Philoſophical Commerce of Arts: deſigned as an Attempt to improve Arts, Trades, and Manufactures. By* W. Lewis, *M. B. and F. R. S.* 4*to.* 15*s.* Willock.

THIS is the beginning of a work long expected and much deſired by the public, as they have had many proofs of the author's abilities to execute ſuch a taſk. His former publications have evinced him not only a very excellent pharmaceutical chymiſt, but alſo proved him to be extenſively ſkilled in the other parts of this ſcience, in which he labours inceſſantly for the good of the public, and of which we believe the preſent publication will be no inconſiderable proof.

The firſt thirty-three pages are employed in the deſcription of a portable furnace for experiments: figures are ſubjoined to illuſtrate his deſcription. This portable furnace is of a very ſimple conſtruction, two black lead crucibles with a few additions ſufficing for it. Theſe crucibles are preferred, becauſe they endure the moſt intenſe heat with great durability. The crucibles numbered 60 on their bottom, he finds ſufficiently large for moſt experiments. Into one of theſe crucibles are cut and drilled an aſh-hole, an opening for putting in fewel, which he obſerves can never be of any other material than charcoal, and perforations for admitting air. On the inſide of the ſame crucible are made niches, into which prominences from the circular rim of the grate enter and are ſupported. Theſe prominences from the edge of the grate are of ſuch a length as to enter ſufficiently far into the ſubſtance of the crucible to ſupport the weight of the grate itſelf, with the other matters to be put upon it, and alſo to leave a ſmall vacuity all round between

the outer circumference of the grate and the inner ſurface of the crucible: this prevents the aſhes from accumulating about the ſides of the furnace, which they would otherwiſe be apt to do. There muſt be different ſized grates that ſuit different heights of the crucible, where notches are cut to ſupport them. The orifice of the crucible is bound round with a copper hoop, and different parts of its body with copper wire. The other crucible, with neceſſary openings made into it, according as the proceſs requires, is ſometimes inverted upon the firſt; or by placing a pan with ſand or water upon the top of the crucible without the ſecond, a ſand or water-bath is formed. By altering theſe two crucibles different ways, almoſt all the operations in chemiſtry may be executed. For a more particular deſcription of the manner of forming theſe crucibles to the different furnaces, we muſt refer to the work itſelf; let it ſuffice that we have given a general idea of the ſubject.

Speaking of bellows' he takes notice of the æolypile, which has been propoſed as a ſubſtitute to the common bellows. It is an inſtrument where boiling water is contained; the vapour ariſing from it is made to paſs through a narrow orifice, whence it acquires a great velocity. This vapour, directed upon an open fire, excites greatly the inflammation of the fewel. 'From this effect of the æolipile on an open fire, it has been imagined that it would perform the ſame office when its neck was inſerted, like the noſe of a common bellows, into the cavity beneath the grate of a furnace, and accordingly ſome practical writers have given figures of it as employed in this uſe. But on trial, I have conſtantly found it, when thus applied, inſtead of exciting, to extinguiſh the fire; and the event was the ſame, in all other caſes, where the vapour did not paſs through a portion of the atmoſphere before its admiſſion to the burning fuel. From this obſervation it may be preſumed, that it is not the included matter, or any particular element in it, that animates fire, but the common air of the atmoſphere which the watery vapour imbibes or propels before it. This mention is here made of the æolipile, to prevent others from being put to the expence and diſappointment of ſuch an apparatus as gave riſe to theſe obſervations.'

Though we miſtruſt our own judgments in differing from ſuch an accurate philoſopher as our author, yet we cannot help being of a different opinion, with reſpect to the action of vapour upon burning fewel. Air we imagine increaſes the inflammation of burning matter, not by its containing any *pabulum*, but by its being elaſtic, and capable of rarefaction. The vapour of boiling water poſſeſſes the ſame properties by which air actuates fire, that is, elaſticity, and a power of being further rarefied

refied by heat. When the mouth of the æolipile is inſerted among the burning coals, if there is no other orifice in the inſtrument, no air can have acceſs to the boiling water; except there is a communication with the air, none or very little vapour will be raiſed from boiling water, the application of it to the ſurface of water being a chief promoter of the exhalation of vapour. If, then, the air cannot have acceſs to the ſurface of the boiling water, when the nozzle of the inſtrument is placed among the burning coals, the water will riſe probably in a different ſtate, ſo as not to be that elaſtic vapour fit for animating fire, but an extinguiſher of it; perhaps too the portion of air that neceſſarily unites with the vapour of boiling water, when it exhales, may contribute its ſhare to the exciting inflammation.

Some have thought that furnaces of an elliptical form would, by reflecting the rays of heat into a kind of focus, give conſiderable advantages. Our author made trial of one very accurately formed, but found no advantage reſulting from its figuration. He propoſes to ſupply the effects hoped for from ſuch a furnace, by means of a bellows. He uſes two black lead crucibles, one inſerted into the other, but ſo as to leave a ſpace vacant all round betwixt the two: the iuner crucible is pierced through with a great many holes, in proper directions, only one orifice is made at the bottom of the outer crucible for the nozzle of a bellows. The pierced crucible being put into the other, and ſo properly joined at the upper part, that no air can get out there, the fewel and matters to be operated upon being put in, the bellows is inſerted into the opening of the outer crucible; and by blowing, the flame and heat is directed from all parts into the middle of the crucible upon the ſubſtances placed there, ſo as to produce a very intenſe heat.

He ſhews how, with a little addition, the furnace of two crucibles might ſerve very conveniently for heating a chamber.

The remainder of this part of the work, viz. from page 38 to 136 incluſive, is taken up in the hiſtory of gold, which he does not finiſh. Sect. 1. treats of the colour of gold, and the manner of reſtoring its luſtre when ſullied. For reſtoring the luſtre, different liquors may be employed, ſolution of ſoap, of fixed alkali, volatile alkali, and rectified ſpirit of wine. In caſes of ſilk or lace, ſpirit of wine can only properly be employed. 'A rich brocade, flowered with a variety of colours, after being diſagreeably tarniſhed, had the luſtre of the gold perfectly reſtored by waſhing it with a ſoft bruſh dipt in warm ſpirit of wine; and ſome of the colours of the ſilk, which were likewiſe ſoiled, became at the ſame time remarkably bright and lively. Spirit of wine ſeems to be the only material adopted to this in-

tention, and probably the boasted secret of certain artists is no other than this spirit disguised: among liquids, I do not know of any other, that is of sufficient activity to discharge the foul matter, without being hurtful to the silk: as to powders, however fine, and however cautiously used, they scratch and wear the gold, which here is only superficial and of extreme tenuity.'

Sect. 2. treats of the gravity of gold, and sect. 3. of its ductility and the arts dependant on this property, gold beating, wire-drawing, and gilding with gold leaf. He enters minutely into the detail of these various practices, and also proposes some improvements in the conduct of them. On the gilding of different substances, he takes notice of a curiosity from the posthumous works of Mr. Hooke; a method of gilding live crawfish, carp, &c. without injuring the fish. The cement for this purpose is composed of Burgundy pitch, which is melted in an earthen vessel; and by inclining the vessel, it is made to adhere to the inner surface of it: some finely powdered amber is strewed over the pitch, when becoming cold. To these three pounds of lintseed oil and one pound of turpentine is added, boiling them for an hour in a vessel covered. This mixture, as it is wanted, is to be ground with fine powder of pumice-stone, so as to reduce it to the consistence of paint. The fish being wiped dry, this paint is laid down, gold leaf above, and the animal immediately returned to the water. The matter quickly grows firm in the water. The qualities of this cement excellently fit it for some other purposes.

In sect. 4. the effects of fire on gold are taken notice of. He remarks the insufficiency of M. Homberg's experiment with the burning-glass, and adds, that there is no reason yet to believe that gold is alterable by the great heat of the focus in the burning-glass, much less by smaller heats. Sect. 5. treats of the mixture of gold with other metals. Dr. Lewis observes, that it unites with all the known metallic bodies. He mentions, first, its mixture with quicksilver, and the use of the amalgama thereby formed, viz. the gilding different metallic bodies. The inconveniencies in this business are chiefly two: the workmen being exposed to the fumes of the mercury, have generally their healths greatly impaired; the other is, the loss of a great portion of quicksilver, notwithstanding a part is detained and preserved in the cavities formed in the chimney for that purpose. He proposes to remedy these defects, by having the chimney of the furnace to go off under the grate, and that the cold air should enter where the workmen stand. Thus neither the vapour of the fewel, or fumes of such substances as are placed upon it, would incommode the workmen. The chimney he proposes to reach a foot and a half higher than the level of the

furnace. Upon this is to be placed a larger tube ten or twelve feet high, ſo wide as to leave an interval of an inch or more, between it and the chimney. The external air, paſſing up between the chimney and this outer pipe, condenſes the mercurial fumes, which falling down are catched in a rim, and from thence conveyed to a proper receiver. After this, he proceeds to the mixture of gold with ſilver, copper, and other metals; the alterations produced by different proportions of different metals, and the effects of a ſtrong or continued fire on the mixtures. Gold is particularly diſpoſed to unite with iron; hence iron inſtruments ſhould not be made uſe of for ſtirring gold in fuſion. In virtue of this property, gold is an excellent ſolder for the finer kinds of iron or ſteel inſtruments. There are many other curious experiments related here, which our limits will not permit us to mention.

Sect. 5. treats of the action of acids and ſulphureous bodies on gold; various ſolutions of it, and their properties. It has always been an axiom, That pure nitrous acid would not diſſolve gold; upon this the aſſayer and refiner have depended. In ſome circumſtances it may be diſſolved by the nitrous acid. This diſcovery of Dr. Brandt is publiſhed in the Swediſh Tranſactions for the year 1748. In order to ſeparate ſilver and copper joined to gold, he poured on aqua fortis, boiling it in a glaſs veſſel to which a recipient was adapted: he poured off the ſolution as it took place, and added ſtronger and ſtronger aqua fortis. Nearly all the ſilver and copper being diſſolved, and the ſolution poured off from the gold, he made another addition of aqua fortis, which was boiled to dryneſs; to this he poured more of the acid, which, after boiling ſome time, appeared yellow. This yellow liquor was kept ſeparate; being uſed afterwards for diſſolving ſilver, to their great aſtoniſhment a quantity of gold was found in the bottom of the glaſs. The ſilver was very pure from gold; the acid was alſo pure. The experiment was ſeveral times repeated with the ſame ſucceſs. 'Though the applying a head upon the veſſel may ſeem to be a very immaterial circumſtance in regard to the diſſolution of the metal, it is perhaps one of the moſt eſſential, for both diſſolution and precipitation are in many caſes remarkably influenced by the admiſſion or excluſion of air: after the gold has been diſſolved, if the veſſel be well ſhaken, ſo that air may be copiouſly introduced and mingled with the liquor, the gold, as Mr. Scheffer obſerves, falls quickly to the bottom.'

The marine acid has no action on gold in its metalline ſtate. When precipitated from aq. regia with an alkali, or changed into the appearance of a calx by calcination with a mixture of tin

and biſmuth, this acid with a moderate heat will perfectly diſſolve it, and retain it ſuſpended.

The vitriolic acid has no ſolvent powers on gold. The mixture of the nitrous and marine acids, or what is called aqua regia, is the proper menſtruum of gold. It may be prepared by adding ſea-ſalt, or ſal ammoniac, to four times their weight of aqua fortis; by mixing pure ſpirit of nitre and ſea-ſalt, or, laſtly, by diſſolving nitre in ſpirit of ſea-ſalt. This is a curious experiment: the acid of ſea-ſalt, in the laſt caſe, ſeems to act upon the nitre ſo as to ſeparate the whole, or part of its acid; and we know very well that the acid of nitre will readily ſeparate the marine acid from its baſis. This throws a difficulty into the doctrine of attractions in chemiſtry. It not only takes place in the caſe here mentioned, but probably very extenſively. Marrgraff and Baume give ſimilar inſtances, where the ſame reciprocal effect obtains.

Inflammable liquors, æther, and eſſential oils, take up gold from its ſolution. The æther holds it beſt ſuſpended; the eſſential oils allow it to ſeparate in no long time. It is ſaid in the Swediſh Tranſactions, that if the æther be allowed to exhale very ſlowly, the gold will ſhoot into cryſtals of a tranſparent yellow colour, a long priſmatical figure, and of an auſtere taſte.

Liquors containing a groſſer inflammable matter, as wine, vinegar, ſolution of tartar, all extricate gold from aq. regia in its metalline form; the gold falls generally to the bottom.—— Under the head of precipitation of gold by metallic bodies he remarks, that ſolution of iron in vitriolic acid, or green vitriol, precipitates gold from aq. regia; and as this ſolution does not precipitate from aq. regia any other known metal, it may be an uſeful means of purifying gold from the ſmalleſt admixture of other metals.

Sect. 7. treats of the alloy of gold, and the methods of judging of the quantity of alloy it contains from the colour and weight. Sect. 8. turns on the aſſaying of gold. The ſeparation of all the baſer metals, except ſilver and platina, is obtained by cupellation with lead, of which proceſs he gives a pretty long detail. He next enters on the parting of ſilver from gold by aq. fortis, and firſt deſcribes the manner of preparing this ſpirit, which, however, he leaves unfiniſhed in the preſent publication.

Dr. Lewis has publiſhed another part of this ingenious and elaborate undertaking; of which we ſhall defer giving any account till the work is completed.

VI. *Ob-*

VI. *Obſervations on divers Paſſages of Scripture, placing many of them in a Light altogether new, aſcertaining the Meaning of ſeveral not determinable by the Methods commonly made uſe of by the Learned, and propoſing to Conſideration probable Conjectures on others different from what have been hitherto recommended to the Attention of the Curious; grounded on Circumſtances incidentally mentioned in Books of Voyages and Travels into the Eaſt.* 8*vo.* 6*s.* Field.

'LEarned men, ſays the author of theſe Obſervations, have often employed themſelves in noting down places of the Greek claſſics, which they have thought explanatory of paſſages of Scripture, and many volumes of *obſervations* of this kind have been publiſhed to the world, from whence ſucceeding commentators have taken them, and placed them in their writings; but modern books of travels and voyages, which, if carefully peruſed, will afford as many obſervations, as curious, and as uſeful, have not, I think, been treated after this manner. An attempt then of the kind, which appears in theſe papers, is, ſo far as I know, *new*, and as ſuch will I hope be received by the public with approbation, at leaſt with candor.

'I do not mean in ſpeaking this to ſay, that no one of the numerous writers of travels into the Eaſt ever obſerved the conformity betwixt ſome of their preſent cuſtoms, and certain correſponding paſſages of Scripture——It has been done moſt certainly, and the reſemblance has been *ſo ſtriking*, and the thing *ſo curious*, that they could not in ſome caſes well avoid taking notice of it; but what I mean is, that no one, that I know of, has ſet himſelf *purpoſely*, and *at large*, after the manner of thoſe that have publiſhed obſervations on the ancient Greek writers, to remark theſe reſemblances: an infinite number almoſt, of very amuſing and inſtructive particulars are taken no notice of, and thoſe *few* that are mentioned, are, in a manner, loſt amidſt a crowd of other matters.

'Accounts of countries very remote from thoſe that were the ſcene of thoſe tranſactions which are recorded in the Bible, may pour ſome light over particular paſſages of Scripture, in the ſame way, as Buchanan's relation of the manners of the ancient inhabitants of Scotland may illuſtrate ſome circumſtances recorded by Homer, whoſe Iliad ſpeaks of Greek and Aſiatic *heroes*; for there is a *ſameneſs in human nature every where*, under the *like degree of uncultivatedneſs*; ſo we find there were no *profeſſed ſurgeons* in old Scotch armies, as well as none among thoſe of the Greek, but the great warriors themſelves underſtood the art of healing, and practiſed it, and this ſkill was reckoned a military accompliſhment. The examining, however, the narratives of what travellers have obſerved in the Holy-Land *itſelf*, is ſtill more

more amuſing to the imagination, and at the ſame time, may juſtly be ſuppoſed to be more inſtructive, ſince *many* of their ancient cuſtoms remain *unaltered*, and references to thoſe ancient cuſtoms appear every where in the Scriptures.

'That their cuſtoms in general remain unaltered, on which much depends in the following papers, is a fact which admits of no doubt: indeed it is ſo inconteſtable, that the Baron de Monteſquieu, in his Spirit of Laws, has endeavoured to aſſign a natural cauſe for it; and whether we admit his explanations, or not, the fact cannot be denied. A *multitude* of writers have mentioned it, and as a thing they were extremely ſtruck with.'

Upon this ſuppoſition our author has formed his plan, and collected, from books of travels, a great variety of obſervations, relating, 1. to the weather in the Holy-Land; 2. the people living in tents; 3. their houſes and cities; 4. their diet; 5. their manner of travelling; 6. their methods of ſhewing reſpect; 7. their books; 8. the natural, civil, and military ſtate of Judea; 9. Ægypt; 10. miſcellaneous matters.

In the firſt chapter the author illuſtrates ſeveral paſſages of Scripture, and rectifies the miſtakes of ſeveral European writers in points relating to the weather.——For inſtance:

'Biſhop Patrick, he ſays, when he paraphraſes theſe words of the Pſalmiſt, *My moiſture was turned into the drought of ſummer*, "My body was conſumed and parched like the graſs of the earth, in the midſt of the *drieſt* ſummer," ſeems rather to write like a mere Engliſhman, than to expreſs the exact thought of David. *All* their ſummers are dry; and the withered appearance of an Eaſtern ſummer in common, is doubtleſs what the Pſalmiſt refers to, without thinking of any particular year of drought.'

In the ſecond chapter, the author, ſpeaking of the goat-ſkin bottles in uſe among the Arabs, illuſtrates this expreſſion of the Pſalmiſt in the following manner:——*I am become like a bottle in the ſmoke* *——"My appearance in my preſent ſtate is as different from what it was when I dwelt at court, as the furniture of a palace differs from that of a *poor* Arab's tent, among whom I now dwell. 'Juſt thus the Prophet laments that the precious ſons of Zion, comparable to *fine gold*, or *veſſels of fine gold*, ſunk in their eſtimation, and were conſidered as no better than *earthen pitchers*, the work of the hands of the potter, Lam. iv. 2.

'Our tranſlators, by the place† they have marked in the margin of ſome of our Bibles as parallel to this, ſeem to have ſuppoſed that the Pſalmiſt refers to the *blackneſs* his face contracted by ſorrow; but this can hardly be ſuppoſed to be the

* Pſ. cxix. 83. † Job xxx. 30.

whole

whole of his thought: in such a case would he not rather have spoken of the *blackness of a pot*, as it is supposed the prophet Joel doth, ch. ii. 6. rather than that of a *leather-bottle?*

'I have been supposing that the tent of a *common* Arab is a very *smoky* habitation, when I have considered the expression *of a bottle in the smoke* as equivalent to that *of a bottle in the tent of an Arab*, and in truth their dwelling must be very much incommoded with *smoke*, since they make *fires* in them.

'So there was a *fire* we find in that Arab tent to which bishop Pococke was conducted when he was going to Jerusalem. How smoky must such an habitation be, and how black all its utensils! Le Bruyn, in going from Aleppo to Scanderoon, was made sufficiently sensible of this; for being obliged to pass a whole night in an hut of reeds, in the middle of which there was a fire, to boil a kettle of meat that hung over it, and to bake some bread among the ashes, he found the smoke intolerable, the door being the only place by which it could get out of the hut.

'To the *blackness* of a goat-skin bottle in a tent, but to the *meanness* also of such a drinking-vessel the Psalmist seems to refer; and it was a most natural image for him to make use of, driven from among the vessels of silver and gold in the palace of Saul to live as the Arabs do and did, and consequently often obliged to drink out of a smoked leather-bottle.

'If this be a just representation of the tents of the Arabs, I doubt our translators will be thought not to have been very happy in their version, when they call the tents of the Arabs their *palaces*, Ezek. xxv. 4. whatever the true sense of the original word may be.'

In the third chapter, concerning the houses and cities of Judea, the author observes, that the attention of the natives to external purity has occasioned some peculiar customs with regard to their dogs, to which he thinks the sacred writers have alluded. 'They do not suffer them *in their houses*, and even with care avoid their touching them in the streets, which would be considered as a *defilement*. One would imagine then, that under these circumstances, as they do not appear by any means to be necessary in their *cities*, however important they may be to those that feed flocks, there should be very few of these creatures found in those places, they are notwithstanding there in great numbers, and crowd their streets. They do not appear to belong to particular persons as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their food as they can. At the same time they consider it as right to take some care of them, and the charitable people among them frequently give money every week or month to butchers and bakers to feed them at stated times, and some

leave

leave legacies at their deaths for the same purpose; this is le Bruyn's account. Thevenot and Maillet mention something of the same sort.

'In like manner dogs seem to have been looked upon among the Jews in a *disagreeable light*, 1 Sam. xvii. 43. 2 Kings viii. 13. yet they had them in *considerable numbers in their cities*, Ps. lix. 14. but they were not shut up in their *houses or courts*, Ps. lix. 6. 14. They seem to have been forced to seek their food where they could find it, Ps. lix. 15. to which I may add, that some care of them seems to be indirectly enjoined to the Jews, Exod. xxii. 31. circumstances that seem to be *more* illustrated by these travellers into the East than by any commentators that I know of.'

In several parts of the East, as D'Arvieux and others inform us, wood is so scarce and expensive, that dried cow-dung is used as fewel, and laid up in out-houses for that purpose. Our author, in his account of this custom, gives the following ingenious explication of a remarkable passage in the fourth chapter of Ezekiel. 'The prophet, says he, was first enjoined to make use of *human* dung in the preparation of his food, tho' at length he obtained permission to use *cow-dung* for the baking that bread which was to be expressive of the miserable food Israel should be obliged to eat in their dispersion among the Gentiles: had this been ordered at first, it would by no means have sufficiently expressed those *necessities*, and that *filthiness in their way of living* to which they were to be reduced, for many of the Eastern people very commonly use cow-dung in the baking of their bread; therefore he was ordered to make use of human dung, which was terribly significant of the extremities to which they were to be reduced: no nation made use of that horrid kind of fewel, whereas the other was very common, tho' it is not very agreeable for the purpose, the bread so baked being burnt, smoky, and disagreeably tasted.'

Our author has illustrated many passages of Scripture with equal propriety. Yet in a book on this copious subject, we expected more entertainment and instruction than we find in this performance. Several of his researches are tedious and unimportant. His endeavours to avoid the repetition of every thing which others have remarked in a similar way, and his determination to confine himself to particular facts, which writers of voyages and travels have *incidentally* or *undesignedly* mentioned, have given his book an air of novelty; but, at the same time, obliged him to reject many curious and entertaining observations. In some of his disquisitions he seems to have indulged his imagination in the pursuit of references which have no existence in the sacred writings. *E. g.* He quotes from Maundrel a descrip-

tion of a fiſſure in the earth which that gentleman had obſerved in his travels, and then aſks this queſtion: 'May not Solomon refer to ſome ſuch a dangerous place as this, when he ſays, "The mouth of a ſtrange woman is a *deep pit:* he that is abhorred of the Lord ſhall fall therein. Prov. xxii. 14. A whore is a *deep ditch*; and a ſtrange woman a *narrow pit?*" chap. xxiii. 27. The flowery pleaſures of the place where this fatal pit was, make the alluſion ſtill more ſtriking: how agreeable to ſenſe the path that led to this *chamber of death!*'

The force of theſe expreſſions is undoubtedly obvious to every reader, without examining a volume of travels, or the pits and precipices in the Holy-Land.

This method of inveſtigating the meaning of the ſacred writers, by enquiring into the *preſent* ſtate of Judea, is certainly uſeful: many obſervations in this book evince its propriety; but it is, perhaps, more deluſive than ſome imagine. There has been a total alteration in the religion, laws, and manners of the natives, ſince the days of Moſes. A traveller ſees the ground which the patriarchs trod: he obſerves the ſame temperature of the air, the ſame aſpect of the heavens, and the like; but cuſtoms and modes of living are circumſtances of a tranſitory kind; few reliques of theſe things have ſubſiſted through the revolutions of three thouſand years. And with reſpect to that conformity between *ſome* particulars which our author mentions, and certain correſponding paſſages of Scripture, almoſt all that can be ſaid is this: A philoſopher may obſerve a *ſimilarity* in all the operations of art and nature, whether he views them under ſeveral periods in Judea, or, under the ſame degree of culture, on the banks of the Jordan, the Thames, or the Nile.

VII. *The Providential Hiſtory of Mankind opened, by the Key "of the Knowledge of Good and Evil." Applied to the Holy Scriptures. By the Rev.* James Stronge, *A. M. of the Dioceſe of* Armagh. *8vo. Pr. 7s. 6d.* Dodſley.

MR. Stronge is one of thoſe writers who look upon human knowledge as a corrupt and dangerous principle, and imagine that 'the cauſe of true religion is betrayed, when it is delivered over to our own reaſon, to decide upon the foundation or merit of it.'

Religion, we muſt confeſs, has been abuſed and betrayed by ſome of its adherents, who have dreſſed it up in fantaſtic colours of their own invention, and under that diſguiſe expoſed it to deriſion.

But

But is reason, therefore, to be discarded from the service of Christianity? No. Without it we should notbe able to distinguish the inspiration of an apostle from the dream of an enthusiast, the truths of God from the fictions of man, or the gospel of Christ from the koran of Mohammed.

Our author thinks, that as we have the Scriptures in our possession, we have no occasion for this *carnal weapon*. 'We must *take the sword of the Spirit, which is the word of God*, as the only weapon that can decide our controversy with all heretical opposers of the truth; for the only method of deciding any controversy is to bring it to a certain point, beyond which we cannot pass; and that point, with all true believers, is the authority of the word of God, upon which alone we rely for establishing the articles of our faith; and therefore, in all controversial disputes with the enemies of it, our duty requires that we should appeal to that authority by taking the word of God, *as it is written* in his book, and offer it only in our defence, without any addition of our own reasoning along with it, but leave it to the consciences of our adversaries to make the application.'——'If they do not acquiesce in its divine authority, when it is proposed to them, we have no need of arguments to enforce it by our authority, in reasoning any farther upon it; but *a man that is an heretic after the first and second admonition* given him to forbear, *speaking perverse things, reject*: turn away from him, and refuse to hold any more conversation with him.'

In this manner, we may suppose, our author would have treated Dr. Clarke, if he had lived under his influence; for he represents the doctor's book, *On the Being and Attributes of God*, &c. as 'A monstrous birth, delivered in nonsensical, perplexed, contradictory, and blasphemous terms †, from which, as necessary to its being, it cannot be freed, to afford any other view of its deformity, but what must disturb and distract the understanding, invited to combat with impossibilities and contradictions, and to surrender our faith in God, to embrace a forgery of infernal craftiness.'

Dr. Clarke, in the treatise above-mentioned, proposed to shew, that the being and attributes of God are not only probable, but capable of just proof and demonstration, thinking that his endeavours might serve to remove the objections of those who defend their atheism upon the principles of philosophy. But our author looks upon this design as impious and absurd. 'For reason, says he, alone cannot lead us to the true God, or to the knowledge of his will, but *he that cometh to God, must* BELIEVE *that he*

† *A birth delivered in nonsensical terms*, is, in the words of our author, 'most abominable nonsense.'

is—what he has been pleaſed to reveal to us; and as our obedience due to him, does imply that his will ſhould be done, we cannot know his will, or what things he requires us to do as his ſervants, without information from him concerning them; *but God hath revealed them unto us, by his Spirit: for the Spirit ſearcheth all things, yea the deep things of God; for what man knoweth the things* (or thoughts of man) *but the ſpirit of man which is in him: even ſo the things* (or thoughts or will) *of God knoweth no man, but the Spirit of God.*——If we cannot diſcover the ſecret thoughts of man from external appearances of his perſon and countenance, much leſs ſurely can we know the thoughts of God by conſideration of his works, which have a more remote and diſtant relation to their great Creator; yet this is the taſk of the deiſt or moraliſt, who labours with all his might to invalidate the authority of the word of God, by ſetting uppermoſt the deciſions of his own reaſon, or ſuch concluſions as he infers from his ſituation among outward viſible objects, as a natural religion, or perfect rule of life; and is only contented to admit the teſtimony of Scripture, where it may be wreſted to coincide with his own arbitrary determinations. If on this footing we join him, to ſet aſide the divine authority of Holy Scripture, the intereſt of true religion is betrayed into his hands: we conſent thereby to argue and to *walk by ſight*; to which Dr. Clarke having agreed, notwithſtanding the parade and arrangement of his ſophiſtical demonſtrations againſt atheiſts, deiſts, fataliſts, and the reſt of that tribe, he is found to be one of the moſt uſeful and induſtrious friends their cauſe ever had upon earth.'

Full of zeal and indignation againſt this preſumptuous reaſoner, the redoubtable Mr. Stronge undertakes to 'examine and refute' the Doctor's demonſtrations. Take a ſpecimen of this refutation. "SOMETHING, ſays Dr. Clarke, has exiſted from all eternity." Mr. Stronge replies: 'By the rules of mathematical argumentation, this propoſition is to be taken as an axiom, or ſelf-evident truth, which may be undeniably proved to our ſenſes; for otherwiſe the atheiſts, his fictitious or imaginary opponents, will not allow it, ſince they are aſſuredly of the ſame ſect of the *Sadducees, who ſay there is no reſurrection, neither angel nor ſpirit*—diſtinct or ſeparated from material or viſible forms; and therefore to join iſſue, and to lead them into his demonſtrations, Dr. Clarke's propoſition muſt be taken to imply, that this material viſible world, or ſome viſible thing in it or about it, is eternal. If he denies that his ſomething is to be underſtood of any thing which is viſible or material, he precludes the poſſibility of arguing demonſtratively, or of arguing at all by demonſtration to convince his ſuppoſed atheiſts; ſo that the amuſing fallacy of his demonſtrative art lies in the terms (ſome-

thing)

thing) brought into his propoſition, inſtead of ſome one certain or viſible thing, and affirmed to be eternal, by which means eternity, an eſſential attribute, is indefinitely applied to ſomething, in a blaſphemous abuſe of reaſoning and of ſpeech.

'If this propoſition, that "Something has exiſted from all eternity," is propoſed to believers, they will not agree to it, but reject it as falſe, when taken to ſignify any thing but that GOD has exiſted in eternity, in which ſenſe it will in no ſort anſwer the purpoſes of Dr. Clarke's elaborate Mathematical Analyſis; ſo that his axiom will not be granted as he would have it, either by atheiſts or believers, which precludes his argument from taking place either with one or the other of them; and thus his ambitious ladder, having no foot or foundation to ſtand upon, does of courſe fall to the ground.'

Our author having, as he imagines, convinced the reader, that Dr. Clarke's demonſtrations are falſe, and that his pretence to eſtabliſh the truth is infernal craft; that all ſuch attempts are injurious to the honour of God and the happineſs of men, by encouraging them in their natural corruption, &c. he proceeds to review the hiſtory of mankind and the diſpenſations of God from the fall to the redemption.

This detail, with all his obſervations, is ſo extremely tedious and inſipid, that we ſhall conclude this article with a citation from the laſt ſection of his book, which will enable the reader to form a competent idea of theſe diſquiſitions.

'We have ſeen, by due attention given to the providential hiſtory of mankind, delivered to us in the ſacred writings, from what cauſe our miſery, in this uncertain troubled ſtate, has originally proceeded; that it was occaſioned by the entrance of ſin and death into the world, through the diſobedience of the firſt man, who was ſeduced by the temptation and policies of the devil: and that this original corruption is propagated through the whole race of mankind, who are born in ſin, under the influence of the evil principle of action which he introduced, and are naturally diſpoſed to be led and governed by it, in purſuit of happineſs by the gratifications of their appetites and paſſions in this preſent life.

'The great object of the providential government of mankind, in manifeſting the mercy of God, to recover them from the miſery of their fallen ſtate, is to deſtroy the works of the devil, and to reſcue the ſouls of men from the power of his policy and deluſion; that is, to aboliſh that evil principle of action to which they became ſubject through the addreſs of the evil ſpirit, when he prevailed by his temptation to cut off the communications of divine knowledge and aſſiſtance from our firſt parents, who fell from their ſtate of innocence, and happineſs,

pineſs, and liberty, by diſobeying the word of God, and liſtening to the word of the deceiver; and ſo were betrayed into the corrupt principle of life, the KNOWLEDGE of GOOD and EVIL by their ſenſes, to take that knowledge, acquired by their own experience, to reaſon upon it inſtead of the WORD of GOD, and make it the ruling principle of their lives.'

VIII. *Eleven Letters from the late Rev. Mr.* Hervey, *to the Rev. Mr.* John Weſley; *containing an Anſwer to that Gentleman's Remarks on* Theron *and* Aſpaſio. *Publiſhed from the Author's Manuſcript, left in the Poſſeſſion of his Brother* W. Hervey. *With a Preface, ſhewing the Reaſon of their being now printed.* 8vo. *Pr.* 3*s.* Rivington.

MR. Weſley wrote his remarks, which are printed in this volume, in the year 1756, by way of private letter to Mr. Hervey; and in 1758 inſerted them in a pamphlet intitled, "A Preſervative againſt unſettled Notions in Religion." 'In this letter, ſays he, I touch upon many things, without once attempting to prove them; for I deſigned only, 1. to warn a friend, and give him matter for farther conſideration: 2. to guard others from ſlipping into miſtakes.'

'Is *juſtification*, ſays Mr. Weſley, more or leſs than God's pardoning and accepting a ſinner through the merits of Chriſt? That God herein "reckons the righteouſneſs and obedience which Chriſt performed as *our own*, I allow;" if by that ambiguous expreſſion you mean only, as you here explain it yourſelf, "They are as effectual for obtaining our ſalvation, as if they were our own perſonal qualifications."

'For Chriſt's ſake, and for the ſake of the immortal ſouls which he has purchaſed with his blood, do not diſpute for that particular phraſe, The *imputed righteouſneſs* of Chriſt. It is not ſcriptural; it is not neceſſary. Men who ſcruple to uſe, men who never heard the expreſſion, may yet "be humbled, as repenting criminals at his feet, and rely as devoted penſioners on his merits, &c."

In this performance Mr. Hervey defends the doctrine of *imputed righteouſneſs*.——'Let me aſk, ſays he, how can we be juſtified by the merits of Chriſt, unleſs they are imputed to us? Would the payment made by a ſurety, procure a diſcharge for the debtor, unleſs it was placed to his account? It is certain, the ſacrifices of old could not make an atonement, unleſs they were imputed to each offerer reſpectively. This was an ordinance ſettled by Jehovah himſelf, Lev. vii. 18. And were not the ſacrifices, was not their imputation typical of Chriſt, and

the things pertaining to Christ? the former prefiguring his all-sufficient expiation, the latter shadowing forth the way whereby we are partakers of its efficacy. The righteousness which Christ performed is reckoned by God as our own.'

'When such a righteousness is the subject of disputation, we must not give place, no, not for an hour; we must maintain its matchless excellency, so long as we have any breath or any being. We must say in direct opposition to your fervent but unadvised zeal, "for Christ's sake," let us contend earnestly for imputed righteousness; because it is the brightest jewel in his mediatorial crown.'

'I look upon this article to be the supreme distinguishing glory of Christianity, because I consider it as the richest, incomparably the richest privilege of the Christian. To have a righteousness—a consummate righteousness—the very righteousness of the incarnate God—dignified with all the perfections of the divine nature—to have this righteousness imputed for our justification. Matchless, inconceivable blessing! This fills the believer's heart with inexpressible comfort and joy. This displays the grace of God in the most charming and transporting light. This constitutes the most engaging motive to love, to holiness, and to all willing obedience.'——

'Our Lord's obedience is of higher dignity and greater value than the whole world, and all the righteousness in it. The divine law is hereby more signally honoured, than it could have been honoured by the uninterrupted obedience of Adam and all his posterity. God's justice, holiness, truth, receive greater glory from his unparalleled acts of duty, than from all the services of angels and men in their several wonderful orders. This active righteousness, together with his most meritorious suffering, are the ground and cause of my acceptance with God, are the very thing which procures and effects my justification, making me not barely acquitted from guilt, but truly righteous, yea perfectly righteous, and that before the God of infinite penetration and purity.'——

'The righteousness of fallen creatures is not of themselves, but *of me, saith the Lord.* It is brought in and accomplished by him, whom God hath set forth to be their mediator and surety: so that we are made righteous, not by doing any thing whatsoever, but by solely believing in Jesus.'

"The righteousness which is of God by faith, says Mr. Wesley, is both imputed and inherent." 'Then, says Mr. Hervey, it is like the interweaving linen and woolen; the motley mixture, forbidden to the Israelites. Or rather, like weaving a thread of the finest gold with a hempen cord or a spider's web. The righteousness which is of God is perfect, consummate.

mate, everlasting. Not so inherent righteousness, your own self being judge, and your own pen being witness.——In the righteousness which is of God, the apostle desires to be found, before the great and terrible tribunal of the Lord. His own righteousness, or the righteousness which is inherent, he abandons, as absolutely improper for this great purpose; being no more fitted to give him boldness at the day of judgment, than dung and filth are fit to introduce a person with credit and dignity to court. The righteousness which is of God is unknown to reason, is revealed from Heaven, and without the works of the law. Whereas, the righteousness inherent is discoverable by reason, was known to the heathens, and consists in a conformity of heart and life to the precepts of the law. By the latter, we act, we obey, and offer up spiritual sacrifices unto God. By the former we work nothing; we render nothing unto God, but only receive of his grace.'

'The scripture sets forth justification, salvation, and all blessedness, as things perfectly free; detached from all works; dependent on no conditions, but the gifts of sovereign goodness, and infinitely rich grace.

'We are saved, that is, we have all the benefits of the new covenant—By grace—*By grace ye are saved*, Eph. ii. 5.—Freely —*Being justified freely*, Rom. iii. 24.——Without the law—*The righteousness of God without the law*, Rom. iii. 21.—Not by works —*Not of works, but of him that calleth*, Rom. ix. 11.—By righteousness, not performed, but imputed—*Faith is imputed for righteousness*, Rom. iv. 5.——Not by guiltless behaviour, but by remission of sins—*Blessed are they whose iniquities are forgiven, and whose sins are covered*, Ps. xxxii. 1.—'By faith alone—*Being justified by faith*, Rom. v. 1.—'Not on account of faith as a condition performed, but on account of Christ, the pearl of inestimable price; which faith receives, applies, and uses — *Who has* by himself *purged away our sins*,—and *brought in an everlasting righteousness*, Heb. i. 3. Dan. ix. 24.

'After all these testimonies of scripture *, shall we still maintain, that the covenant of grace consists of conditions; depends upon conditions; is such as we cannot expect to have made good till certain conditions are, by us, duely and truly fulfilled? Dagon may as well stand in the presence of the ark, as such a notion in the face of these evangelical texts.'

'The doctrine of an imputed righteousness seems to have been typically taught, by the remarkable manner of clothing our first parents. All they could do for their own recovery was

* Mr. Hervey cites twenty more equally *pertinent*.

like the patched and beggarly mantle of fig-leaves; this they relinquish, and God himself furnishes them with apparel; animals are slain, not for food, but sacrifice; and the naked criminals are arrayed with the skins of those slaughtered beasts—The victims figured the expiation made by Christ's death, the clothing typified the imputation of his righteousness.'

In this manner Mr. Hervey proceeds through these eleven letters, and imputed righteousness is the burthen of his discourse. But how absurd and unscriptural is this opinion! in what a maze of error was this worthy and ingenious writer involved! Imputed righteousness is a notion which supposes, that God will reward us for services we have never done, will look upon us as amiable for qualities we never possessed, as virtuous when in reality we are wicked, as pure when we are only like whited sepulchres. As well may we suppose that a blind man may be able to see by the eyes of another, that the health of the physician may give relief to the patient, or that the deformities of one man may be made straight and beautiful by the comeliness of his friend.

If we are perfectly righteous in the righteousness of Christ, if we perfectly obeyed in his obedience, what is there left for man to perform? God has been satisfied in all his demands; his law, his honour, his justice, are all satisfied, and therefore, in strict equity, he can demand nothing more; the debt is paid, and we are acquitted.

But if this is really the case, why are we required *to cleanse* OURSELVES *from all filthiness of the flesh and spirit*, and to *keep the commandments, if we would enter into life?* Or, if Christ has absolved us, why are we assured that *every one*, at the day of judgment, *shall receive the things done in his body, according to what he hath done?* In these plain emphatical words there is no intimation that we shall be rewarded according to what *Christ* hath done in our stead; no intimation that our deficiencies will be supplied by his *alone merits*; that his virtues will be *transferred* to our account; or that we shall be made righteous by proxy. Far otherwise. Our fate, you see, is to be determined by the things done in our bodies, whether good or bad.

'Ah, Sir! says Mr. Hervey, our adorations! our thanksgivings! our praises! our prayers! our preaching! our sacramental duties! what are they all but *filthy rags!*'—or, as another advocate * for imputed righteousness more *elegantly* calls them, 'polluted clouts!'

Human nature, it is true, very seldom appears in the beauty of holiness; but can it derive any real honour from a *borrowed*

* See Doct. of Justif. stated, p. 7.

garment!

garment? Is our Creator to be pleaſed with the ſhadow of perfection? or is it poſſible, by a ſplendid covering, to veil the iniquities of the heart from his inſpection?—*He knows whereof we are made, he remembers that we are but duſt.*

But, ſays Mr. Hervey, after producing thirty or forty texts of ſcripture in his defence, 'The ſacred writers have uſed every form of ſpeech that may exclude all human works, and ſet aſide all conditions and pre-requiſites, in order to ſuperſede all glorying, and aſcribe the whole of our juſtification to the free grace of God, and the ſole merits of Chriſt.'

Suppoſing this obſervation to be true, it will not in the leaſt corroborate our author's opinion; for theſe texts are totally miſapplied. They relate not to our final juſtification in a future ſtate, but to the bleſſings of pardon and acceptance under the Goſpel, which undoubtedly were not owing to any prior obedience, or merit, the world had a right to plead, but to the undeſerved favor and benevolence of God. This is what St. Paul, Rom. iii. 21. calls *the righteouſneſs*, or juſtification, *of God without law.*

In a word; this doctrine which Mr. Hervey has here endeavoured to maintain, is one of the greateſt abſurdities that ever has been introduced into the Chriſtian religion.

Mr. Weſley, in a pamphlet lately publiſhed, pretends to have anſwered all that is material in Mr. Hervey's Letters. But he throws no light upon the ſubject; 'He only purpoſes to ſpeak a little on the perſonal accuſations which are brought againſt himſelf;' and they who want to know more of Mr. Weſley's tenets, may, if they pleaſe, conſult his writings.

IX. *Sermons by* Charles Churchill. 8vo. 5s. Flexney.

THIS volume contains a poetical dedication to the B—— of G——, two diſcourſes on prayer, and eight on the Lord's-Prayer.

The dedication, under the veil of irony, is keen ſatire. But though we admire the poignancy of Mr. Churchill's wit, we cannot but think it a flagrant impropriety to mix religion with gall, and introduce a ſacred addreſs to the Supreme Being by a ſarcaſtical dedication to the biſhop.

This dedication, we ſuppoſe, was intended to promote the ſale of the book; as a piece of cork may be ſometimes made uſe of to prevent a heavy body from ſinking.

The ſermons are tolerable, but not extraordinary productions. The thread of the author's diſcourſe is generally trite, and the whole ſeems to be more calculated for the edification of an or-

dinary congregation, than the entertainment or inſtruction of a judicious reader.

We do not remember any paſſage more particularly ſtriking than the following obſervations relating to the manners of the preſent age:

'How few are there, if we look into the world, who are worthy repeaters of this petition, who hallow the name of God as they ought. Some, and thoſe not a few in this right honourable age of infidelity, wholly deny the Being of God; others allow him indeed a bare exiſtence, but impiouſly ſtrip him of his attributes, and deny his providence; whilſt many who profeſs the Chriſtian faith, and call themſelves the children of God, diſhonour him by their wicked and profligate life, and bring into contempt, and cauſe to be evil ſpoken of, that holy name whereby they are called.

'Never did greater levity appear than in the preſent age. All things ſerious, ſolemn, and ſacred are wantonly thrown by, or treated only as proper ſubjects of ridicule; and the religion of Chriſt, which ought to warm the hearts and influence the practice of its profeſſors, is no more than ſkin-deep†; it is made a plauſible pretence to ſerve a turn, and is put off and on as eaſily as our cloaths. How thin is the church, how almoſt deſolate is the altar of God? What wonder? ſince a party of pleaſure, the dropping in of a friend, a too luxurious meal, an indolence of diſpoſition, in a word, any thing or nothing, is deemed a ſufficient excuſe for our ſtaying from church, and neglecting the public worſhip of our Maker.

'The Scriptures, thoſe lively oracles of God, wherein is contained our title to eternal ſalvation, which it is every man's duty and happineſs to be acquainted with, how ſhamefully, how fooliſhly, how impiouſly, are they neglected? I doubt, though I am afraid it doth not admit of a doubt, whether any book is ſo little known as that which deſerves and demands our ſtricteſt attention. The poor think themſelves abſolved from conſulting it becauſe ſo much of their time is taken up by their neceſſary labour; and the rich no doubt, muſt be excuſed, ſome becauſe they never read at all, and others becauſe their meditations are turned another way, and they are better employed in peruſing and raiſing trophies to more modern productions, where indecency paſſes off for wit, and infidelity for reaſon.

'Anſwerable to and worthy of theſe moſt excellent private ſtudies, is the polite converſation of the preſent age, where noiſe

† By this miſerable expreſſion the author confounds his ideas; no man can be ſuppoſed to put his ſkin off and on as eaſily as his coat.

is mirth, obſcenity good humour, and profaneneſs wit. Decency and good ſenſe, which were formerly deemed neceſſary to give a grace to and ſeaſon converſation, to join pleaſure and improvement together, are become mere antiquated notions, words without meaning; and all that the pert and polite ſinner need to do now to eſtabliſh his reputation of wit, and be deemed the heroe of all polite aſſemblies, is to get rid of religion as ſoon as poſſible, to ſet conſcience at defiance, to deny the Being or Providence of God, to laugh at the ſcriptures, deride God's ordinances, profane his name, and rally his miniſtry. Thus qualified, the world is his own, he carries all before him, and if he ſhould meet with oppoſition from ſome ſincere Chriſtian who is truly religious, and cannot brook to hear the name of his Maker treated with contempt, why he deſpiſes and derides the poor ſuperſtitious fool, and ſuperlatively happy in himſelf laughs at the argument which he cannot anſwer.'

X. *Reliques of Antient* Engliſh *Poetry; conſiſting of old heroic Ballads, Songs, and other Pieces of our earlier Poets, (Chiefly of the Lyric kind.) Together with ſome few of later Date.* 3 *vols.* 8*vo.* *Pr.* 10*s.* 6*d.* Dodſley.

ONE can ſcarcely peruſe this work without imagining that he ſees the Genius of antient Engliſh poetry bowing the head in approbation of the editor's labours, which are equally entertaining and accurate. We have here an exhibition of the Engliſh muſes, in habits that are plain indeed, but often elegant. The whole, to a diſcerning eye, forms an ethic hiſtory of our anceſtors. The manners not only of their ages, but the provinces where they lived, are delineated by the trueſt pencil, that of Nature; and however homely her ſtrokes may ſometimes be, the reſemblance is always juſt, and therefore pleaſing. This writer poſſeſſes the uncommon merit of joining exquiſite diſcernment to indefatigable induſtry, and we know not in which character to admire him moſt, that of a critic or an editor.

He has had the happineſs (if we may be allowed the expreſſion) to recover to life a ſpecies of Engliſh ſubjects who have been long buried in oblivion; we mean, that of the Minſtrels, on whom he has given us an eſſay; and he has been fortunate enough to preſent us with ſome authentic ſketches both of their profeſſions and their perſons. 'The Poet, ſays he, and the Minſtrel * became two perſons. Poetry was cultivated by men of letters

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* 'The word MINSTREL is derived from the French *Meneſtrier*; and was not in uſe here before the Norman conqueſt. It

letters indiſcriminately, and many of the moſt popular rhimes were compoſed amidſt the leiſure and retirement of monaſteries. But the Minſtrels continued a diſtinct order of men, and got their livelihood by ſinging verſes to the harp, at the houſes of the great. There they were ſtill hoſpitably and reſpectfully received, and retained many of the honours ſhewn to their predeceſſors the Bards and Scalds. And indeed, tho' ſome of them only recited the compoſitions of others, many of them ſtill compoſed ſongs themſelves, and all of them could probably invent a few ſtanzas on occaſion. I have no doubt but moſt of the old heroic ballads in this collection were produced by this order of men. For altho' ſome of the larger metrical romances might come from the pen of the monks or others, yet the ſmaller narratives were probably compoſed by the Minſtrels who ſung them. From the amazing variations which occur in different copies of theſe old pieces, it is evident they made no ſcruple to alter each other's productions, and the reciter added or omitted whole ſtanzas, according to his own fancy or convenience.'

Thus much for their profeſſion. Their perſons are deſcribed as follows:

'When queen Elizabeth was entertained at Killingworth-Caſtle by the earl of Leiceſter in 1575, among the many devices and pageants which were exhibited for her entertainment, one of the perſonages introduced was that of an ancient MINSTREL, whoſe appearance and dreſs are ſo minutely deſcribed by a writer there preſent *, and give us ſo diſtinct an idea of the character, that I ſhall quote the paſſage at large.

"A PERSON very meet ſeemed he for the purpoſe, of a xlv years old, apparelled partly as he would himſelf. His cap off: his head ſeemly rounded tonſer-wiſe †: fair kembed, that with ſponge daintily dipt in a little capon's greaſe, was finely ſmoothed, to make it ſhine like a mallard's wing. His beard ſmugly ſhaven: and yet his ſhirt after the new trink, with ruffs fair ſtarched, ſleeked and gliſtering like a pair of new ſhoes, mar-

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is remarkable that our old monkiſh hiſtorians do not uſe the word *Citharœdus, Cantator*, or the like, to expreſs a MINSTREL in Latin; but either *Mimus, Hiſtrio, Joculator*, or ſome other word that implies geſture. Hence it ſhould ſeem that the Minſtrels ſet off their ſinging by mimickry or action: or, according to Dr. Brown's hypotheſis, united the powers of melody, poem, and dance. See his ingenious Hiſt. of the Riſe of Poetry, &c.'

* 'R. L. [Langham] author of a letter 12mo, deſcribing the queen's entertainment at Killingworth in 1575, p. 46. (This writer's orthography is not here copied.)

† "Tonſure-wiſe," after the manner of the Monks.

ſhalled

ſhalled in good order with a ſetting ſtick, and ſtrut, 'that' every ruff ſtood up like a wafer. A ſide [i. e. long] gown of Kendale green, after the freſhneſs of the year now, gathered at the neck with a narrow gorget, faſtened afore with a white claſp and a keeper cloſe up to the chin; but eaſily, for heat, to undo when he liſt. Seemly begirt in a red caddis girdle; from that a pair of capped Sheffield knives hanging a' two ſides. Out of his boſom drawn forth a lappet of his napkin ‡ edged with a blue lace, and warked with a D for Damian; for he was but a batchelor yet.

"His gown had ſide [i. e.] long ſleeves down to mid-leg, ſlit from the ſhoulder to the hand, and lined with white cotton. His doublet-ſleeves of black worſted: upon them a pair of points of tawney chamlet laced along the wriſt with blue threaden poinets §, a wealt towards thehands of fuſtian-a-napes. A pair of red neather ſtocks. A pair of pumps on his feet, with a croſs cut at his toes for corns: not new indeed, yet cleanly blackt with ſoot. and ſhining as a ſhoing horn.

"About his neck a red ribband ſuitable to his girdle. His HARP in good grace dependent before him. His WREST ‖ tyed to a green lace and hanging by: under the gorget of his gown a fair flaggon chain, (pewter * for) SILVER, as a SQUIRE MINSTREL FOR MIDDLESEX, that travelled the country this ſummer ſeaſon, unto fair and worſhipful mens houſes. From his chain hung a ſcutcheon, with a metal and colour, reſplendent upon his breaſt, of the ancient arms of Iſlington."

"— This Minſtrel is deſcribed as belonging to that village. I ſuppoſe ſuch as were retained by noble families, wore their arms hanging down by a ſilver chain as a kind of badge. From the expreſſion of SQUIRE MINSTREL above, we may conclude there were other inferior orders, as YEOMEN MINSTRELS, or the like.

The Minſtrel, the author tells us a little below, "after three lowly courteſies, cleared his voice with a hem, . . . and wiped his lips with the hollow of his hand for 'filing his napkin, tempered a ſtring or two with his WREST, and after a little warbling on his HARP for a prelude, came forth with a ſolemn ſong, warranted for ſtory out of king Arthur's acts, &c."——

Our author tells us, however, that towards the end of the ſixth century the Minſtrels loſt all credit, and were adjudged at

‡ 'i. e. handkerchief, or cravat. § Perhaps points.

‖ 'The key, or ſcrew with which he tuned his harp.

* The reader will remember that this was not a REAL MINSTREL, but only one perſonating that character: his ornaments therefore were only ſuch as OUTWARDLY repreſented thoſe of a real Minſtrel.'

laſt

laſt to be puniſhed as rogues, vagabonds, and ſturdy beggars. The collection itſelf is digeſted into certain ſeries or books, of which the firſt volume contains three, and opens with the antient ballad of Chevy Chace; which the editor ſays, is prior in point of time to the celebrated ballad which has been criticiſed under that name, by Mr. Addiſon; and he is, for very good reaſons, of opinion that it is as antient as the time of Henry the VIth. "King James I. ſays he, who was priſoner in this kingdom at the death of his father, did not wear the crown of Scotland till the ſecond year of our Henry VI." We ſhall but juſt ſuggeſt to this learned gentleman, that tho' James the Iſt of Scotland was not crowned till the year 1424, yet from the time his father died, which was in 1404, he was conſidered as king of Scotland; and, tho' a priſoner in England, exerciſed acts of ſovereignty over his ſubjects both there and in France. But the truth is, the anachroniſms of this and other ballads of the ſame kind, are unaccountable; for, without doubt, James the Iſt was not in Edinburgh when Henry the IVth was on the throne of England. The learned editor, perhaps, will not take it amiſs, when we obſerve that the word *ſwapped*, or *ſwapte*, which in his excellent gloſſary he has explained by the words *ſtruck violently*, ſignifies, in the proper northern dialect, to *exchange*; and we think that the underſtanding it in that ſenſe is an improvement of the poetry.

The editor next gives us the ballad of the Battle of Otterburn, with ſome excellent remarks. That called the Jew's Daughter, is by our author pronounced to be Scottiſh, and is founded upon a murder committed by a Jew's daughter upon a Chriſtian child. In this ballad the word *twin'd* occurs, which our learned editor has interpreted to be *twiſted* or *turned*. But in Scotland they are different words; and in the place before us it ſignifies to *ſeparate* or to *part*, which gives a clearneſs to the line.

Scho has twin'd the zong thing and his life.

The antient and amuſing ſong of Sir Cauline comes next, and is followed by a Scottiſh ballad, called Edward, Edward, from a MS. copy tranſmitted from that kingdom. The reader will have great pleaſure in peruſing the very old ballad of King Eſtmere, that is next printed. We own we are ſomewhat doubtful as to the antiquity, or indeed authenticity of the next ballad, which is ſaid to be Scotch, and is intitled Patrick Spence. The Sir Andrew Wood, mentioned by the editor, if we miſtake not, lived ſo late as the reign of Henry the VIIIth of England; and the place here called Aberdour, is a village lying upon

upon the river Forth, and ſometimes the entrance to it is denominated *De Mortuo Mari*. An original ballad of Robin Hood and Guy of Giſbourne, never before printed, is next introduced with ſome very judicious remarks by the editor. We are ſorry to differ with the learned editor, who thinks that the epitaph upon Robin Hood, formerly found at Kirk-lees, in Yorkſhire, bears all the marks of a modern forgery, "the language bearing no reſemblance to any ancient writings in the northern dialect." If we are to judge from the ſpecimens that are to be found upon our rolls of parliament, which perhaps the editor has had no opportunity of ſeeing, he could ſcarcely fix the language of this epitaph lower than the reign of Richard the IId. We ſhall mention one example in point, and that is the original letter to be found upon the rolls of Henry the IVth, written to that prince by the earl of Northumberland, father to Henry Hotſpur, and the judgment of the peers upon that letter.

We have a ſpecimen of a performance of Stephen Hawes, who wrote in the reign of Henry the VIIth, in the allegorical manner. The Child of Elle, a moſt beautiful ballad, follows, and is ſucceeded by a Scotch ballad, called Edom o' Gordon, ſaid to be printed at Glaſgow in 1755. This ſame Edom o' Gordon, in ſome copies of this ballad, is called Captain Adam Carre. We own we are a little ſuſpicious with regard to the antiquity of this ballad likewiſe, or at leaſt ſome part of it; particularly where the lady mentions piſtols and guns. We are apt, if any part of the ballad is really antient, to believe it to be of Engliſh fabric. The famous free-booter whom Edward the Iſt fought with hand to hand, near Farnham, was called Adam Gordon. The twelfth ballad in this volume is an elegy on Henry the IVth, earl of Northumberland, by Skelton, who ſtiled himſelf poet laureat, in the reigns of Henry the VIIth and VIIIth.

The ſecond book of this volume contains the ballads that illuſtrate Shakeſpear, and is introduced with an admirable diſſertation by the editor on the origin of the Engliſh ſtage, in which we think the author ſufficiently proves that in our antient drama 'hiſtories' formed a ſpecies of theatrical exhibition diſtinct from 'tragedies and comedies.' In this book we have the famous old ballad to which ſo many of our antient poets allude, called Adam Bell, Clym of the Clough, and William of Cloudeſly, together with other old ballads to which Shakeſpear and other antient poets evidently refer. If any modern inſertions have crept into thoſe ballads, they are like thoſe reparations or ſupplements which we have known beſtowed by eminent ſculptors upon old ſtatues, in which the modern from the antient hand is ſcarcely, if at all, diſcernible.

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The third book of the firſt volume opens with the more modern ballad of Chevy Chace, which our author, with great juſtice, in ſome ſtanzas, thinks to be inferior to the old one. He mentions particularly the ſtanza containing Witherington's death, which in the modern ballad runs thus:

> 'For Witherington needs muſt I wayle,
> As one in doleful dumps;
> For when his legs were ſmitten off,
> He fought upon his ſtumpes.'

Whereas, as our ingenious editor obſerves, in the original it is related with a plain and pathetic ſimplicity, that is not liable to ridicule.

> 'For Witherington my heart is woe,
> That ever he ſlain ſhould be;
> For when his legs were hewn in two,
> He knelt, and fought upon his knee.'

In the modern ballad Montgomery's death is thus deſcribed;

> 'Againſt Sir Hugh Montgomery,
> So right the ſhaft he ſet,
> The grey goose-wing that was thereon,
> In his heart's blood was wet.'

A reader of a very indifferent taſte muſt think this ſame cataſtrophe better deſcribed in the old ballad;

> 'The dint it was both ſad and ſore,
> He on Montgomery ſet:
> The ſwan-feathers his arrow bore,
> With his heart's blood were wet.'

The third ballad in this collection is termed The Riſing in the North, and alludes to the rebellion there in the 12th year of Elizabeth, 1569, which proved fatal to Thomas Percy, the ſeventh earl of Northumberland. The editor, from ſome of our common, but very inaccurate, hiſtorians, whom he quotes, has introduced this ballad, which we think is one of the beſt in the collection, with an account of the inſurrection. The truth is, that this earl of Northumberland was a papiſt. He diſliked the marriage propoſed between Mary queen of Scots and the duke of Norfolk, who was a proteſtant; and Northumberland probably had farther views for his family. One of the moſt reproachful ſteps of Elizabeth's government was, the ordering the duke of Norfolk to be arreſted, contrary to the aſſurances that had been

been given him of ſafety, both by her council and her miniſter Cecil. The earl of Northumberland had the like aſſurances from the earl of Suſſex, who was lord preſident of the north, but he at laſt received peremptory orders to repair to court. Theſe circumſtances explain the opening of the ballad, which contains a converſation between the earl and his counteſs, who, in anſwer to his forebodings, adviſes her lord to go to court in the following beautiful ſtanza:

'Now heaven forfend, my deareſt lord,
That e'er ſuch harm ſhould hap to thee:
But goe to London to the court,
* And fair fall truth and honeſtie."

The accurate editor has been miſled in other parts of his prefixed narrative; for tho' the inſurgents were papiſts, yet the purport of the manifeſto or declaration they publiſhed was, to uſe its own words, "to make manifeſt and known to all manner of men to whom, of mere right, the true ſucceſſion of the crown appertaineth, dangerouſly and uncertainly depending, by reaſon of many titles and intereſts pretended to the ſame." The rebellion being defeated, and Norton, who was a ringleader in it, with his eight ſons, being taken priſoners, the catastrophe is wound up in the following affecting ſtanzas:

'Theſe, Norton, wi' thine eight good ſonnes,
They doom'd to dye, alas! for ruth!
Thy reverend lockes thee could not ſave,
Nor them their faire and blooming youthe.

Wi' them full many a gallant wight
They cruelly bereav'd of life:
And many a child made fatherleſſe,
And widow'd many a tender wife.'

This volume concludes with two curious ſpecimens of Spaniſh ballads.

The ſecond volume begins with a ballad, called 'Richard of Almaigne, made by one of the adherents to Simon de Montfort, earl of Leiceſter, ſoon after the battle of Lewes, which was fought May 14, 1264.' This is perhaps the oldeſt we have in the Engliſh language. It is followed by an elegy upon the death of Edward the Iſt, and ſeems to be written at that time. The laſt words which the poet puts in that great

* The expreſſion is northern, and anſwers to the ſouthern *well betide.*

monarch's mouth prove, in ſome degree, that the order given by that prince on his death-bed, to carry his body to Scotland, is a fiction of modern times. The third ballad in this volume is an original by Chaucer, which has eſcaped all the editors of that poet's works; and we hope we ſhall be pardoned, tho' it is of the rondeau kind, if we give it entire to our readers.

I. 1.

' Youre two eyn will ſle me ſodenly,
I may the beaute of them not ſuſtene,
So wendeth it thorowout my herte kene.

2.

And but your words will helen haſtely
My hertis wound, while that it is grene,
Youre two eyn will ſle me ſodenly.

3.

Upon my trouth I ſey yow feithfully,
That ye ben of my liffe and deth the quene;
For with my deth the trouth ſhal be ſene.
Youre two eyen, &c.

II. 1.

So hath youre beaute fro your herte chaſed
Pitee, that me n' availeth not to pleyn;
For daunger halt your mercy in his cheyne.

2.

Giltleſs my deth thus have ye purchaſed;
I ſey yow ſoth, me needeth not to fayn:
So hath youre beaute fro your herte chaſed.

4.

Alas, that nature hath in yow compaſſed
So grete beaute, that no man may atteyn
To mercy, though he ſterve for the peyn.
So hath youre beaute, &c.

III. 1.

Syn I fro love eſcaped am ſo fat,
I nere thinke to ben in his pirſon lene;
Syn I am fre, I counte hym not a bene,

2.

He may anſwere, and ſay this and that,
I do not fors, I ſpeak ryght as I mene;
Syn I from love eſcaped am ſo fat.

3. Love

3.

Love hath my name i-ſtrike out of his ſclat,
And he is ſtrike out of my bokes clene :
For ever mo * this is non other mene.
Syn I fro love eſcaped, &c.'

The reader will find great entertainment in peruſing the next ballad, called The Tournament of Tottenham; which is a fine ridicule upon the practice of tournaments, ſo common in ancient times; and we agree with the editor, that the language of the poem proves it to be of great antiquity. If we may hazard a conjecture, James the Iſt of Scotland, who ſeems to have been a pupil to Chaucer, had this ballad in his eye, when he compoſed his Chriſt's Kirk on the Green, which unqueſtionably is his, tho' by Mr. Walpole given to James the Vth. The fifth ballad is entitled, For the Victory at Agincourt. If we miſtake not, the editor might have found a better ſpecimen of the poetry of that reign at the end of one of Henry the Vth's hiſtorians, publiſhed by Hearne, entitled The Siege of Harfleur. The Not (nut) brown Mayd, which follows, is too well known by ſome late publications to be farther mentioned here. A ballad by the famous earl Rivers, one of the firſt Engliſh refiners of wit and learning, is here reſcued from oblivion, by our author, as are ſeveral others; particularly a ballad called, Sir Aldingar, which the editor, upon reviſal will, perhaps, think to be a cento from ſeveral legends, or legendary hiſtories. The author ſeems to have had in his eye the ſtory of Gunhilda, who is ſometimes called Eleanor, and was married to the emperor (here called king) Henry. The antient Engliſh paſtoral of Harpalus, the eleventh ballad of this volume, is a poetical phænomenon, and is to be ranked with the proſe letter of Anna Bullen to Henry the VIIIth. Both would appear forgeries of modern times, were there not unqueſtionable documents of their authenticity.

We cannot think that the next paſtoral, called Robin and Makyne, is of equal merit with the preceding. The reader will find great information as well as entertainment in the other poems of this book, tho' the bounds of our work does not admit of our pointing out, or indeed mentioning their many beauties.

The ſecond book of this volume regins with certain religious ballads written about the time of the Reformation. The fourth contains ſome verſes of queen Elizabeth, while a priſoner. Fair Roſamond, Queen Eleanor's Confeſſion, Gaſcoine's Praiſe

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of the fair Bridges, afterwards lady Sandes, the Beggar's Daughter of Bednall-Green, and the Sturdy Rock, have each its merits, and some of them in a high degree. The Scotch ballad, called Young Waters, appears to have been composed after the year 1582, as it seems to allude to the indiscretion of queen Anne of Denmark, tho' carefully disguised. The ballad of Sir Andrew Barton is perhaps older than the date assigned to it by the editor. Lady Bothwell's Lament is certainly an old Scotch ballad; but we suspect that the antiquaries, or historians of that country, have led our ingenious editor into a misnomer, and that the subject has no kind of relation to earl Bothwell, husband to Mary queen of Scots, who was above sixty years of age when he married her, but to a private affair between a lady of quality, who, with her child, was deserted by her husband, of the name of Boswell (not Bothwell). An ingenious gentleman says, the traditions of that country assign her as the real author of the song; and, considering the noble and characteristical tenderness that runs through it, we think with no great improbability. The ballad of the Murder of the King of Scots opens with the greater propriety, when we remember that queen Mary actually did invite him by a letter to repair to Scotland. We agree with the editor, that the sonnet written by queen Elizabeth is strongly characteristic of the great and spirited authoress.

The seventeenth ballad of this volume is called The Bonny Earl of Murray, and its composition is coeval with the execrable act it commemorates; we mean, the murder of the earl of Murray by the earl of Huntley. Our author, in his introduction to this ballad, says that he 'knows not any reason for supposing that James the IIst was jealous of Murray with his queen,' whose 'luve,' or gallant, Murray in this ballad is said to have been. Mr. Walpole has mentioned the fact in stronger (perhaps too strong) terms. A cotemporary writer, and a person of great credit, Sir James Balfour, knight, Lyon king of arms, whose MSS. of the annals of Scotland is in the Lawyer's library at Edinburgh, gives us the following curious and circumstantial account of this murder. 'The seventh of Febry, this zeire, 1592, the earle of Murray was cruelly murthered by the earle of Huntley at his house in Dunibriſſel, in Fyffe shyre, and with him Dunbar, shriffe of Murray. It was given out and publickly talkt that the earle of Huntley was only the instrument of perpetrating this facte, to satisfie the king's jealousie of Murray, quhum the queene more rashely than wisely, some few days before, had commendit in the king's hearing, with too many epithets of a proper and gallant man. The reasons of these surmises proceedit from a proclamatione of the king's,

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the 13 of Marche following; inhibiteine the zounge earle of Murray to perſue the earle of Huntley, for his father's ſlaughter, in reſpect he being wardeit (impriſoned) in the caſtell of Blackreſſe, for the ſame murther was willing to abyde a tryall. Averring that he had done nothing but by the king's majeſties commiſſione: and ſo wais neither airt nor pairt in the murther." We ſuſpect that by *Caſtle Downe*, mentioned in this ballad, is meant the caſtle of Downe, a ſeat belonging to the family of Murray. The hiſtorical ſongs that follow are well worthy the peruſal of every reader.

The third book of this volume is introduced by a diſſertation which throws many new lights on antient Engliſh poetry, and is well ſuited to the pieces which it contains. The editor has proved that the poem, called The Lye, which is the fourth in the book, could not be written by Sir Walter Raleigh the night before his execution. The puns in the eighth ſong belonged, in proſe, to king James the Iſt; but we are ſomewhat doubtful whether he verſified them. The mad ſongs, towards the cloſe of this volume, exhibit a ſpecies of poetry unknown to the antients, but not without its beauties.

The third volume is chiefly devoted to romantic ſubjects, and is introduced by a moſt curious diſſertation on the ancient metrical romances, &c. The Boy and the Mantle is the firſt ballad of this volume; and the ſecond, called The Marriage of Sir Gawaine, is juſtly thought by the editor to have furniſhed Chaucer with his Wife of Bath's Tale. The Gaberlunzie Man ſhews James the Vth of Scotland, tho' he died of melancholy, to have been a prince of great humour. The conjectures about the word *child*, prefixed to Child Waters, the tenth ſong, are amuſing. That it is a Saxon word can ſcarcely be doubted. The inhabitants of the northern parts of Britain ſtill retain it to denominate a man commonly with ſome contemptuous character affixed to him; but, ſometimes, a man in general.—The 13th ſong in this volume is reckoned the oldeſt Scotch ballad that is extant. We know not from what authority the ingenious editor has defined the *hauſs-bane* (not *has* or *hoſe, band*) to be *the top of the ſtocking*. The *hauſs* in the old Scotiſh dialect, ſignifies the *neck*, as *bane* does a *bone*.

The ſecond book of this volume opens with ſome legends of Sir Guy, and the whole affords a moſt agreeable variety. The reader will be highly entertained with the old ballad of the King and Miller of Mansfield. Some of the witches ſongs give us lively ideas of antient credulity, and point out the ſource of Shakeſpear's magic,

'Within *which* circle none durſt tread but he,'

ſaid Mr. Dryden; but a reader who peruſes the ſongs before us, may very poſſibly be of opinion, that if the authors of them did

not tread, they at leaſt peeped, into Shakeſpear's circle; and it is not impoſſible but that he might not only peep but tread in ſome of theirs.

The birth of St. George, which introduces the third and laſt book of this work, is taken from the old ſtory of The Seven Champions of Chriſtendom, which was held in high eſtimation among our anceſtors. Every lover of the theatre will be glad to find here the old genuine ballad of George Barnwell, and ſeveral excellent ones that are well worthy being reſcued from oblivion, and preſerved in this elegant collection; among which the original Dragon of Wantley makes a diſtinguiſhed figure. The dragon, it ſeems, according to common account, was no other than an overgrown Yorkſhire attorney, famous for cheating orphans out of their inheritances; but was at laſt encountered and caſt at law by a neighbouring gentleman. Many eminent perſons are now alive who remember the humorous enlivening manner in which ſecretary Craggs ſung this ſong, and blunted the edge of party, even at that party-ridden time. The two parts of a ſong, called St. George for England, are fraught with true wit and ridicule; nor could the author deny in this collection ſome pages to two beautiful modern ſongs, Lucy and Colin, and Margaret's Ghoſt, both which breathe the true ſpirit of genuine antiquity. The work concludes with ſome alterations and diviſions gleaned by the editor, in the courſe of the publication.

We ſhall not recapitulate any of the obſervations, (leſs favourable than they are candid) that we have made in recommendation of this work, which has the embelliſhments of engraving as well as of poetry and criticiſm. Would men of learning and abilities follow this editor's example in inveſtigating and illuſtrating antient beauties, inſtead of altering, and ſometimes mangling them by affected hypercriticiſms, the preſent improved ſtate of learning gives us room to believe that ſome of thoſe rough diamonds might, by genius, be poliſhed into luſtre, and become brilliant ornaments to the Britiſh drama.

The Modern Part of an Univerſal Hiſtory, from the Earlieſt Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XLIII. *8vo. Pr.* 5*s.* Millar.

WHEN we reviewed the forty-ſecond volume of this hiſtory*, we imagined we had taken our leave of this work; but it ſeems the proprietors thought it could not be compleat without this ſupplementary volume, which contains many curious and important particulars that could not be interwoven with the hiſ-

* See vol. XVIII. p. 141.

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tory itſelf. Many of thoſe particulars are geographical; ſome relative to the manners of diſtant people, without the knowledge of which that of their hiſtory muſt be imperfect; and ſome are matters that reſult from informations and diſcoveries made in the courſe of the preceding publication. To give an inſtance of each ſpecies, we have ſelected the intereſting article of Senegal, now belonging to Great Britain.

'The noted iſland of Senegal (ſay our authors) is ſituated in the river Sanaga, ſixteen degrees fifteen minutes north latitude, about fifteen miles from its mouth. It is about one mile and a quarter in length, from north to ſouth; and almoſt half a mile in breadth, from eaſt to weſt. It is compoſed of a bed of looſe ſand, productive of nothing but what is forced with art and the richeſt manure; notwithſtanding which, it contains 3000 inhabitants, whoſe principal food is fiſh and maiz. This ſort of corn grows in great plenty, almoſt all over the whole country. It may ſeem ſurprizing, that a part of the world, ſo very unhealthy as this, ſhould yet be ſo populous; but the wonder will ceaſe, when we come to underſtand, that the greateſt pride among the men conſiſts in the number of their wives; ſo that every one takes as many as he is able to maintain; ſome ſix, others eight, and others twelve at a time.

'To the north-eaſt, eaſt, and ſouth-eaſt of this iſland, lies a prodigious large and low country, covered with marſhes and woods. Much the greateſt part of it is utterly unknown to us. It is through this country that the large branches of the Niger empty themſelves into the ſea, particularly the Sanaga, Gambia, and Sherbro. During the rainy months, which begin in July, and continue till October, they lay the whole flat country under water; and, indeed, the very ſudden riſe of theſe rivers is incredible to perſons who have never been within the tropics, and are unacquainted with the violent rains that fall there. At Galam, 900 miles from the mouth of the river Sanaga, the waters riſe 150 feet perpendicular from the bed of the river. At the iſland of Senegal, the river riſes gradually during the rainy ſeaſon, above twenty feet perpendicular over part of that flat coaſt, which of itſelf alone ſo freſhens the water, that ſhips lying at anchor at the diſtance of three leagues from its mouth, generally make uſe of it, and fill their water there for the voyage home. When the rains are at an end, which uſually happens in October, the intenſe heat of the ſun ſoon dries up thoſe waters which lie on the higher parts, and the remainder forms lakes of ſtagnated waters, in which are found all ſorts of dead animals. Theſe waters every day decreaſe, till at laſt they are quite exhaled, and then the effluvia that ariſe are almoſt inſupportable. At this ſeaſon the winds blow ſo very hot from off the land, that they may well be compared to the heat proceed-

ing from the mouth of an oven, and they bring with them a ſmell that is quite intolerable. Their effects upon wolves, tigers, lions, and other wild beaſts are ſuch, that they are ſeen to reſort to the river, keeping their body under water, and only their ſnout above it, for the advantage of breathing. The birds likewiſe are ſeen to ſoar to an immenſe height, and to fly a vaſt way over the ſea, where they continue till the wind changes and comes from the weſt.

'One of the moſt conſiderable articles of commerce, and the chief inducement to Europeans for ſettling here, is the gum ſenega, ſo denominated from the river Senegal, the foreſts bordering upon that river abounding with this gum. It greatly reſembles the gum arabic, but its granules are uſually larger, of an oval form, the ſurface very rough, and the inner ſubſtance bright, where broken. It is very hard, but not tough, conſiderably heavy, and of an extremely fine and even texture. When broke, the colour is frequently of a pale brown, but like the gum arabic, ſometimes yelloviſh, reddiſh, or whitiſh. Dyers and other artificers conſume the greateſt quantities of this gum. The French, when they were in poſſeſſion before the late war of this part of the African coaſt, from Cape Blanco to the river Gambia, extending along the ſhore about 400 miles, found the gum ſenega ſo uſeful in their ſilk and linen manufactures, that they engroſſed the whole trade of it to themſelves, and occaſionally prohibited its exportation. And hence it is, that this country, quite unhealthy as it is, and thoſe roads ſo dangerous for ſhipping, have nevertheleſs been eagerly contended for by the Engliſh, French, Dutch, and Portugueze. All ſtrove to ſettle here in their turns, being the only place for the gum trade, by being maſters of the Senegal rivers: a trade which ſeems a light matter in itſelf, but is, in effect, very conſiderable, whether we regard the price the natives ſell the gum for, which is very moderate; or, laſtly, the quantity of European merchandizes it takes off ready wrought, the vent of which makes manufactures ſpread, money circulate, and ſo finds work for abundance of hands, which is the main end of commerce.'

The authors then proceed to deſcribe the tree called baobab, from the late diſcoveries of Mr. Adanſon, and which is perhaps the largeſt vegetable production in nature, and therefore, ſay they, 'By its vaſt magnitude a more ſingular and remarkable phenomenon than all the hiſtories of botany, or perhaps of the world have yet produced.' The deſcription is too long for our purpoſe: it is ſufficient to ſay, that the French know it by the name of calabaſſier, or calibaſh-tree, and call its fruit pain-de-ſinge, or monkey's bread; that it is of the malvaceous kind; that its trunk ſeldom exceeds twelve or fifteen feet in height, but that the length of its branches bends them down by their

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own weight, so that the trunk is entirely hidden, and it appears as an hemispherical mass of verdure, of about 120, 130, or 140 feet in diameter. 'The negroes (continue our authors) make still a very singular use of this monstrous tree. We have said that it was subject to a caries, which often hollows its trunk; they enlarge those cavities, and make a sort of chambers, where they hang the dead bodies of those they are not willing to grant the honours of burial to; those bodies dry there perfectly, and become real mummies, without any other preparation. The greatest number of the bodies so dried is of the Guiriots: these people may be compared to the ancient bards and jugglers, so famous among our ancestors. They are poets and musicians, and have a kind of inspection over feasts and dances. Their number is always pretty considerable at the courts of the negro kings, whom they divert and flatter to an extravagant degree in their poetical compositions. This kind of superiority of talents makes them dreaded by the negroes during their life; they attribute it to something supernatural: but, instead of making, as the ancient Greeks, their poets the children of the Gods, they regard them, on the contrary, as sorcerers, and ministers of the devil, and believe that in that quality they should draw down malediction on the earth, or even on the waters which might receive their bodies; it is therefore that they hide and dry them in the hollow trunks of the baobab.'

The rest of this volume is full of the like agreeable entertainment, and perhaps some general readers may prefer it to any of the preceding. It certainly has the advantage of them all in one respect, that it treats professedly of commercial affairs by way of corollary to the foregoing parts, in which the authors shew great judgment and capacity. We shall just give one specimen, which relates to a subject that is now much agitated; we mean the piratical states of Barbary, the existence of which reflects disgrace on the Christian powers.

'The Mohammedans, wherever they are established, especially those of them who partake of the genius and disposition of the Turks, have very little inclination to the arts of industry. This evidently appears in the inhabitants of those parts we have been now describing on the African sea-coast. Being a rapacious and tyrannical people, disdaining all industry and labour, neglecting all culture and improvement, it made them thieves and robbers, as naturally as idleness makes beggars; and, being trained to rapine and spoil, when they were no longer able to plunder and destroy the fruitful plains of Valentia, Granada, and Andalusia, they fell to roving upon the sea. They built ships, or rather seized them from others, and ravaged the neighbouring coasts, landing in the night, surprizing and carrying away the poor country-people out of their beds into slavery.

This was their first occupation, and this naturally made pirates of them: for, not being content with mere landing and plundering the sea-coasts of Spain, by degrees, being grown powerful and rich, and made bold and audacious by their success, they armed their ships, and began to attack, first the Spaniards upon the high seas, and then all the Christian nations of Europe, wherever they could find them. Thus this detestable practice of roving and robbing began. What magnitude they are since arrived to, what mischief they have brought upon the trading part of the world, how powerful they are grown, and how they are erected into states and governments, nay, into kingdoms, and, as they would be called, empires, for the kings of Fez and Morocco call themselves emperors, and how they are, to the disgrace of all Christian powers, treated with as such, is well known from the histories of those nations who have been at any time embroiled with them.

'The first Christian prince, who, resenting the insolence of these barbarians, and disdaining to make peace with them, resolved their destruction, was the emperor Charles V. he was moved with a generous compassion for the many thousands of miserable Christians who were, at that time, kept among them in slavery; and, from a benevolent principle of setting the Christian world free from the terror of such barbarians, he undertook singly, and without the assistance of any other nation, to fall upon them with all his power. In this war, had he been joined by the French and English, and the Hans-towns, (as for the Dutch they were not then a nation) he might have cleared the country; at least, he might have cleared the sea-coasts of the whole race, and have planted colonies of Christians in all the ports, for the encouragement of commerce, and for the safety of all the European nations. But Francis I. king of France, his mortal and constant enemy, envied him the glory of the greatest and best enterprize that was ever projected in Europe; an enterprize a thousand times beyond all the crusadoes and expeditions to the Holy-Land, which, during 120 years, cost Europe, and to no purpose, a million of lives and immense treasure. Though the emperor was assisted by no one prince in Christendom, the pope excepted, (and his artillery would not go far in battering down stone-walls) yet he took the fortress of Goletta, and afterwards the city, and the whole kingdom of Tunis; and, had he kept possession, it might have proved a happy fore-runner of farther conquests; but, miscarrying in his attempt against Algier, and a terrible storm falling upon his fleet, the farther attempt was laid aside, and the kingdom of Tunis returned to its former possessors, by which means their piracies are still continued.

'There seems, therefore, to be a necessity, that all the powers of

of Europe, eſpecially the maritime, ſhould endeavour to free themſelves from the inſolence of theſe rovers, that their ſubjects may thereby be protected in their perſons and goods from the hands of rapine and violence, their coaſts ſecured from inſults and deſcents, and their ſhips from capture on the ſea. The conqueſt could not be attended with any great difficulty, if the Engliſh, Dutch, French, and Spaniards would unite, to join their forces and fleets, and fall upon them in ſeparate bodies, and in ſeveral places at the ſame time. The general benefit of commerce would immediately follow, by ſettling the government of the ſea-coaſt towns in the hands and poſſeſſion of the ſeveral united powers; ſo that every one ſhould poſſeſs the leaſt, in proportion to the forces employed in the conqueſt of it: the conſequence of the ſucceſs would ſoon be ſenſibly felt by the intereſted parties; for if the quantity of productions fitted for the uſe of merchandize be ſo conſiderable as we find it to be, even now, under the indolence and ſloth of the moſt barbarous people in the world, how may we ſuppoſe all thoſe valuable things to be increaſed by the induſtry and application of the diligent Europeans, eſpecially the Engliſh, French, or Dutch. We might alſo reaſonably ſuppoſe, that the Moors, being, in conſequence of ſuch a conqueſt, driven up farther into the country, (for we do not propoſe the rooting them out as a nation, but only the ſupplanting or removing them from a ſituation which they have juſtly forfeited by their depredations upon other nations;) and being obliged to ſeek their ſubſiſtence by honeſt labour and application, would at length be induced to increaſe the product; and, as multitudes of Chriſtians would be encouraged, by the advantages of the place, to go over and ſettle upon it, the manufactures and merchandizes of Europe muſt ſoon find a great additional conſumption; and the many new ports and harbours where thoſe Chriſtian nations might ſettle, would be ſo many new markets for the ſale of thoſe manufactures, where they had little or no ſale or conſumption before. Beſides, would not the ſucceſs be delivering Europe from the depredations of powerful thieves, and their commerce and navigation from the rapine of a mercileſs crew, who are the ruin of thouſands of families, and, in ſome ſenſe, the reproach of Chriſtendom. Such meaſures as theſe are far from being impracticable; they are worthy of being undertaken by the princes and powers of Europe, and would, therefore, bring infinitely more glory to the Chriſtian name than all their inteſtine wars among each other, which are the ſcandal of Europe, and the only thing that, at firſt, let in the Turks and other barbarians among them.'

We apprehend that, to render this great work entirely complete, the finiſhing volume will contain a copious index to the whole, of which the volume before us may be termed both an

illuſtration and a review. It is divided into three ſections, beſides an introduction. The firſt treats of Aſia, the ſecond of Africa, and the third of Europe. Whether the authors are to proceed to America, or will be contented with conſidering it only in the light of its relationſhip to Europe, we cannot determine. We ſhall conclude by obſerving, that the volume before us, if conſidered as a ſeparate work detached from the preceding, is a moſt entertaining inſtructive performance.

XII. *The Tales of the Genii: or, the delightful Leſſons of* Horam, *the Son of* Aſmar. *Faithfully tranſlated from the* Perſian *manuſcript; and compared with the* French *and* Spaniſh *editions publiſhed at* Paris *and* Madrid. *By Sir* Charles Morell, *formerly Ambaſſador from the* Britiſh *Settlements in* India *to the Great Mogul. Vol. II.* 6*s.* Wilkie.

WE have already* recommended this work to the favour of the public, and the continuance of it in this volume has not only confirmed us in the judgment we then pronounced, but encreaſed our good opinion of the author's genius, and the moral and religious tendency of his undertaking. The narrative part of this volume is ſo intimately connected together, that it admits of no detached quotations; we ſhall therefore content ourſelves with part of the denouement, after the Tales of the Genii are finiſhed.

"Bounteous Nadan, ſaid the ſage Iracagem, we are indebted to you for much inſtruction, who have blended the doctrines of temperance with the exerciſe of juſtice; and taught our liſtening pupils, the love of virtuous friendſhip, and the ſweet rewards which riſe from generous and from noble actions. Nor have we more to teach, nor they more to hear. Hark, friendly Genii, the charm is broken! our manſion totters on its mouldering baſe! The fleeting ſcene rolls far away, and all the viſionary dream diſſolves!"

"Kind reader! the Genii are no more, and Horam but the phantom of my mind, ſpeaks not again; Fiction himſelf, and fiction all he ſeemed to write; nor uſeleſs ſhall his life be deemed by thoſe, who bluſh at worſe than pagan vices in enlightened climes.

"In friendly guiſe theſe ſheets were written to lead thee unto virtue; and the proud, gaudy trappings of the Eaſt, with all its wild romantick monſters, have riſen far above their uſual ſphere, to ſerve the cauſe of moral truth. But then perchance you'll aſk, What ſhall that truth avail, now all the beauteous wildneſs is no more, which was the ſpring and mover of this Pagan vir-

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* See vol. XVIII. p. 34.

tue;

tue? The Genii all are fled, who watched attendant the virtuous mind, and crowned it with ſucceſs; and the reward ceaſing, the incentive to noble actions ceaſes with it.

'If then, you will yet ſpare me a few moments, and liſten to me, I truſt you ſhall not long lament the loſs of Horam, and his friendly Genii; for were the foundations of morality laid only in phantom and imagination, perſuaſion would be ſo fruitleſs, that every moral writer, diſſatisfied with his ill ſucceſs, might juſtly caſt his work into the flames.

'Prepare then for a ſcene more worthy of your ſight than human fancy could conceive, a ſcene tremendous! wonderful! and great! full of mercy and truth, where Heaven itſelf inclines to earth, and God becomes an offering for mankind!'

We obſerve that ſome perſonal partialities, probably amiable in themſelves, have induced the author of this excellent work to admit into it certain puerile inverſions of names. We hope they will be altered in a future impreſſion, which we cannot doubt it will undergo.

XIII. *A Trip to the Moon. Containing an Account of the Iſland of* Noibla. *Its Inhabitants, Religious and Political Cuſtoms, &c. By Sir* Humphrey Lunatic, *Bart. Vol. II.* 12*mo.* 2*s.* 6*d.* Briſtow.

SO little ſatisfaction did we receive in accompanying Sir Humphrey in his firſt trip to the moon, that we neither deſired nor expected to go that voyage a ſecond time; for whatever may have been the caſe with readers of a more lively turn, we will freely own that the former peregrination did not occaſion in us any ſuch extraordinary degree of good-humour, or high flow of ſpirits, as to give us any hopes that our farther progreſs would be either pleaſant or profitable.

Our aerial traveller, in page 9, before he enters upon his ſubject, requeſts his readers to have as good an opinion of him as they have of themſelves, which, conſidering the ſelf-love of moſt men, is equivalent to deſiring them to think as advantageouſly of him as poſſible. In order to ſhew what pretenſions he has to ſuch a claim, we ſhall lay an abſtract of this ſecond volume before the public.

The introduction contains an account of the trials of ſeveral delinquents, who are led in proceſſion to the Valley of Weeping, without any thing remarkable in the ceremony, except the contraſt between the ſtillneſs and ſolemnity of the Noiblan puniſhments, which never reach life, and the executions of our ſublunar world, which, as the author juſtly remarks, are extremely

tremely indecent, on account of the hurry and buſtle that attends them.

In chap. I. we meet with a deſcription of the city, and its parts and peculiarities, in which neither imagination nor invention are diſplayed, though the ſubject required both: then follows an account of a funeral, which differs from thoſe in earth in that it was conſidered as the occaſion of joy and exultation. The body is carried to the Field of Death, where are two temples; one dedicated to Time, called in Noibla, Rimmethol, the Accompliſher; the other to Death, ſtiled Lardethac, the Deliverer. The famous John earl of Rocheſter is repreſented as high-prieſt of the temple dedicated to Time, to which ſtation he was elected in preference to the renowned Stoic Epictetus. In this office he entirely changes his character, and ſeverely reproves his old friend Charles II. who, for his contempt of the high-prieſt, is reduced to ſerve under him as Ranever, or verger of the temple.

In chap. II. after an account of the Noiblan opinion concerning dreams, ſpirit, and matter, which has nothing in it either new or curious, Sir Humphrey repairs to a Toirtzan, or aſſembly of Sublunars, at which are introduced Heliogabalus, James I. The. Cibber, Joe Miller, Henry Fielding, and Margaret Woffington. The dialogue in which theſe ſeveral perſonages are engaged is ſpirited enough, and, in our opinion, one of the moſt tolerable paſſages in the book, as the ſpeakers are pretty well characterized.

In Chap. III. and IV. an account is given of the Noiblan drama; and the author is ſuppoſed to aſſiſt at the repreſentation of one of their pieces, which is a compoſition of Addiſon's, who ſpeaks the prologue to it himſelf in proſe. The ſcene is the temple of Virtue, to which Wiſdom, Virtue, and Truth, ſummon mortals to appear before them. In conſequence of this ſummons, ſeveral perſons of different characters appear, namely, a buck, a general, a quack-doctor, and a huſband-hunting girl, all of whom are in their turns cenſured and reprimanded by the goddeſſes.

In chap. V. the piece is continued, and the characters of a dwarf, a young wife, and an author, are introduced. Then follows a comical ſcuffle between Honeſty, and a pettifogger, the former of whom kicks the latter out of the temple of Virtue. A crowd of characters then preſſing in make ſuch a diſturbance, that Virtue, Wiſdom, and Truth, aſcend through the roof of the temple; whereupon the whole edifice and its rocky foundation fall with a mighty craſh, and overwhelm the iniquitous crowd in one juſt and general ruin.

Chap. VI. contains an account of the little piece, or farce called

called The Europeans, and ſaid to be written by Bolingbroke, by which the play was followed. It opens with a ſcene between Liberty and Property: in the courſe of it Liberty receives the addreſſes of ſix ſeveral ſuitors, viz. baron Swizzle, who repreſents Germany; mynheer Vanderherring, who repreſents Holland; the marquis de Capriole, who repreſents France; don Imperioſo, who repreſents Spain; ſignor Feminiani, who repreſents Italy; and ſir Stedfaſt Hatebribe, who repreſents England. Liberty having rejected the addreſſes of all the other ſuitors, in drawing of whoſe characters an attempt is made to ſatyrize the nations they repreſent, gives her hand to ſir Stedfaſt; whereupon Property wiſhes her joy upon her prudent choice, and Liberty concludes the farce of The Europeans, by obſerving, that there cannot be a better guardian nor a ſafer guide than an *uncorrupt* and *incorruptible* Briton.

In a note to chap. V. we are deſired to take notice, that both the temple of Virtue and the farce of the Europeans being but tranſlations, cannot be expected to have the ſpirit of originals. The author did well to remind us of this, as both pieces are inſipid enough to require an apology, and have by no means inſpired us with an inclination to become acquainted with the language of the Noiblans, or the claſſic authors who have wrote in it.

Our author takes his leave of the reader by promiſing to meet him again when the ſeaſon for renewing the expedition returns, i. e. by threatening the public with a third volume. We think it high time for him to give over, and would recommend to his conſideration the following obſervation of Horace:

Nec luſiſſe pudet, ſed non incidere ludum.

XIV. *The Companion to the Play-houſe; or, an Hiſtorical Account of all the Dramatic Writers (and their Works) that have appeared in* Great Britain *and* Ireland, *from the Commencement of our Theatrical Exhibitions, down to the preſent Year* 1764. *Compoſed in the Form of a Dictionary, for the more readily turning to any particular Author or Performance.* 12*mo.* 2 *Vols.* *Pr.* 7*s.* 6*d.* Becket *and* De Hondt.

THE cloſe manner in which this work is publiſhed, renders it extremely commodious to the *pockets* of the numerous claſs of readers who are fond of every information that relates to the Engliſh theatre. The author has ſhewn himſelf to be equal to his undertaking, which cannot be conſidered

dered in the light of a mere compilation. He has alſo proved himſelf to be no mean connoiſſeur in dramatic merit, and his induſtry is equal to his judgment. His obſervations are generally juſt; where any difficulties occur they are urged with a becoming caution; nor do we find in his animadverſions that deciſive tone of vulgarity that is too frequent among the modern critics of the theatre. As the plan of this work is extremely extenſive, the dictionary-manner of printing it has rendered it uncommonly comprehenſive; by which means it contains a great deal in two duodecimo volumes: and we are of opinion that it is by far the beſt executed of any that ever appeared upon the ſubject. Amidſt ſuch an immenſe variety of articles, we ſhall give the reader a ſpecimen or two of the performance, in which the author acknowledges himſelf to be indebted to certain MSS notes of Mr. Coxeter (who by the bye was a better antiquary than a critic) as they occur *ad aperturam libri.*

'Albumazar. Com. The author of this play is unnkown; yet the language, plot, and conduct of it, might do credit to the moſt eſtabliſhed name. Dryden, in a prologue written by him for the revival of it, conſiders it as the original of the Alchymiſt, and accuſes Ben Johnſon in very poſitive terms with plagiariſm.—But as neither Langbaine, Jacob, Gildon, nor Whincop, have dated the firſt appearance of this play earlier than 1634, and that the firſt edition of Johnſon's Alchymiſt, was ſo far back as 1610; the latter ſeems to ſtands pretty clearly exculpated from this heavy charge.—As Dryden, however, lived ſo much nearer to the time, and had probably even converſed with thoſe who were ſtill better acquainted with theſe circumſtances, it is difficult to imagine, he would ſo boldly and publicly venture an aſſertion wherein he might ſo eaſily be refuted, without very good grounds.—And thus far I muſt acknowledge, that in ſome MS. notes by the late indefatigable Mr. Coxeter, now in my poſſeſſion, and from whoſe accuracy I have received great aſſiſtance in the courſe of this work, he has traced the repreſentation of Albumazar twenty years farther back, and declared it to have been acted before the king, at Cambridge, March 9th, 1614, and mentions a 4to edition of it in 1615.—Now as the copies of plays, at that period, frequently remained unprinted in the hands of the actors, for many years after their appearance on the ſtage, I cannot help thinking the poſſibility of Dryden's accuſation, in ſome degree, confirmed by this circumſtance; more eſpecially ſince the appearance of a plagiary on one ſide or other, being ſo evident in the ſimilarity of the deſigns, one would be apt to imagine that, if any ways doubtful of the fact, he

he would rather ſilently permitted the ſuſpicion of theft to have fallen on a nameleſs and perhaps forgotten author, than have in ſo Quixot-like a manner, couched his lance at the reputation of a writer ſo well eſtabliſhed, and whoſe works were at that time much more in vogue than even thoſe of the immortal Shakeſpear himſelf. Be this, however, as it will, both theſe plays are excellent in their way, nor can there be a much ſtronger teſtimony borne to the merit of that under our preſent conſideration, than the general approbation it met with when revived by *Garrick* in the year 1747, notwithſtanding the great ſtrength wherewith the Alchymiſt was at that time ſupported, even excluſive of that gentleman's own peculiar excellence in the part of *Abel Drugger*.

'I ſhall now, however, take leave of this ſubject, begging pardon of my readers for this little digreſſion, which, however, I could not think a point of ſo much importance to the characters of two men of capital genius would permit me entirely to avoid, but which I leave to the judgment of the public to determine.'

The above reflections are both judicious and entertaining; and we ſhall therefore proceed to give the reader ſome account of this author's biographical talents from his ſecond volume, where we have many curious articles, not commonly known to the public. That of Aaron Hill, Eſq; is too long to be inſerted here; but it is drawn up in a juſt and perſpicuous manner, and contains many particulars not to be met with elſewhere, relating to that benevolent, but too ardent and eccentric genius, who had poetical qualities ſufficient to have furniſhed out a dozen modern bards, and to have rendered each of them excellent in his kind. But Mr. Hill's foible was his perpetual aiming at over-excellence.

In this author's account of Mr. Thomſon the poet of the Seaſons, a very important anecdote of his life is omitted by him as well as by his profeſſed biographer, who prefaces the laſt edition of his works. About the year 1732, a commiſſion, conſiſting of the great officers of ſtate, heads of the law, and others, was eſtabliſhed, for enquiring into and ſtating the income and perquiſites of public offices, particularly thoſe under the lord chancellor. Mr. Thomſon's place of ſecretary of the briefs fell under the cognizance of this commiſſion; and he was ſummoned to attend it, which he accordingly did, and made a ſpeech, explaining the nature, duty, and income of his place in terms that, tho' very conciſe, were ſo perſpicuous and elegant, that lord chancellor Talbot, who was preſent, publicly ſaid he preferred that ſingle ſpeech to the beſt of his poetical compoſitions. The income of the place was by the commiſſioners, from above 300 reduced to 100l. a year; but Mr. Thompſon waited on his patron and

and offered to reſign it; nor did he ever receive a ſhilling from it during its reduced ſtate. Lord Talbot died too ſoon after to make him amends for his loſs; but we have his own authority for ſaying, that it was not optional to him, whether he ſhould remain in the place, or not, after his patron's death; and that the munificent patronage of the late prince of Wales was, in a great meaſure, owing to the generous friendſhip of the preſent earl Talbot.

We are ſorry we have not room for ſpecimens of the moſt curious biographical articles of this performance, the beſt written being too long for inſerting: we ſhall therefore confine ourſelves to the article *Lee*.

'Lee, Nathaniel, a very eminent dramatic poet of the laſt century, was the ſon of a clergyman, who gave him a liberal education.—He received his firſt rudiments of learning at Weſtminſter-ſchool, from whence he went to Trinity-college, Cambridge.—Coming to London, however, his inclination prompted him to appear on the theatre; but he was not more ſucceſsful in repreſenting the thoughts of other men, than many a genius beſides, who have been equally unfortunate in treading the ſtage, although they ſo well how to write for it. He produced eleven tragedies, all of which contain a very great portion of true poetic enthuſiaſm.—Now, no one ever felt the paſſion of love more truly; nor could any one deſcribe it with more tenderneſs.—Addiſon commends his genius highly; obſerving that none of our Engliſh poets had a happier turn for tragedy, although his natural fire and unbridled impetuoſity hurried him beyond all bounds of probability, and ſometimes were quite out of Nature.—The truth is, this poet's imagination run away with his reaſon; ſo that at length he became quite crazy: and grew ſo bad, that his friends were obliged to confine him to Bedlam; where he made that famous witty reply to a coxcomb ſcribler, who had the cruelty to jeer him with his misfortune, by obſerving that it was an eaſy thing to write like a madman: —— "No, ſaid Lee, it is not an eaſy thing to write like a madman; but it is very eaſy to write like a fool."

'Lee had the good fortune to recover the uſe of his reaſon ſo far as to be diſcharged from his melancholy confinement; but he did not long ſurvive his enlargement, dying at the early age of thirty-four. Cibber, in his Lives of the Poets, ſays he periſhed unfortunately in a night-ramble, in London-ſtreets; and other writers mention the ſame thing: and probably this was the end of poor Nat. Lee!'

The reader, upon the whole, is not to imagine that we recommend this performance as being unexceptionable in point of execution. It has many faults that are unavoidable by the

moſt acurate, in a work of this nature, and from which the moſt critical compilation is not exempt. We cannot, however, avoid repeating, that we think it by far the beſt of the kind that has yet appeared.

XV. *An Account of the Diſeaſes which were moſt frequent in the* Britiſh *Military Hoſpitals in* Germany, *from* January 1761 *to the Return of the Troops to* England *in* March 1763. *To which is added, an Eſſay on the Means of preſerving the Health of Soldiers, and conducting Military Hoſpitals. By* Donald Monro, M. D. *Phyſician to his Majeſty's Army, and to St.* George's *Hoſpital.* 8*vo.* *Pr.* 5*s.* Wilſon.

MAlignant fevers firſt engage the attention of our author. In theſe he tried the practice of giving the bark freely, and ſucceeded with it in a great number of caſes: bleeding was generally neceſſary in the beginning; but it was ſeldom neceſſary to be repeated, except when ſome acute pain required it. Before giving the bark, if the pulſe was quick and full, eyes red, breathing difficult, even tho' the petechiæ had appeared, he took away a few ounces of blood, and found benefit from it. Tho' the bark did not ſucceed in every caſe, yet it had a better effect than any other remedy they tried. They did not, however, omit other ſtimulants and cordials, conf. cardiaca rad. ſerpen. wine, &c.

He next treats pretty fully of the dyſentery, but gives us no very particular obſervations upon the nature of that diſeaſe. His method of cure he ſums up at the end of the whole, which we ſhall preſent to our readers in his own words. 'From what I have obſerved myſelf, and from the accounts of others, I am now convinced, that ſuch caſes as are not already too far gone, are moſt likely to be cured,

'1. By keeping the patients on a low diet, compoſed principally of milk, ſago, rice, ſalop, and ſuch other things as are recommended by Dr. Pringle; allowing weak broths, and a ſmall quantity of white meat, as they recover their ſtrength. The common drink to be barley or rice-water, toaſt and water, Briſtol-water, almond emulſion, and ſuch-like—By making them wear ſome additional cloathing, and guarding carefully againſt catching cold:—Errors of diet and expoſure to cold being the moſt frequent cauſes of relapſes into this diſorder.

'2. By giving from time to time a doſe of ſome mild purge; ſuch as a little manna and ſalts; a ſolution of manna in almond emulſion; twenty or thirty grains of rhubarb, in a ſaline draught, or ſuch like; and occaſionally gentle emetics.

'3. By

'3. By the uſe of ſome of the mild aſtringents and corroborants.—The bark, with aſtringents and opiates, agreeing beſt with ſome—decoctions of the ſemiruba with others—Chalk in electuaries, or juleps, with others—anodyne and aſtringent clyſters with others—while others receive more benefit from other remedies—and ſeverals find themſelves better when they uſe no medicines of this kind.

'4. And by the occaſional uſe of opiates, and a free air: and by moderate exerciſe on horſeback, or in a machine, in the convaleſcent ſtate.

'I ought not to omit mentioning, that I have ſeen ſome caſes where evacuations had been uſed in the beginning, which, after they had continued for ſome time, were cured by a regular diet of broths, and white meats; riding daily on horſeback; and drinking a generous good claret wine. However, it ought to be remarked, that this method only ſucceeded where the diſorder was mild, and its violence had abated by previous evacuations.'

After theſe he ſpeaks of the cholera morbus, inflammatory fevers, &c. His practice is little, if at all different from the common. He would not have the pleuriſy and peripneumony confounded together as the ſame diſeaſe; for he ſays he has frequently ſeen the true peripneumony without the ſharp pains in the ſide that characterize the pleuriſy; and, on diſſection, has found the lungs inflamed and livid, ſo as to ſink in water, without the pleura being much diſeaſed; and in opening thoſe who died of the pleuriſy, he has obſerved the intercoſtal muſcles and pleura violently inflamed with livid ſpots, and only a ſmall portion of the ſurface of the contiguous lungs affected.

In the rheumatiſm, he obſerves, that when ſweating had been tried without effect, keeping up a free perſpiration, by decoction of ſarſaparilla wine with antimonial wine or ſmall doſes of powder of antimony (which is the emetic tartar joined to the pulv. e. chel. can.) has removed the complaint, after it had reſiſted the force of many other medicines.

When agues were accompanied with icteric ſymptoms, he was very cautious at firſt of giving the bark; but other ſymptoms in ſome caſes obliging him to ſtop the fever, he gave the bark, and not only carried off the ague, but icteric ſymptoms alſo. After this he gave the bark freely in ſuch caſes, and never ſaw any miſchief ariſe from it. He believes that indurations in the viſcera more commonly happen from the continuance of the ague, than from the bark.

Moſt of the diſeaſes which he treats of are further illuſtrated by caſes occurring in St. George's hoſpital, which he ſubjoins in notes.

He

He ſubjoins to the end of the diſeaſes a pharmacopeia for the uſe of the military hoſpitals, which will be very uſeful to all young practitioners in that ſervice, and ſave the phyſician a great deal of trouble. The preſcriptions are very ſimple, and properly enough adapted to the uſe of ſuch hoſpitals. A prudent phyſician, however, will make alterations or additions according to circumſtances. There is one medicine that appears particular: The Collyrium Saturn. Sacch. Saturni is joined with equal portions of crude Ammoniac, and diſſolved in water. Sugar of lead has been long and ſucceſsfully uſed in inflammations of the eyes; the Sal Ammoniac is probably added here with an intention to increaſe its virtues; but we muſt conſider that, upon the mixture of theſe two ſubſtances, a decompoſition takes place. Whether the compoſition reſulting poſſeſſes the ſame properties as ſugar of lead, muſt be determined by experience.

He ſpeaks very particularly and minutely of the means of preſerving the health of ſoldiers on ſervice, of their diet, cloathing, and alſo of military hoſpitals, with the proper conſtruction and regulation of them; ſubjects much handled by other authors, from whoſe aſſiſtance and his own experience he has given many uſeful directions, which all thoſe concerned would do well to conſult.

XVI. *The Hiſtory of the Marchioneſs de* Pompadour. *Part the Fourth.* 12*mo.* *Pr.* 3*s.* Hooper.

THIS volume * preſents Madam de Pompadour to the world in the light of political and civil intrigue, but with what juſtice we ſhall not preſume to determine. According to this author, ſhe had ſuch a ſway over the French king's affections, that four generals, the laſt of whom was Monſ. de Contades, ſo ſhamefully beaten at the battle of Minden, were of her nomination. She was the enemy of d'Eſtrées, the only general in France, beſides Broglio, who could deſerve that name, and beheld his exploits with ſo evil an eye, that ſhe procured his being twice recalled, to the inexpreſſible loſs and diſgrace of France. When the young pretender appeared at Paris, his bow to her was not ſufficiently polite, and therefore ſhe adviſed thoſe ſeverities againſt him which ended in the diſgrace of French faith.

Every diſaſter upon the continent of Europe, and in America, that happened to the French, is placed to her account; and the

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* See Crit. Rev. vol. IX. p. 145.

duke of Richelieu is particularly obnoxious to our author, on account of the following tranſaction, which happened in the late war.

'M. de Richelieu being before the gates of Magdebourg, and wanting nothing but the will to make himſelf maſter of the city, did what many before him have done, and what many after him will do; that is, in ſhort, he ſuffered himſelf to be corrupted. But the ſtrangeſt, and indeed almoſt incredible circumſtance was the manner in which that ſhameful bargain was concluded.

'The ſum, after very many debates, was fixed at the *trifling value* of a cask of pure gold: the diſpute reſpecting the ſize of the veſſel having been adjuſted, and the manner of filling it, M. Richelieu ſaid it was a very good price; but that, as deſireable as it was, he muſt firſt be enſured of the power to enjoy it. "Notwithſtanding, ſaid he, my influence over the king's mind, I riſk my head unleſs I divide it with her in whoſe power alone it is to keep me indemnified, and who, where ſuch an advantage is at ſtake, forgetting hatred and revenge, will protect and ſave me: but as indelible infamy will cleave to me, I will not divide what I have at firſt fixed upon for myſelf; let another cask, equal to mine, be produced for Madam de Pompadour, and let France go to the Devil, this will no way interrupt my repoſe."

We own that the preceding anecdote is far from giving us an advantageous idea of this author's veracity; but the following may afford ſome diverſion to our readers.

'M. de Richelieu had loſt fifteen hundred louis at play with the king, which he muſt pay, or no more dare to appear at court. He flattered himſelf that his character was not ſo much ruined among the people of the loweſt rank as it was among the other. In conſequence of this ſeaſonable and lucky reflection, he ſent at different times and ſeparately for about two hundred of thoſe poor wretches who make coffins, and who in France are ſo much the poorer, as a coffin does not uſually coſt more than half-a crown. He beſpoke of each of them a quantity of coffins which he thought them able to furniſh, acquainting them that he intended to ſupply his pariſh of Richelieu: and certainly, by means of all the coffins brought him ſucceſſively, he might have ſupplied a whole province, even in the caſe of a peſtilence. Twenty thouſand were carried from his court-yard to the ſtore-houſes of the churchwardens of the pariſhes of Paris, and the adjacent villages; and by agreeing to loſe ſomewhat upon the ſale, he engaged the ſeveral churchwardens to buy them, whoſe buſineſs it was to ſupply the people with thoſe commodities. By this means he diſcharged his debt, and left the

poor

poor workmen to bewail their misfortunes till they found comfort in his future generalſhip, which was to be productive of ſo much greater and more general lamentations.'

This writer next entertains us with a ſtory concerning madam Adelaide, one of the French king's daughters, and her ſub-governeſs, madam Andelot, who was condemned to death by the king for ſuffering her pupil to read an infamous book, but whoſe puniſhment was converted into perpetual baniſhment in a convent, by the interceſſion of Madam de Pompadour. The ſame great lady was patroneſs of Madam l'Eſcombat, who had been condemned for the atrocious murder of her huſband; but though ſhe was, by her ſucceſſive pregnancies, reſpited for three years, Madam de Pompadour could not ſave her from the gallows at laſt. We are next led by our author to what we believe is his principal intent in publiſhing this additional volume, we mean a vindication of the Jeſuits. Their expulſion from France is here attributed chiefly to the influence of Madam de Pompadour, whoſe hatred of them was occaſioned by the behaviour of an honeſt Jeſuit, father Peruſſeau, who reproached his majeſty for his criminal intercourſe with the fair ſubject of this work, and their engroſſing the conſciences of the dauphin, dauphineſs, and of all the royal family and chief perſonages of the kingdom. According to our author, Madam de Pompadour conducted the late negotiation for peace between France and England; and the nomination of the duke de Nivernois to put the finiſhing hand to the treaty, was in a great meaſure owing to her, as was likewiſe the preferment of the Choiſeul family, who are now the firſt miniſters in France. Upon her death-bed ſhe wrote a very affectionate letter to her huſband Monſ. d'Eſtioiles, earneſtly requeſting to ſee him: but ſhe could not prevail with him to give her that ſatisfaction, though ſhe expreſſed the deepeſt remorſe for her behaviour towards him, and told him that ſhe had left him the bulk of her fortune by her will. Her royal lover was not ſo inexorable, for he paid her a viſit every day, till within two days of her death.

Such are the moſt intereſting incidents of this volume, beſides what may be found in our common news-papers, and her character, which contains nothing in it particular but what may be found in that of every deſigning rapacious miſtreſs of a king. We cannot help, upon retroſpection, referring our reader for the character of this volume to that which we gave of the laſt. Though we doubt much whether it is written by the ſame hand, yet it is compoſed in the ſame ſpirit and ſtile. The author's materials are but few; he therefore writes in a rambling deſultory

manner, that he may with the better grace have recourſe to the expletives of reaſoning, reflection, criticiſm, and the like ſtilts, that enable a writer to ſtride from fact to fact in a ſcanty narrative.

MONTHLY CATALOGUE.

17. *A Second Letter to the Right Honourable* Charles Townſhend, *occaſioned by his Commendations of* The Budget: *in which the Merits of that Pamphlet are examined.* 8*vo.* *Pr.* 1*s.* Nicoll.

THIS letter is ſhrewd and ſenſible, and we think that if the gentlemen of the Minority are actuated by any other motive than that of oppoſition, they ought to yield to facts. We are ſorry the common obſervation ſtill ſubſiſts, that it is almoſt as hard (the reader will pardon us for making free with the expreſſion) for a camel to paſs through the eye of a needle, as for the governing powers in England to obtain an equitable hearing either from the great or the ſmall vulgar in an oppoſition; a diſtinction that never appeared ſo juſt as it does at preſent.

We have already, in governmental matters, declared our opinions in ſeveral points againſt what is thought to be the preſent ſenſe of the adminiſtration. We have been warm advocates againſt the powers of filing informations againſt libels *ex officio*; againſt the doctrine of a jury being judges of the fact only, and not of the law; and againſt the very ſilly and ridiculous cuſtom of great officers of ſtate employing a pack of ignorant fellows in doing what may be done by a conſtitutional officer, acting under the warrant of a juſtice of peace. Theſe are matters which we ſincerely think government, for its own ſake, ought not to inſiſt upon, and the deſiſting from them never can be of prejudice to an adminiſtration. We have likewiſe been very free in our animadverſions upon other affairs that have fallen within what is generally thought to be the preſent ſyſtem of politics; but we cannot contradict our own ſenſes.

Former adminiſtrations felt moſt ſeverely thoſe attacks that were made upon their expedients; and it is not long ago that their conduct obtained them the well-known title of "A government of expedients." The preſent adminiſtration has been hitherto invulnerable on that quarter, nor has its enemies brought a charge againſt it that has not been ſolidly refuted by facts. The author of the letter before us, however, like ſome of his predeceſſors in politics, has not been quite fair, in diſguiſing the obligations he owes to the Critical Reviewers, who have anticipated him in many of his obſervations; but they are ready

ready to examine any reply that may be publiſhed on the ſide of the oppoſition, if confined to facts and decency.

18. *A Poſtſcript to the Letter on Libels, Warrants, &c. In Anſwer to a Poſtſcript in the Defence of the Majority, and another Pamphlet, entitled,* Conſiderations on the Legality of General Warrants. 8*vo.* *Pr.* 6*d.* Almon.

We find nothing very material in this Poſtſcript, nor any thing that either elucidates or ſtrengthens the pamphlet which we have already conſidered (See vol. XVIII. p. 423).

19. *The Act for permitting the free Importation of Cattle from* Ireland, *conſidered with a View to the Intereſts of both Kingdoms.* 8*vo.* 1*s.* Dodſley.

The ſenſible author of this pamphlet places the affair of the exportation of the Iriſh cattle from that country into Great Britain in a new light; and, we think, demonſtrates that it will be of the utmoſt benefit to Ireland.

20. *The Objections to the Taxation of our* American *Colonies, by the Legiſlature of* Great Britain, *briefly conſidered.* 4*to.* *Pr.* 6*d.* Wilkie.

This pamphlet, if we miſtake not, is the ſubſtance of the ſpeech which introduced the motion for the taxation of the colonies into a certain aſſembly, which rejected all applications that ſeem to call its right of laying on thoſe impoſts in queſtion. The objections appear to be fairly ſtated. We ſhould be glad to ſee a ſatisfactory reply.

21. Mumbo Chumbo: *A Tale, written in antient Manner. Recommended to Modern Devotees.* 4*to.* *Pr.* 1*s.* Becket.

This tale (as it is not very properly called) is founded on the formation of a perſonated demon, made uſe of by the prieſts, or rather jugglers, on the African coaſt, an impoſture that is well known to the gentlemen who have reſided in thoſe parts. The alluſion is aptly introduced; the imitation *of antient manner* is well-executed; and we heartily join in the author's moral, that there are Munbo Jumbos (for ſo the word ought to be ſpelt) in England as well as in Africa. We have laws againſt thoſe who obtain money upon falſe pretexts in commerce; we hang a culprit who puts harmleſs people in bodily fear upon the king's highway; and yet we have none to reſtrain methodiſts and other enthuſiaſts from the like practices in religion, that rob ignorant people not only of their money, but their ſenſes.

We cannot help paying ſome acknowledgment to the author for deſcending to the manner he has ſo happily adopted (which is chiefly Spencerean), but the moſt proper for accompliſhing his very rational purpoſe.

22. *Marriage. An Ode.* fol. *Pr.* 1s. Dodſley.

This ode is an invective againſt the marriage act, and the cruelty of thoſe fathers who pay no regard to any thing but riches, when they diſpoſe of their daughters.

From the following lines our readers will be able to form a proper judgment of this writer's poetical abilities.

'Free ſhould the ſons of Freedom wed
The maid by equal fondneſs led,
Nor, heaping wealth on wealth,
Youth pine in Age's wither'd arms,
Deformity polluting charms,
And ſickneſs blaſting health.

But houſe for houſe, and grounds for grounds,
And mutual bliſs in balanc'd pounds
Each parent's thought employ:
Theſe ſumm'd by Wingate's ſolid rules,
Let fools, and all the ſons of fools
Count leſs ſubſtantial joy!

23. *Education; An Eſſay.* *By* Gibbons Bagnall, *A. M.* 4*to.* *Pr.* 1*s.* Baldwin.

This is the ſecond poem we have ſeen and reviewed under this title. Whether Mr. Bagnall is a ſchoolmaſter or not we are ignorant; but his poetical abilities are undoubtedly ſuperior to thoſe of Mr. Elphinſtone. He ſeems, however, to have given his poem the title it bears in order to introduce a knack of which mere poets are exceſſively fond, that of giving characters to other poets and writers, which they generally take at ſecond hand. Mr. Bagnall, we ſuppoſe, had heard ſome Tory talk of biſhop Atterbury being an excellent preacher, and down he claps him as ſuch in his poem of Education. He celebrates one Newton, who

'Maintains for prophecy the glorious ſtrife.'

Is this the great Sir Iſaac Newton, who in his old age wrote upon the prophecies of Daniel? Our author thinks that poetry is a very pretty accompliſhment for boys, and recommends it in the two following lines:

'Oh

'Oh blind to nature, and her dearest joys,
Who useless fancy poetry to boys!'

We imagine the reader will not desire to see any other quotation than the above; though we should be sorry were he to entertain a notion that this poem is contemptible upon the whole.

24. *The Battle of the Genii. A Fragment, in three Cantos. Taken from an ancient* Erse *Manuscript, supposed to be written by* Caithbat, *the Grandfather of* Cuchullin. *From the Plan of this Poem it is highly probable our great* Milton *took the Hint of his Battle of the Fallen Angels. Done into* English *by the Author of* Homer Travestie. *4to. Pr. 2s 6d.* Hooper.

This is an anguillar performance, being so slippery that we scarcely know how to handle it. All that we can understand upon the whole is, that the author is one of those genii, who, by way of breathing, have of late exercised themselves so often in lashing the Scots and lord B.

25. *A Poem on Satire. 4to. 6d.* Franklin.

The poet introduces the reader to the court of *Imagination*; all the world is assembled; Churchill is master of the ceremonies †, and the company is entertained by the queen with a speech on satire.

But, alas! her majesty makes a very despicable appearance on this occasion! She seems to be deserted by all her natural graces; and the oration she delivers is neither poetry nor sense.

26. *The Inefficacy of Satire. A Poem, occasioned by the Death of Mr.* Churchill. *4to. Pr. 6d.* Hawes.

Do these gentlemen authors of general satire imagine *they* can reform the world?——No—'twon't do—Crispus is nobody, nor do we believe that such a character exists.——The *best of mankind, neglected virtue*, and *pale devotion*, we suppose, center in——this author, who tells us that he must and will write

'To keep the trembling impious world in awe.'

Well done, our sixpenny satirist! make the world tremble. But stop! we think you tremble yourself: No wonder, indeed, considering Churchill's shade, and your waste of ink in blotting out the blunders of your printer.

† 'To do her homage, all were called and came,
And Churchill their conductor all proclaim.'

27. *Fortune, an Apologue. By* J. Cunningham, *Comedian.* 4*to.* *Pr.* 6*d.* Dodſley.

Really, Mr. J. Cunningham, Comedian and *Fabulæ Narrator*, neither Fortune nor you do the aſs juſtice, for we cannot ſee why the aſs has not as much right to the gifts of Fortune as any other quadruped has, unleſs he is a kicking aſs, a ſnarling aſs, or a ſtumbling aſs. As to the compoſition of your apologue, your power of numbers, and the fancy you diſplay, we are ſo far from having any thing to object, that we think they have great merit. We only wiſh your plan had been leſs exceptionable.

28. *The Advantages of Repentance. A moral Tale, attempted in Blank Verſe; and founded on the Anecdotes of a private Family in ——ſhire.* 8*vo.* *Pr.* 1*s.* 6*d.* Tonſon.

The hero of this tale murders a peaſant; flies to India, without being detected; repents of his crime; acquires a fortune; returns to England; finds his mother and ſiſter in unexpected proſperity; performs many charitable actions on his arrival; meets with the apparition of the peaſant; diſcovers his widow and children in diſtreſs; provides for their ſupport; becomes an extraordinary good man, and reaps the happy fruits of repentance.

The ſtory is ridiculous, but the language is tolerable, and the moral inſtructive.

29. *Ode. In Imitation of* Horace, *Ode III. Lib. III.* Juſtum ac Tenacem propoſiti Virum. *Addreſſed to the Right Honourable Sir* Robert Walpole: *on ceaſing to be Miniſter*, February 6, 1741. *Deſigned as a juſt Panegyric, on a great Miniſter, the glorious Revolution, Proteſtant Succeſſion, and Principles of Liberty. To which is added the Original Ode, defended,* in Commentariolo. *By Sir* William Browne, *M. D.* 4*to.* *Pr.* 1*s.* Owen.

Good Sir knight, haſt thou no fear leſt the fame diſcipline thy nameſake predicted to Tom D'Urfey, ſhould overtake thee in the *next world?*

30. Parthenia; *or the Loſt Shepherdeſs. An* Arcadian *Drama.* 8*vo.* *Pr.* 1*s.* Newbury.

Though nothing can be more abſurd than the plan of this poem, yet it has many real beauties, which compenſate for thoſe inundations of mere poetry with which we are every month peſtered. Two lovers, a young man and a maid, were ſeparated when young, ſhe being ſtolen by a ſatyr. The ſhepherd is frantic, the nymph is plaintive; they go about in

queſt of each other, and at laſt the ſpirits, the genii, Pan, Syrinx, and other aerial inhabitants of the Arcadian groves, bring them together, and make them happy. We are ſorry to obſerve, that the author has made ſome ſacrifices to poetry, in injury of that ſimplicity which is the reſult of genius alone, and to which he ſeems not to have ſufficiently truſted. Let him make the experiment upon ſome better-laid plan, and feeling will avenge him of miſguided taſte. A genius of the groves thus accoſts the love-ſick ſhepherd.

'Well haſt thou ſaid, young man, and true I ween,
Thou art, indeed, a ſhepherd of the plain,
And ſeek'ſt a new-ſtray'd wanton of the fold;
And yet thou ſaid'ſt not true, for ſhe thou ſeek'ſt
Sure is no wanton; for I know her well,
And ſhe's as chaſte as the cold lips of night
That never taſte the kiſſes of the ſun,
Yet fairer than the eye of Phœbus is,
When firſt he ſmiles upon the ſlumb'ring morn.'

This is beautiful, becauſe, among other reaſons, the epithets are few, but well placed. The cloſing ſpeech of the young maid's father has the following lines, which are affecting, becauſe not epithetized.

'Ceaſe, children, ceaſe, and hear an old man's tale;
I have liv'd long, and ſtill have fear'd the gods,
Nor unpropitious they, till that ſad hour
In which I loſt my daughter; then thought I
The Gods are righteous, but an old man's wretched,
And I was well content; and now I ſee
How better than the cup of fools it is
To drink affliction at the hand of Heaven.'

What follows is too florid, and we do not chuſe to take from our readers the reliſh that the above lines communicate.

31. *The Platonic Wife. A Comedy. As it is performed at the Theatre-Royal in* Drury-Lane. *By a Lady.* 8*vo. Pr.* 1*s.* 6*d.* Davies.

As this comedy is wrote by a lady, it ſhall paſs uncenſured by the Critical Reviewers.

32. *The Maid of the Mill. A Comic Opera. As it is performed at the Theatre-Royal in* Covent-Garden. *The Muſic compiled, and the Words written by the Author of* Love in a Village. 1*s.* 6*d.* Newbery.

The author, in his preface, has ſaved us the trouble of analyſing this opera,

'The

'The little piece now ventured into the world owes its origin to the ſame ſource; not only the general ſubject is drawn from Pamela, but almoſt every circumſtance in it. The reader will immediately recollect—the courtſhip of Parſon Williams—the Squire's jealouſy and behaviour in conſequence of it, and the difficulty he had to prevail with himſelf to marry the girl, notwithſtanding his paſſion for her—the miller is a cloſe copy of Goodman Andrews—Ralph is imagined, from the wild ſon which he is mentioned to have had—Theodoſia, from the young lady of quality, with whom Mr. B. through his ſiſter's perſuaſion, is ſaid to have been in treaty before his marriage with Pamela—even the gipſies are borrowed from a trifling incident in the latter part of the work.'

We cannot help thinking, that the author has paid but a ſorry compliment to the underſtanding of his royal patron, by not only quoting French examples, as if they ought to ſerve as models for an Engliſh audience, but in telling him that in France the ſtage has been cultivated with more care and ſucceſs than in any country. We admit it has; and the pains expended upon the theatrical culture there, are ſhrewd proofs that, Moliere excepted, no genius ever wrote for the French ſtage: Corneille and Racine are mere poets, ſcarcely upon a level with our Addiſon and Rowe.

The author of this piece reminds us of one of thoſe ſober, ſerious gentlemen who delight in angling: After the trout has the hook within it, he gives it line to play with before he brings it to the bank, though at the hazard of loſing the fiſh. If lord Aimworth was ſo much in love with Patty as to marry her at laſt, where is the occaſion for all his delays, and even hazarding the loſs of her, by enabling her father to give her lover a fortune of 1000 l. with her?

33. *The Man of the Mill. A new burleſque Tragic Opera. The Muſic compiled, and the Words written, by Signior Squallini.* 8*vo.* *Pr.* 1*s.* Cooke.

Intended as a parody on the Maid of the Mill, and is by no means void of humour.

34. Pharnaces: *An Opera. Altered from the* Italian, *by* Thomas Hull. *As it is performed at the Theatre-Royal in* Drury-Lane. 8*vo.* *Pr.* 1*s.* Tonſon.

This, like moſt of our other tragic operas, is a collection of bombaſt improbabilities and impoſſibilities. We ſay nothing of the muſic.

35. *An*

35. *An Elegy on the Death of the* Guardian Outwitted. *4to. Pr.* 1*s.* Nicoll.

This Elegy is an imitation, which is the worſt we can ſay of it. In other reſpects it is juſt, humorous, and elegant.

36. *A Defence of* F. Giardini, *from the Calumnies, Falſhoods, and Miſrepreſentations, of* Cacophron, *in a Pamphlet publiſhed by him in the Name of* Gabriel Leone. *To which is ſubjoined, a ſhort Account of the Cauſe of* Cacophron's *Reſentment againſt* Giardini. *4to. Pr.* 1*s.* Davis.

We ſhould be very apt to continue our ridicule of this controverſy *, was it not for the very ſerious conſequences it has been attended with, apparently to the ruin of both parties concerned, and to the emolument of none but the lawyers.

37. Fingal *King of* Morven, *a Knight-Errant.* 8*vo.* 6*d.* Donaldſon.

The ingenious author of this performance, apprehending that Fingal had been viewed in an improper light, endeavours to aſcertain the nature and genius of that poem, and the æra of its compoſition. The hero, he ſays, in manners, arms, amours, deeds of ſuper-refined courteſy, in every attitude and in every atchievement is a *romantic* champion; the poem is replete with ideas and repreſentations of things which are incompatible with the ſtate of Caledonia before the Norman Conqueſt: he therefore cuts off a thouſand years from its ſuppoſed antiquity, and conſiders it as a production of the thirteenth or fourteenth century.

38. Pharmacopœia Hippiatrica: *or, The Gentleman Farrier's Repoſitory, of elegant and approved Remedies for the Diſeaſes of Horſes; in two Books. Containing, I. The Surgical; II. The Medical Part of practical Farriery. By* J. Bartlett, *Surgeon, Author of the Gentleman's Farriery.* 8*vo.* 4*s.* Pote.

In this book we have a ſenſible and judicious treatiſe upon the cure of the diſeaſes of horſes. Mr. Bartlett's receipts are in general well choſen, though we muſt object to the numbers he gives for the ſame intention; but as he acknowledges the fault, we muſt be content with the reaſon, That it was to give ſatisfaction to thoſe who might differ in opinion from him. His remarks upon the preſcriptions are accurate and to the purpoſe. In caſes of wounds and ſores, how different is his method of procedure from that too commonly practiſed upon theſe ani-

* See vol. XVIII. p. 312.

mals,

mals, ſtuffing them with lints and doſſils, by which means recent ſores are converted into troubleſome fiſtulæ? whereas he treats them as he would do ſimilar ones in the human body; and the ſucceſs anſwers his expectations.

The author appears to be not only a knowing farrier, but a ſkilful ſurgeon, well-acquainted with what is new in the medical world, as ſeveral of his ſenſible obſervations confirm. He recommends the trial of hemlock and corroſive ſublimate on horſes.

To conclude: The treatiſe is well worthy the peruſal of ſurgeons and thoſe gentlemen who would wiſh to ſee their horſes properly taken care of, when diſeaſed; and it is particularly adapted to all farriers, as it will not only teach them the proper method of procedure in the different caſes, but may alſo probably excite in them a deſire to become better acquainted with the animal œconomy in general, which would reſult greatly to their benefit.

39. *An Anſwer to all that is material in Letters juſt publiſhed under the Name of the Reverend Mr.* Hervey. *By* John Weſley. *12mo. Pr. 6d.* Keith.

See Article VIII. of this month's Review.

40. *Two Sermons concerning the State of the Soul on its immediate Separation from the Body. Written by Biſhop* Bull. *Together with ſome Extracts relating to the ſame Subject, taken from Writers of diſtinguiſhed Note and Character. With a Preface. By* Leonard Chappelow, *B. D.* Arabic *Profeſſor in the Univerſity of* Cambridge. *8vo. Pr. 2s.* Wilſon *and* Fell.

In this publication there is nothing new but the preface, and that is very ſhort and ſuperficial. The author indeed aſſures us, that 'biſhop Bull has conſidered the ſubject with ſo much care and judgment, not only from the teſtimony of Holy Scripture, but from the conſentient doctrine of the writers of the primitive church, that whoever reads his two ſermons on this very intereſting concern, muſt think it almoſt needleſs to have recourſe to any other author.'

Theſe diſcourſes are both upon the ſame text, viz: Acts i. 25. *That he might go to his own place.* In the firſt, the biſhop undertakes to prove that the ſoul of man ſubſiſts after death, in a place of abode provided by God for it, till the reſurrection: in the ſecond, that the ſoul of every man, preſently after death, hath its proper place and ſtate allotted by God, either of happineſs or miſery, according as the man hath been good or bad in his paſt life.

To theſe diſcourſes Mr. Chappelow has annexed ſome extracts, on

on the ſame ſubject, from the writings of Tillotſon, Whitby, Lightfoot, Stanhope, Smalridge, and Limborch, which he thinks will be ſufficient to remove all the ſcruples of the reader. But though we have the greateſt reſpect for theſe excellent authors, we cannot think that what they have advanced will give complete ſatisfaction to the inquiſitive mind, or that it ought to preclude a farther enquiry. Several arguments, which might have been alledged in favour of this doctrine, are here omitted *; ſeveral texts of Scripture, introduced on this occaſion, are, at beſt, precarious proofs; and the opinion of the fathers is of no conſequence atall.

41. *Obſervations on a Pamphlet, entitled, "Chriſtianity not founded on Argument." By a Chriſtian Freethinker, who apprehends that Infidels cannot be effectually anſwered, on any Principles leſs general, than thoſe which he has adopted.* 8vo. *Pr.* 1*s.* Wilkie.

The author of theſe obſervations ſuppoſes that the piece in queſtion is entirely ironical; that the author intended only to ridicule the abſurdity of modern ſyſtems; that he was 'too ſagacious a writer not to ſee, that had he confined himſelf wholly and honeſtly to the Scriptures, and to ſuch a fair and candid interpretation of them, as he ſeems well qualified to have made, his repreſentation of this religion muſt have appeared extremely different from what he has exhibited.'

Upon this ſuppoſition our author proceeds to ſhew, that tho' certain opinions and practices, prevailing in the church, may be expoſed by his artful inſinuations, real Chriſtianity, as it ſtands in the Goſpel, is not in the leaſt affected.

Though many people will certainly condemn the writer who undertakes to vindicate Chriſtianity at the expence of creeds, articles, and catechiſms, yet they will find ſeveral judicious obſervations in this performance, and upon mature conſideration will be convinced, that it is extremely difficult to anſwer the objections of deiſtical writers on principles leſs general than thoſe which our author has adopted.

42. *A Review of an Eſſay upon Prayer, intitled, Some Thoughts on Religious Worſhip, particularly in public. By a moderate Proteſtant Diſſenter.* 8vo. 6*d.* Wilkie.

Some diſſenters having endeavoured to introduce into their congregations a form of prayer, the author of this pamphlet enquires, 'Whether taking ſuch a ſtep would properly be any improvement of their preſent mode and manner of worſhip, by

* E. g. the appearance of Moſes and Elias on the mount, Luke ix. 30.

fixing

fixing it upon a more ſcriptural, a more primitive, and more eligible plan of devotion?'——He endeavours to maintain the negative, and recommend the continuance of extempore prayer. The arguments he advances are as good as we expected, in defence of unpremeditated effuſions.

43. *Remarks upon certain Paſſages in a Work entitled, An Illuſtration of the Holy Scriptures. Earneſtly recommended to the Peruſal of every Purchaſer of that Work. By the Reverend* Walter Sellon, *Miniſter of* Sinilby, Derbyſhire, *and Curate of* Breedon, Leiceſterſhire. *12mo.* 1s. Keith.

The author of this performance endeavours to maintain the common opinion concerning the Trinity, the demoniacs, original ſin, ſatisfaction made by Chriſt, and the eternity of future torments.

By two or three ſhort extracts the reader will perceive in what manner Mr. Sellon has confuted the authors of the *Illuſtration*, and confirmed the doctrines abovementioned.

'There is none, ſays he, properly called God, but the ſupreme ſelf-exiſtent God; nor any improperly and in a tranſlated ſenſe, but, 1. angels, Pſ. viii. 5. ——2. magiſtrates, and great men of the earth, Ex. xxi. 6. ——3. idols, Ex. xxii. 20. ——4. the devil, 2 Cor. iv. 4. Now Chriſt was vaſtly ſuperior to all angels by the illuſtrators own confeſſion; "for he was the Son of God, and the angels no more than ſervants, however favoured ones, or in whatever rank." He was not a magiſtrate or earthly ruler: he himſelf diſclaims any ſuch character. He was not an idol god; this is plain from the religion he taught. It remains then that he muſt either be, the ſupreme, ſelf exiſtent God, or the devil. However therefore the illuſtrators have denied him the character of the ſupreme, ſelf-exiſtent God, let them now recant their error, and own the Lord Jeſus to be God, or acquit themſelves of more horrid blaſphemy than ever the Jews offered againſt him, if they can.'

Speaking of original ſin, Mr. Sellon informs us, that there is one text which theſe writers did not think of, or would not meddle with, which when duly conſidered, confirms the 'doctrine of *original ſin*, as deſcribed in our ninth article, beyond all contradiction; that is, Gen. v. 3. *And Adam begat a ſon in his own likeneſs, after his image.* Juſt ſuch a *creature* as himſelf was; and juſt ſuch a *ſinful* creature. Man is indeed ſaid to *be created in the image of God, and after his likeneſs*. But no one can ſuppoſe, conſidering the different ſubjects, God and man, that the words are to be taken in the ſtrict literal ſenſe there; becauſe it is impoſſible that man, ſtrictly ſpeaking, can be like God. All therefore that can be meant there is, as like us, as it is poſſible for

for a human creature to be. But with regard to Adam begetting a ſon after *his* likeneſs, and in *his* image, or any other father, this, as the ſubjects are of the ſame identical nature, muſt be underſtood in the utmoſt ſtrictneſs of ſpeech, as like the father as it is poſſible for a ſon to be, i. e. the ſame kind of *creature*, and of the very ſame *ſinful nature* with himſelf.'

In order to account for the derivation of original ſin, he ſuppoſes that the ſoul is *propagated* with the body. 'For if Adam, ſays he, begat only the body of his ſon, without the ſoul, he did not beget him *after his own † likeneſs and image:* for he was a creature conſiſting of body and ſoul.'

'*All the ſouls*, נפשׁ, *that came out of the loins of Jacob, were ſeventy ſouls.* Exod. i. 5 Hence it plainly appears that the נפשׁ, which implies the *ſouls* of the perſons, as well as the bodies, came out of Jacob's loins, or his thigh, as it is in the original and margin of our Bibles.'

'Again, that the father is, under God, the author of the ſoul, as well as of the body, ſeems plainly intimated in the words of Jacob: *I will go down into the grave*, שאלה, into Hades, the place of ſeparate ſouls, *unto my ſon, mourning*, Gen. xxxvii. 35. Now Jacob could not mean, that he would go down into the *grave*, or receptacle of the body, to his ſon; for he ſuppoſed *an evil beaſt had devoured him*, ver. 33. He could only mean, that he would go down into Hades, to the *ſpirit*, and not to the *body*, of his ſon; for the ſpirit was the only part of his ſon which he ſuppoſed remaining. And he muſt ſuppoſe himſelf to have been the father and propagator of this, otherwiſe he could not be ſaid to go down to *his ſon*. So we read of children that were dead, being gathered to their fathers, and gone to their fathers, when it cannot be ſuppoſed to mean *body* to *body*, but only *ſoul* to *ſoul:* whereby is likewiſe intimated, that the *ſouls* were the production of their fathers; otherwiſe they could not be gathered to *their* fathers, nor go unto them.'

'Once more.——If Levi, as to his *whole* perſon, though not yet exiſting, was *ſeminally* in Abraham, and paid tythes in him; much more may we ſuppoſe, that all mankind, as to their *whole* perſons, though not yet exiſting, were *ſeminally* in Adam, and *ſinned in him*. This text the illuſtrators have not illuſtrated; for what reaſon it is eaſy to ſuppoſe.

'It may be argued yet further. Every other kind of beings, whether *animate* or *inanimate*, propagate their ſpecies entire: and that man alone of all the beings upon earth, ſhould propagate

† Orig. *he begat in his likeneſs and image*; implying no likeneſs or image beſide that image in which God created him.

only

only *one half* of his ſpecies is a matter not eaſily reconcileable to reaſon. Nay, to affirm that the ſoul is *not propagated*, as well as the body, is to deny that the ſoul is an *eſſential part* of human nature, and that it is any thing more than an *adjunct* of it. The opinion therefore that ſouls are *propagated* together with bodies, ſeems to bid faireſt for truth. Upon the whole, this hypotheſis being admitted, that mankind propagate their *entire* ſpecies, as well as other beings, it will evidently appear, that the doctrine of original ſin is true, and the manner of its derivation from father to ſon, is eaſily ſeen, and as eaſily accounted for, as that a *venomous animal* ſhould propagate a *venomous animal*; or a *poiſonous weed*, a *poiſonous weed*.'

In this manner, according to Mr. Sellon, SOULS and SIN are propagated!

If the articles of our faith are to be determined by ſuch arguments as theſe, and every deviation from thence is to be 'cenſured by authority' (as our author in his addreſs to the archbiſhops and biſhops ſays it ought) then, Heaven defend us! for reaſon and common-ſenſe will be no ſecurity.

44. *The Hiſtory of the Poor Laws. With Obſervations. By* Richard Burn, *L. L. D. one of his Majeſty's Juſtices of the Peace for the County of* Weſtmoreland. 8*vo*. *Pr.* 3*s*. 6*d*. Millar.

The parochial poor of England are the only beggars, we believe, in the world, who receive no alms; the relief, which in other countries is termed Charity, being in this country converted into a legal demand, and the money expended upon litigations, ariſing from ſo abſurd a conſtitution, is a reproach to the humanity as well as wiſdom of the nation. When the reader ſees the name of Dr. Burn in the title, it is needleſs to inform him that this performance is executed with accuracy, that it tends to great public utility, and contains many curious particulars relating to the antient laws, language, and cuſtoms of England.

45. *The Memoirs of Miſs* D'Arville; *or, the* Italian *Female Philoſopher: in a Series of Adventures, founded on Fact. Tranſlated from the* Italian. 12*mo*. 2 *vols*. *Pr.* 5*s*. Pridden.

A ſtale, fooliſh performance, form'd out of the ſhreds of romances and novels.

46. *Epiſtolæ ſex ad Amicum de Divinitate Chriſti. Autore* D. Waterhouſe, *A. M. Rectore de* Langley nupero, *in Com.* Cant. 4*to*. *Pr.* 1*s*. 6*d*. Bowyer.

There is an old proverb, 'that fools ſhould not meddle with edge-tools.'

THE CRITICAL REVIEW.

For the Month of *March*, 1765.

ARTICLE I.

A Reviſal of Shakeſpear's *Text, wherein the Alterations introduced into it by the more modern Editors and Critics, are particularly conſidered.* 8vo. *Pr.* 6*s.* 6*d.* Johnſton.

WE have often bewailed among the literati a pruriency of criticiſm, which ſeems to ſpring rather from envy than emulation, becauſe it is generally attended with abuſe. The force of Shakeſpear's genius was often felt and admired, before many paſſages of his works were underſtood; and when Mr. Rowe publiſhed his edition of our great poet, it was bought up with avidity, becauſe he appeared in, what we may call, a decent habit, and was more legible than before; not to mention that the editor's name gave great ſanction to the publication.

As critical knowledge gained ground, many imperfections were diſcovered in Mr. Rowe's edition; and Mr. Pope, who chiefly delighted in thoſe diſtricts of Parnaſſus that are watered with the golden ſtreams of Pactolus, undertook to give the world a new edition, though he was qualified for ſuch an undertaking neither by ſtudy nor inclination. His conjectures, however, are ſometimes juſt, and often pretty, nay, ingenious. The rage of emendation at this period ſeized ſeveral other learned gentlemen; Mr. Theobald in particular, Mr. W. now biſhop of G. Dr. Thirlby, Sir Thomas Hanmer, and many other minor critics, among whom Mr. Theobald carried round a literary begging-box, and made ſuch collections as enabled him to give a better edition of Shakeſpear than that publiſhed by Mr. Pope. Had he done this in a modeſt genteel manner, without any illiberal reflections on that great poet's performance, we are perſuaded he never would have become the hero of the Dunciad. Mr. W. could not reſiſt the impulſe. He called in his own critical property, augmented it with a freſh ſtock, and then bundled

it up into a new edition, in which he was not more complaiſant to ſome of his cotemporaries than Mr. Theobald was to Mr. Pope. His dictatorial manner, however, gave great offence to one Mr. Edwards, author of the Canons of Criticiſm. This gentleman's animadverſions upon Mr. W.'s corrections of Shakeſpear are, without doubt, in many places fortunate enough; but unluckily he falls into the very train of abuſe which had diſgraced the labours of his predeceſſors in the ſame walk of criticiſm.

As to the learned knight above-mentioned, his critical rage ſeems to have carried him not only beyond the bounds of decency, but of morality, as our readers may find in the account we have given of the Caſtrated Sheet in the ſixth Volume of the Biographia Britannica*. His l——p of G. certainly acquitted himſelf with great honour in that infamous attack made upon his moral character; and whatever failings may be imputed to his literary functions, yet his rank, reputation, and the ſervices he has done religion as a divine, ought to cancel the memory of thoſe unimportant ſlips which he may have committed as a critic. The author of this work ſeems to be of a different opinion. A double portion of the ſpirit of the Canons of Criticiſm has fallen upon him; and he treats the biſhop in a manner, to ſpeak in the ſofteſt terms, in which he would not wiſh to be treated himſelf.

As we are peculiarly concerned for the dignity of criticiſm, we beg leave to obſerve, that acrimony, either literary or perſonal, ought to be expelled from that province. A critic who has real addreſs and genius will never debaſe the merit of his adverſary, becauſe it renders his own victory eaſy and deſpicable; and if Mr. W. (for ſo our critic affects to call the biſhop) was ſo contemptible a writer as he repreſents him, a ſchoolboy ought to be aſhamed of the trophies which the publication before us has erected. Before we diſmiſs this introduction, we beg leave to mention an obvious, but we believe a moſt certain, fact, the reflection upon which ought to be mortifying to every editor of Shakeſpear; we mean, that his greateſt merit muſt ariſe not from acquired, but from that accidental, knowledge, of which the greateſt dunce in England may be poſſeſſed. There are now places in Great Britain where the language of Shakeſpear is ſpoken, and the terms he made uſe of are underſtood in his ſenſe. We will venture to ſay, and before we finiſh this article hope to produce ſome proofs of what we advance, that it is through an ignorance of this accidental knowledge that the moſt material aſſaſſinations upon Shakeſpear's meaning have been committed; nor in that reſpect does this reviſer or Mr. Edwards ſeem to be better qualified than the biſhop of G——.

* See Critical Review, vol. xvi. p. 306.

In the preface prefixed to this performance, the author follows the old hackneyed cuſtom of bewailing the mangled condition of Shakeſpear, and treats his modern editors very cavalierly. His character of Sir Thomas Hanmer's, Mr. W.'s, and his own performance is as follows.

'Sir Thomas Hanmer's performance is known to the author only from Mr. Warburton's repreſentation of it, which though it is certainly by no means a favourable one, yet it furniſhed him with facts ſufficient, in his judgment, to ſupport the concluſion he had formed from them, that it was quite unneceſſary for him to give himſelf the trouble of a particular and ſcrupulous examination of it. Mr. Warburton's pretenſions are pompous and ſolemn, calculated to raiſe the higheſt expectations in the reader, which were never ſurely before ſo miſerably defeated by the execution. The author, in the courſe of his reading, hath found occaſion to have recourſe to critical writers in more than one language, but he hath never yet had the fortune to meet with one ſo peculiarly unhappy. The licentiouſneſs of his criticiſm overleaps all bounds or reſtraint, while the ſlighteſt glitter of a heated imagination is ſufficient to miſlead him into the moſt improbable conjectures, which are at the ſame time conſtantly enforced by the authoritative, and frequently almoſt oracular manner in which they are delivered. The author confeſſes that he could not avoid feeling ſome indignation riſing up in his mind at a ſtile of criticiſm to which he had been ſo little accuſtomed, but at the ſame time could not help perceiving the ſtrong and impoſing influence ſuch powers of imagination would inevitably have on the minds of the generality of readers. He imagined therefore, he ſhould render a ſervice neither unuſeful nor unacceptable to the republick of letters, if he attempted to diſſolve the charm by entering into a particular examination of this gentleman's criticiſms. He accordingly undertook and compleated it in the ſpace of a few months about ſix years ago, intending it as a kind of ſupplement to the Canons of Criticiſm, which are conſtantly and regularly referred to throughout the courſe of this work. At the ſame time, apprehending it might be of more general and extenſive uſe, if he availed himſelf of all other aſſiſtances within his power towards the re-eſtabliſhing of the genuine text of his author, he carefully collated Mr. Pope's and Mr. Theobald's editions, to which he added Mr. Upton's Critical Remarks, Mr. Theobald's Shakeſpear Reſtored, Mr. Johnſon's Remarks on Macbeth, and a pamphlet or two beſides. He was not ſo fortunate as to be furniſhed with either of the folio editions, much leſs with any of the ancient quarto's: a misfortune he acquieſced under with the leſs reluctance, as he ſaw reaſon to perſuade

himſelf, that all the different readings of thoſe editions, which deſerved his attention, were to be found in the more modern ones of Mr. Pope, or Mr. Theobald. Though the explication of the true meaning of the ancient readings hath enabled him for the moſt part to vindicate the text from the haſty innovations of the later criticks, yet he hath found himſelf ſometimes under the neceſſity of having recourſe to conjecture.'

This is a frank and generous acknowledgment; but we cannot think that the reviſer of Shakeſpear's text ought to have taken even Sir Thomas Hanmer's edition upon the credit of a declared enemy; and we muſt be of opinion, that he would have diſcharged the task he has impoſed upon himſelf much more to the ſatisfaction of the public, if, inſtead of the eyes of others, he had employed his own in collating the old editions of his author, which are undoubtedly the ſtandards that ought to have regulated his criticiſms. With regard to his cenſure of Mr. W. we cannot admit it to be either fair or liberal. If we are truly informed, that right reverend perſonage has been ſo far from pertinaciouſly inſiſting upon his miſtakes, that he has taken all poſſible means to prevent their ſpreading; a ſacrifice to candor to which few authors of his complexion and eminence would have ſubmitted! Our reviſer ſhould have conſidered, that when the poet adviſes *debellare ſuperbos*, he premiſes *parcere ſubjectis*.

It would be doing injuſtice to ourſelves, as well as to Mr. W. and our author, were we to omit taking notice of a poſtſcript to the latter's preface, which runs in the following terms.

'As the preface was drawn up in a hurry, on a ſudden call from the printer, a circumſtance was forgot to be mentioned, which is abſolutely neceſſary the reader ſhould be informed of. As the author had, throughout the whole progreſs of his notes, always conſidered Mr. Warburton's text and notes, joined with his own, as making up together the plan of ſome future edition, and as there are a very conſiderable number of alterations, either made in the text, or propoſed in the notes, of Mr. Warburton's edition, which are paſſed by in thoſe of the author unnoticed and without animadverſion; he deſires therefore to be underſtood, that a great part of them are ſuch as he entirely approves, and thinks ought to be admitted to a place in the text, as being ſupported, either by undoubted authority, or clear intrinſick evidence; that there are others of them which appear to him to be probable and ingenious conjectures, and as ſuch deſerve a place at the bottom of the page; and that the reſt are ſuch as, though he is not convinced of their truth or propriety, no deciſive objection however occurring to him at the time, he would chuſe to refer to the farther conſideration of the future editor.'

We

We perceive the author follows the common order in which Shakeſpear's plays are printed, and conſequently begins with the Tempeſt. We cannot ſay we are greatly edified by his reviſal of this play. His obſervations upon it ſeldom, if ever, exceed unwarranted conjecture; for had the old readings continued, Shakeſpear's meaning could not have ſuffered. We even think it would be a kind of inſult upon our readers to ſpecify one of his corrections or remarks on this play, with any degree of approbation. The author's triumph over Mr. W. who ſays that Shakeſpear gave Caliban's language a certain groteſque air of the ſavage and antique, is unjuſt and ill-judged; and we believe every man who has the leaſt knowledge of Shakeſpear, will ſubſcribe to Mr. W.'s opinion.

When our reviſer comes to the addreſs of Ferdinand to Miranda, he makes the following obſervation: 'If this is not the original reading of the firſt folio edition, as I am inclined to believe it is, but an alteration of Mr. Pope's, I think, however, it is ſufficiently warranted by the former part of this ſpeech.'

A true critic, inſtead of making this trite remark, would have taken notice of the ſtriking ſimilarity between Ferdinand and Eneas, in the like circumſtances, when the latter diſcovers his mother on the coaſt of Afric.——"Moſt ſure the goddeſs," ſays Ferdinand. *O Dea certé,* ſays Eneas, who is in doubt whether Venus is a created (made) being or not——*O quam te memorem Virgo.* The pun with which the lady anſwers is ſilly enough, but it is Shakeſpearean; it comes in his way, and he cannot avoid ſtumbling on it.

The ſagacity of our author in the following emendation gives but too great a handle for Mr. W.'s friends to recriminate upon him. Says Miranda,

> Make not too raſh a trial of him; for
> He's gentle, and not fearful.

Says our reviſer: "I cannot help thinking that Shakeſpear wrote,

> Make not too *harſh* a trial of him; for
> He's gentle, and not fearful.

That is, Do not treat him with too much ſeverity, for he is gentle, and by no means one for whom you can juſtly entertain any apprehenſions." But a reviſer of Shakeſpear's text ought to have been ſo well acquainted with the Engliſh language, as to have known that the word *fearful* does not here ſignify *timorous*, but is uſed in the ſenſe it has in our tranſlation of the Scriptures and the compilers of our Liturgy. We have a ſtriking example of this in the following pathetic ſentence of the

prieſt's addreſs to the people in the Commination office: "*It* is a FEARFUL thing to fall into the hands of the living God." Of like import is the expreſſion, "I am *fearfully* and wonderfully made;" an expreſſion which is retained in both our tranſlations of the Pſalms. Perhaps, ſetting authorities apart, the genius of our language vindicates the ſenſe of the word, by applying it to the object where the cauſe of *fear* exiſts, and therefore becomes *fearful*. Many examples of the ſame kind, had we room, might be adduced. The reader who has any knowledge of Shakeſpear will eaſily perceive the propriety of the contraſt: "He's gentle, and not *fearful*," that is, *terrible*.

As nothing can be indifferent to an Engliſh reader that ſerves to illuſtrate Shakeſpear, we ſhall, inſtead of giving any more of this reviſer's obſervations on this act, juſt remark, that the ſpeech of Stephano about Caliban, "If (ſays he) I can recover him, and keep him tame, and get to Naples with him, he's a preſent for any emperor that ever trod on neats leather," are almoſt the words which old Stow tells us Wolſey made uſe of in his diſgrace, when he ſent his fool in a preſent to Henry VIII.

In the third act our reviſer ſpends almoſt three precious pages upon the following hemiſtich:

Moſt buſie *leaſt*, when I do it.

This author, in his ſtale explanation of "the putters out on five for one," ought to have obſerved, that in Gonzalo's deſcription of the men "whoſe throats had hanging at them wallets of fleſh," and "whoſe heads ſtood in their breaſts," he ridicules Sir Walter Raleigh's deſcription of the inhabitants of Guiana.

In the fourth act, when Proſpero, in the old edition, ſays, "I have given a third of my own life," we are ſomewhat ſuſpicious that Shakeſpear had an eye to the antient partition of lands called *thirdings*, corruptly *ridings*: but this we only offer as a conjecture. Our reviſer, in imitation of Mr. W. and Mr. Theobald, puts a note of reprobation upon the word *twilled*, as applied to banks of rivers, or their brims. The former prefer *tulip'd*, the other *lilied*, and very gravely tells us, on Milton's authority, that lilies grow on the banks of rivers. Mean while we can almoſt venture to pronounce, that the old reading ought to ſtand, and that it is a Shakeſpeareaniſm in his beſt manner. It is by the operation of *twilling* or tweeling (tho' the former is the true word) that the beautiful borders, the *ouvrages figurees*, are raiſed on the damaſk and fine linen made uſe of at the tables of the great, and it is here peculiarly picturesque and beautiful; tho' this author pronounces the word to be *evidently corrupt* (meaning, we ſuppoſe, *corrupted*).

Our reviſer, though ſevere upon Mr. W. takes no notice that

that the old reading "*pole-clipt* vineyard," ought to ſtand, as being the moſt poetical, and ſignifying the vineyard whoſe poles are embraced by vines. We cannot think the reſt of his criticiſms upon the remaining part of this play merit any notice.

This author introduces the Midſummer-Night's Dream with the like unintereſting ſtring of criticiſms. Admitting that Mr. W. is wrong, can that excuſe our reviſer, when he conſumes pages in expoſing and explaining errors which muſt, at the firſt glance, be obvious to the mereſt tyro of learning? We can by no means agree to our author's ſubſtituting, in one of Hermia's ſpeeches, the word *ſweet* for *ſwelled*; and we are not a little ſuſpicious that he is guilty of an anachroniſm, when he tells us that the poet had in his eye a paſſage in the 54th pſalm, verſes 13, 14. Our reaſon is, that it is agreed on all hands, and indeed on very good grounds, that this play was written in compliment to queen Elizabeth, long before our preſent tranſlation of the ſcriptures was compoſed. We are not, however, to diſſemble that other tranſlations were at that time extant. Neither can we agree to Mr. Theobald's reſtoring thoſe four lines to rhime, for two very plain but ſubſtantial reaſons; firſt, becauſe they are unrithmetized in the old editions; ſecondly, becauſe they make better ſenſe without the rhimes.

Our reviſer next proceeds to animadvert on the following line:

"The human mortals want their winter heried."

Heried (continues he) for the old reading *here*, is evidently corrupt. We humbly (*pace tantorum virorum* Mr. W. Mr. Theobald, and our author) are of opinion, that the word *here* is ſo far from being corrupt, that it is the real Shakeſpearean term; that it makes moſt excellent ſenſe and poetry, when taken in the ſenſe made uſe of by poets cotemporary with Shakeſpear, and indeed, if we miſtake not, by himſelf, to ſignify a maſter. Whether the Saxons, who made uſe of it in that ſenſe, had it from the Latin *herus*, is very immaterial; but we will venture to juſtify our conjecture, by laying the context before the reader, in which the queen forms a moſt affecting ſcene of ſolitude and deſolation in a country place.

> The nine-men's morris is fill'd up with mud,
> And the queint mazes in the wanton green,
> For lack of tread, are undiſtinguiſhable:
> The human mortals want their winter HERE;
> No night is now with hymn or carol bleſt.

From this quotation it is plain, admitting what is very certain, and is upon the whole allowed by Mr. Warburton, that *here* ſignifies a maſter. The meaning is, that the *human mortals* (ſo

called in contradiction to *fairy mortals*) wanted their landlord, who uſed to make them merry at Chriſtmas.

The reader may obſerve, that we are not, in our review of this performance, defending Mr. Warburton's alterations, but examining thoſe of our reviſer. In the Two Gentlemen of Verona, he has made no animadverſion on the word *lac'd mutton*, tho' he had there a very fair opportunity of diſplaying, at a very moderate expence of attention, his knowledge of Shakeſpear's idiom, and of outſhining Mr. Warburton, Mr. Theobald, and all the emendators who have gone before him.

' *Oh that ſhe could ſpeak now like a wode woman!*

The firſt folios agree, it ſeems, in the ſame reading, *would woman*, for which Mr. Pope ſubſtituted, by a very natural conjecture, *ould woman*. Launce ſuppoſes one of his ſhoes to ſtand for his mother, and, to make the repreſentation more lively, wiſhes it " could ſpeak like an old woman." It is uncertain to whom the honour of the preſent reading is due, whether to Mr. Theobald, or to Mr. Warburton, ſince both in their ſeveral editions have admitted and recommended it, without mention of the other. But this is a claim not worth the determining, ſince the conjecture, whoſe ſoever it be, is certainly wrong. In this paſſage it is not the mother who is ſpoken of, but the ſhoe which repreſents her, as is evident from what immediately follows, " Well, I kiſs her; why there 'tis; here's my mother's breath up and down." It is plain therefore that the expreſſion, *like a wode* or mad *woman*, can have no propriety here.'

Such is our ſagacious reviſer's commentary upon this paſſage; and we cannot refuſe doing him the juſtice to own, that we are ſomewhat inclined to believe that Launce means the *ſhoe*, notwithſtanding the aukwardneſs of giving it a feminine gender. But as one of our profeſſed purpoſes is to vindicate the original readings, we cannot help obſerving, that the term *would* is of the ſame import with *wood* or *wode*, but perhaps, more truly Engliſh. Our anceſtors termed any unfrequented ſavage place a *wold* or *would*. Hence comes the word *wild*, the ſame as *wood*. We agree with our author, therefore, that there is no occaſion to change *would* into *wood*; but at the ſame time we cannot with him approve of Mr. Pope's ſubſtitution, as being a very natural one.

As this author has in the poſtſcript to his preface, intimated that he approves in general of all Mr. Warburton's texts and notes which he does not cenſure; we ſuppoſe he admits of the conjecture that the Merry Wives of Windſor did not appear till after the year 1598. We can ſcarcely be of that opinion; and we are ſo far from thinking that the paſſage alluded to, which mentions Guiana, was a happy compliment to Sir Walter Raleigh,

leigh, that we think it contains a ſecret ſneer upon him. Sir Walter, it is true, towards the end of the year 1594, prepared an expedition to Guiana, to which both the lord high treaſurer and the lord high admiral of England contributed; but we are to remember that Guiana, like the South Sea in the year 1720, had before this time ſet half the people in England agog after the vaſt riches it contained; and long before Raleigh equipped his armament, he had ſent one capt. Whiddon to explore the country, of which he brought back ſo advantageous a report, that it encouraged Raleigh to undertake the expedition, which fell miſerably ſhort of expectation.

It is with regret we find ourſelves obliged to divide our review of this work, which we think is not without merit; but we ſhall in our ſubſequent review of it endeavour to eſtabliſh our obſervation, That a knowledge of Shakeſpear's idiom is neceſſary for reviſing his text, and without that the greateſt critical abilities muſt be ineffectual.

[*To be continued.*]

II. *The Correſpondence of* Theodoſius *and* Conſtantia, *from their firſt Acquaintance to the Departure of* Theodoſius. *Now firſt publiſhed from the Original Manuſcripts. By the Editor of the Letters that paſſed between* Theodoſius *and* Conſtantia, *after ſhe had taken the Veil.* 8*vo.* *Pr.* 3*s.* Becket.

MR. Addiſon informs us *, that Theodoſius and Conſtantia became acquainted with each other in their early years; and lived, for a conſiderable time, in a happy intercourſe of love and friendſhip. Theſe letters are ſuppoſed to have paſſed between them during this period. But though love is a kind of enthuſiaſm, this epiſtolary correſpondence does not conſiſt in the rapturous effuſions of an extravagant paſſion: our ingenious author places his lovers in a more elevated ſphere. Theodoſius and Conſtantia communicate their thoughts on points of moral philoſophy, and the œconomy of life; on this maxim of Bernier—*L'abſtinence des plaiſirs me paroît un grand péché*;—on the continuation of our preſent intellectual acquiſitions, and the progreſſive improvement of our faculties, through every period of our exiſtence; on ſelf-knowledge, on living agreeably to nature, on early friendſhip, on a ſolitary life, and other ſubjects which have a tendency to promote the happineſs of human nature, or contribute to the improvement of the heart and the enlargement of the mind.

As a ſpecimen of thoſe excellent inſtructions which Theodo-

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* Spectator, No. 164.

ſius communicates to his amiable friend, we ſhall give our readers an extract from a letter of advice which is ſaid to have been addreſſed to a young lady of Bologna.

'For the improvement of the manners, ſomething more muſt be neceſſary than the mere acquiſition of knowledge; and this ſomething I take to be the cultivation of benevolence and ſincerity. An infinite number of virtues will ſpring from theſe valuable roots.——The love of humankind will make you a friend to every fellow-creature; and, together with the approbation of your own heart, general eſteem and admiration will be your reward.—The love of truth will always ſave you from affectation, and all it's diſagreeable conſequences.—Sacrifice at the ſhrine of Nature, and rather borrow from her your manners and ſentiments, than from the fantaſtic humours of Faſhion. From her, likewiſe, borrow your knowlege, and not from the labours of the ſchools.—She will give you nò narrow or illiberal ideas of her great author.—Be ſuch writers, therefore, your ſtudy, as have made her theirs; ſuch as have ſhewn the wiſdom, the œconomy, the prudence, the benevolent purpoſes of her works. The contemplation of ſuch objects gives the mind a large and liberal turn; lays a foundation for the moſt rational piety, and reconciles us to the allotments of life, when we behold the ſuperintendence of a wiſe and benevolent power, over every department of the univerſe.

'Next to natural philoſophy, the hiſtory of humankind will merit your attention.—Various are the advantages to be derived from this courſe of reading.—A celebrated writer of antiquity has obſerved, that, he who is ignorant of what happened before his own times, is ſtill a child.—Before I had made a competent acquaintance with hiſtory, I never could read this paſſage without pain and ſhame.—I imagined that the eyes of the great orator were upon me, and that I appeared childiſh before him. I am now extremely well convinced, that what he obſerved, was comparatively juſt.

'Ignorance is the characteriſtic of childhood, and the mind that is uninformed, at whatever period of life, is ſtill in a puerile ſtate.

'From the knowledge of paſt events and their cauſes; from attending to the œconomy of Providence in the external and internal government of the world; by tracing the progreſs of ſcience, and the gradual improvement of the mind, we learn to form juſt conceptions of human actions and opinions, to make the beſt uſe of reaſon in foreſeeing the conſequences of principles yet unpractiſed; to enlarge and liberalize our religious ſentiments, while we contemplate the Supreme Being in the capacity of an univerſal parent; and to ſee what moral perfection

section the human mind is capable of, when man in his savage, and in his civilized state, is distinctly presented to our view.

'These madam, are enquiries worthy of a rational creature—worthy of that acute and penetrating genius which the liberal hand of nature has given you!

'Make an adequate use of her generous and valuable gifts. Despise the sneer of superficial foppery, that is ever jealous of superior sense, and dreads the knowledge of a woman, on account of it's own ignorance.—If you are not without hopes of being united to a man of an accomplished mind, qualify yourself for his company.——Let him not be obliged to consider his wife merely as a domestic, useful in her appointment; make him esteem her as a rational companion, whose conversation may enliven the hours of solitude, and who, with a mind not vacant, or unfurnished, may, like the householder in the gospel, *bring forth out of her treasure things new and old.*

'To what a despicable state would your sex be degraded, by those monopolizers of dignity and knowledge, who would debar you from both!—What! were reason, and reflection, and memory, and every other faculty that is adapted to literary improvements, given to you as they are given to us, by a different author, or for different purposes?—Mean fallacy in our sex, that would establish the worst species of tyranny over you, the tyranny of the mind! Groundless and illiberal fear in man, that he should lose his dignity in the eyes of a woman, who was not inferior to him in sense! Is it the property of cultivated minds to hold cheap the accomplishments of others? Is it not from such minds only, that they can meet the respect due to their merit?—He who is afraid of marrying a woman, that is not absolutely ignorant, gives a fair proof, at least, that such is not his own case.

'There are provinces, in which our sex may properly acquire and maintain a superiority of knowledge, and in which it would not be worth your while to excel.—There are, likewise, certain departments in which you should claim, unrivalled, the compliment of excellence; but the cultivation of the mind should be equally the care of both, since nature has given to both, minds equally capable of cultivation.

'It was natural for me to digress, when I was pleading in favour of the privileges of your amiable sex!

'To an acquaintance with natural and civil history, you will do well, to join the lighter and more amusive entertainments of the belles lettres.—The study of the former will enrich, that of the latter will embellish the mind.—From works of taste and harmony, we derive a kind of mechanical virtue, and learn to admire what is truly beautiful and harmonious in moral life.—

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The genius of poetry has a ſoftening and humanizing influence on the mind; and it's pathetic powers increaſe that charming ſenſibility, that enthuſiaſtic tenderneſs and delicacy of affection, which renders your lovely ſex ſo juſtly the delight and admiration of ours.

'I mean not, however, that by this kind of reading you ſhould ſoften your mind, ſo much as form your taſte, by admiring and attending to what is perfectly beautiful, in one of the fineſt arts of imitation.

'This art is ſo naturally adapted to cultivate that harmony, which the academics of old eſteemed the eſſence of moral virtue, that I was always at a loſs to know why Plato would have poets baniſhed his commonwealth, 'till convinced, it was becauſe they hurt the intereſts of religion, and injured the dignity of the gods, by the ſportive ſallies of the muſe.

'After all, madam, whatever proficiency you may have it in your power to make in literary accompliſhments, forget not that the qualities of the heart are infinitely preferable to thoſe of the head. Should you be unable, for want of aſſiſtance, or opportunity, to furniſh your mind with the treaſures of antiquity; to acquaint yourſelf with the philoſophy of nature; or to embelliſh your taſte by the more poliſhed labours of genius; remember that you ſtill have it in your power to make yourſelf amiable by a ſweetneſs of diſpoſition, by an openneſs of heart, and ſimplicity of manners.'

Mr. Langhorne has embelliſhed this collection of letters with a poetical dedication, an ode on rural ſimplicity, and a tranſlation of the paſtoral part of Milton's *Epitaphium Damonis*.

Every reader who is endued with any ſenſibility, will be pleaſed with the following exquiſite lines from this tranſlation, which pathetically deſcribe the anguiſh of an affectionate heart for the death of a friend.

'The happier flocks one ſocial ſpirit moves,
The ſame their ſports, their paſtures and their loves:
Their hearts to no peculiar object tend,
None knows a favourite, or ſelects a friend.
So herd the various natives of the main,
And Proteus drives in crowds his ſcaly train.
The feather'd tribes too find an eaſier fate,
The meaneſt ſparrow ſtill enjoys his mate;
And when by chance, or wearing age ſhe dies,
The tranſient loſs a ſecond choice ſupplies.
'Man, hapleſs man, for ever doom'd to know,
The dire vexations that from diſcord flow,
In all the countleſs numbers of his kind,
Can ſcarcely meet with one congenial mind.

If haply found, Death wings the fatal dart,
The tender union breaks, and breaks his heart.'

When we read ſome of theſe entertaining letters, ſaid to have been written by Theodoſius, the imagination can hardly admit of the deception: the ſpirit of our author appears through the veil, and we ask, Is it poſſible to conceive that a perſon, who afterwards retires to the 'regions of monaſtic dullneſs,' ſhould here declaim with the utmoſt zeal againſt ſolitude, lazy ſanctity, and the renunciation of pleaſure? But when we conſider the mortifying diſappointment he met with, and the imbecility of the human heart, we are in ſome meaſure reconciled to the ſeeming inconſiſtency of his conduct.

We do not, however, by this obſervation, intend to depreciate Mr. Langhorne's merit; for he certainly deſerves applauſe. In the character which he aſſumes in this performance, he is perhaps of more general ſervice to mankind than the graver moraliſt. The gayer part of the world will find inſtruction where they only looked for amuſement. They are allured by any appearance of pleaſure; but they will never be captivated with the beauty of wiſdom, unleſs ſhe condeſcends by the ornaments of dreſs to ſuit herſelf to their lively imaginations.

III. *Lectures on Natural and Revealed Religion, read in the Chapel of St.* John's College, Cambridge. *By* James Tunſtall, *D. D. ſometime Chaplain to Dr.* Potter, *Archbiſhop of* Canterbury, *and Vicar of* Rochdale *in* Lancaſhire. *4to. Pr. 12s. ſewed.* Whiſton *and* White.

THE author began theſe Lectures while he was a tutor in St. John's College, Cambridge, in the year 1740; but was prevented from finiſhing his plan, by being called from this employment in college to the ſervice of archbiſhop Potter. They were, however, ſo nearly completed, that the author intended, if he had lived, to have publiſhed them himſelf: they are therefore printed from his manuſcript copy, without any addition or alteration.

His deſign is to repreſent the main evidences, and explain the moſt material doctrines of natural and revealed religion.

In the firſt and ſecond lecture, by way of introduction, he conſiders the general reaſons and advantages of public inſtitutions of religion, the occaſions and circumſtances of thoſe of our church in particular, and the nature and extent of that authority by which they are recommended to our faith and practice.

Church authority, he obſerves, is declarative and executive; that is, ſhe has a right to declare, and a right to bring her declarations to proper effect. But church authority is not abſolute; both parts of it are ſubject to many neceſſary and diſtinguiſhable limitations. Particularly as it is declarative, it is itſelf ſubject to a ſuperior direction; and as it is executive, it is limited in the extent of its operations: for excommunication, the higheſt act of it, as Mr. Hooker ſays, 'neither ſhutteth out from the myſtical, nor clean from the viſible church, but only from fellowſhip with the viſible church in holy duties.'

Our author vindicates the right of private judgment, and maintains that it is conſiſtent with the authority of the church. 'To follow the judgments of others, and to follow our own judgments, have indeed been eſteemed irreconcileable oppoſites by thoſe who have not conſidered, that our own judgment requires us in certain caſes to follow the judgments of others. In theſe caſes only the church would have us aſſent to her judgment; not in conſideration of her authority, or as it is the judgment of a ſuperior; but in conſideration of her prudence, or as it is the judgment of many, whoſe honeſty and ſkill we are probably perſuaded of, and therefore is in certain caſes a good ground of aſſent.' This obſervation is limited to certain caſes, and therefore cannot be diſputed; but it may not be improper to obſerve, that controverſies generally ariſe from equivocal terms. In this caſe we do not ſpeak with due preciſion, when we ſay a man *follows* the judgment of another, when he only *coincides* with his opinion.

After theſe and ſome other introductory obſervations of this nature, the author proceeds to ſhew the neceſſity and certain foundation of religion in general.

The *neceſſity* of ſome religion he endeavours to evince from the different natures and tendencies of things, with which we are concerned, and the different qualities and effects of our actions themſelves.

The true *foundation* of religion, he ſays, is to be laid in, and the preciſe meaſure of it to be taken from, the will of God. Now the will of God is made known by two different methods: 'Firſt, God Almighty is always promulging his laws by the original conſtitution and the ordinary courſe of things; and the principles and rules for the conduct of life, which *our reaſon can collect* from theſe, make up the ſyſtem of what we call natural religion. Secondly, God ſometimes promulges his laws by the expreſs declaration of his will, which is atteſted by the ſpecial interpoſal of his preſence and power; and the principles and rules for the conduct of life, which *our reaſon can collect* from ſuch declaration, make up the ſyſtem of what we call revealed religion.'

Having aſcertained the limits of theſe two religions, and ſhewn that their characters are exactly ſimilar, inaſmuch as they are conducted by the ſame divine wiſdom, and directed to the ſame ends, he proceeds to ſhew that revealed religion muſt be received upon the foundation of natural religion.

'To be more particular, ſays he, a revelation ſhould then only be admitted as true, when our reaſon tells us, that it ſhould be admitted. For to aſſert otherwiſe would be nothing elſe than to aſſert, that a revelation ſhould be admitted without reaſon. And our reaſon can tell us, that a revelation ſhould be admitted, only by the force of that knowledge which we have of things previous to our receiving ſuch revelation. Of what things this knowledge muſt be, and how our reaſon admits revelation in conſequence of it, may be ſeen by obſerving the ſteps it takes in leading to this concluſion, that a given revelation is to be thoroughly believed. For firſt, reaſon muſt tell us, that the proofs of this revelation are real, or, that miracles, that is, ſupernatural works have been actually done in ſupport of it; and this muſt ſuppoſe ſome knowledge, however ſuperficial and contracted, of the ordinary courſe and operations of nature.—Secondly, reaſon muſt tell us, that theſe proofs are concluſive, or, that miracles are certain arguments of a divine interpoſition; and this muſt ſuppoſe ſome knowledge of the meaſures of God's providence, and particularly of what is ſuitable to the government of his rational creatures.——And laſtly, reaſon muſt tell us, that every thing, which God declares to us in this method is true; and this muſt ſuppoſe ſome knowledge of God's moral perfection in general; and of that particular perfection, his veracity.

'And as it is upon the principles of reaſon, that we ought to entertain a revelation as true, or as given us by God; ſo it is by reaſon too, that we muſt know the true *ſenſe* of a revelation already entertained as divine.'

From theſe principles he deduces the following obſervations:

1. 'We may obſerve, the certainty of all religion depends upon the certainty of our natural perceptions.

2. 'It may be obſerved, that nothing ſhould be admitted as divinely revealed, which contradicts that our natural knowledge, which is certain.

3. 'It may be obſerved, that when our reaſon does not ſee any manifeſt contradiction in a revealed propoſition, nor any certain impropriety in any divine diſpenſation or command; and, on the other hand, does actually ſee the ſtrongeſt arguments of the divine authority of that revelation, wherein they are contained, then the ſame right reaſon will direct us to follow the guidance of ſuch revelation. So that infidelity does

not

not conſiſt in following reaſon *too much*, but in not following whither reaſon neceſſarily leads.

Laſtly, 'We may obſerve, that we cannot juſtly ſay of human reaſon, either that it is *ſtrong*, or that it is *weak*, when we conſider reaſon as it is *in itſelf*; but only when we conſider it in regard to thoſe ſubjects to which it may be at any time applied.'

The author explains and illuſtrates theſe obſervations, and ſums up the whole in this general remark: 'The occaſions of moſt errors in religion are, either to depend upon reaſon only, where it is evidently weak; or not to depend upon it, where it is ſufficiently ſtrong. It is ſtrong in perceiving the evidences of natural and revealed religion and in deducing the doctrines of each from their reſpective rules the works of God, and the word of God; and it is weak in accounting for all the difficulties of them both. It is ſtrong in ſeeing, that there are ſome things, which morally ſpeaking God *cannot* do, or which he *cannot* teach: and it is weak in ſeeing the reaſons of every thing, which he *can* do, or the whole nature and propriety of every thing, which he *can* teach.'

Our author in the next place, proceeds to deduce the main principles, and duties of natural religion.

'And now, ſays he, it muſt be owned that to reſolve the certainty of natural morality into innate ideas is not the error of the preſent age; but an error not unlike it has ariſen in its place, and that is to reſolve it into innate affections or a moral ſenſe. For it is remarkable, that it has fared with natural juſt as it has with revealed religion, and the very ſame enthuſiaſm has diffuſed itſelf through them both; however the patrons of it would pretend to proceed by different maxims and to tend to different ends. For as in revealed religion it is held, that the truth of religion is not evinced to the reaſon, but is apprehended by an internal ſenſe and diſtinguiſhed by the good diſpoſitions of the mind; ſo in natural religion or morality it is held, that the quality of actions is not judged of by the reaſon, but is apprehended by a moral taſte or ſenſe and diſtinguiſhed by a benevolent affection. Theſe principles, being exactly like in themſelves, produce the like inconveniences in the conduct of life. They indifferently ſet aſide the real rule of truth and the real rule of right, and leave no other rule of them, but a religious ſenſe, which we know not to be a ſenſe of religion, and a moral ſenſe which we know not to be a ſenſe of morality; diſpoſitions which we know not to be good diſpoſitions, and affections which we know not to be benevolent affections. For it muſt firſt be proved by reaſon, that religion is true, and then the ſenſe of it is known to be a true religious ſenſe;

ſenſe; and it muſt be firſt proved that any moral conduct is right, and then the ſenſe of it is known to be a right moral ſenſe: it muſt be firſt proved, that any action is good, and then the diſpoſition to do it is known to be a good diſpoſition; and it muſt be proved, that the effects, which any action produces, are really beneficial to mankind, and then the affection from which it flows is known to be a benevolent affection.

'Thus the new patrons of the moral ſenſe invert the juſt method of reaſoning, when they aſſert that this ſenſe does naturally lead us to what is right in morals. Whereas our previous knowledge of what is right in morals is the rule whereby we judge, that any ſenſe or affection of the mind is a right ſenſe or a right affection. The very affection of benevolence, whereby we are carried to wiſh well to others and to do them good, is known to be ſuch an affection as ſhould be cultivated, becauſe the obligations to do good are apparent to reaſon, which muſt ſanctify its uſe and preſcribe the meaſures of its operation. And every paſſion and propenſion of nature does not properly direct to what is right, but muſt be ſubject in its exerciſe to the direction of a ſuperior principle, which diſcerns the rule of right. And the rule of right is diſcerned by the ſame principle, which indifferently diſcerns truth of any other kind. For there is a truth of the moral as well as of the natural kind. And as the underſtanding only can diſcern the truth of ſuch a propoſition as expreſſes *what is*, or *what is not* in nature; ſo the underſtanding only can diſcern the truth of ſuch a propoſition as expreſſes *what is*, or, *what is not to be done*.'

Under the firſt general head of natural religion the author endeavours, in the courſe of ſix lectures, to prove the being, the attributes, and the moral character of God, from the whole analogy of nature, and the concurrent opinions of mankind in all ages of the world. 'The ſeveral inſtances of evil objected to, whether natural or moral are here conſidered and ſhewn not only to be reconcilable to, but even to be the direct effects of, an univerſally wiſe diſpoſition and providence.'

Under the ſecond general head of natural religion, the author treats of prudence and fortitude, which, he ſays, may be called *univerſal* virtues, as the one conſiſts in the wiſe direction, the other in the ſteady execution of what is right in general. He obſerves that they aſſume the different characters of temperance and juſtice, from the ſpecial matter of human life in which they are exerciſed; of temperance, as they are concerned in the conduct of our ſolitary, and of juſtice, as they are concerned in theconduct of our ſocial life. He farther obſerves that the law of juſtice, the object of which is the univerſal good, expreſſes itſelf in the ſeveral acts of piety towards God, and good-will

towards men. The virtues included under this general head he diſtinctly conſiders, and then ſhews by what ſanctions they are effectually enforced, or, that there is a future ſtate of rewards and puniſhments.

'Here, ſays he, we cannot but admire an illuſtrious inſtance of a moſt wiſe and divine contrivance. For whereas the tendencies of things are nothing but the impreſſions of that divine power, which originally produced them; and therefore the regular events of them are nothing leſs than ſo many acts of the providential government of God: it is hence evident, that the regular events of our *actions* too are to be conſidered as ſo many ſanctions enforcing the obligation of his laws, and have the very formality of divine rewards and puniſhments. Theſe events then are ſo uniform and regular, that they plainly declare to us *what is God's law*, ſince they ſo plainly declare, what it is his *purpoſe to execute*; and when it certainly appears that he does execute his laws in *moſt* inſtances, hence we have a rational preſumption that it will be ſo in *all*. Thus has God never left himſelf *without witneſs*, and natural religion unites in her ſyſtem the evidence of *ſight*, together with the comforts of *hope*; for were the events of actions *leſs* certain and regular, we might many times doubt what is the divine law; and were theſe events *more* certain and regular in the *preſent* life, nature would afford us proportionably leſs grounds, whereupon we might found our expectation of *another*.

'It is then our preſent buſineſs to ſhew, that ſuch an expectation is rationally founded on the preſent conſtitution of things; that the viſible extent of them is not adequate to the idea of that wiſdom we deſcribed, and that a new heaven, and a new earth muſt neceſſarily be taken in, to finiſh the moral proſpect of the univerſe.'

The author draws his arguments in favour of a future ſtate from the irregular diſtribution of things in this life; and concludes with the following judicious obſervations.

'From hence I would obſerve, that we ſhould carefully diſtinguiſh how far virtue *is*, and where ſhe *is not* her own reward. To deny her real *beauty* and *beneficial tendency*, is to deſtroy the evidence we can naturally have of her obligation *in this life*; and to maintain her *ſufficiency to happineſs* in all conditions, and upon all events, is to deſtroy the expectation we can rationally conceive of her reward *in another*. The one ſuppoſition defaces the moſt diſcernible characters of an originally wiſe deſignation, the other of a future retribution of providence; or the one would evince, that God has *never had* any thing to do with the moral ſcheme of things, and the other, that he *never will*.

'Theſe are ſo clearly connected together, that we may now explain

explain the reaſon, why the moſt rational of the philoſophers, who contended for a future ſtate, did it only on the principle of the *natural immortality* of the ſoul, or looked upon it as the *neceſſary* reſult of nature's law. For when they did not recur to the deity *as promulging the law of virtue* by the preſent conſtitution, ſo they could not truſt to him *as about to give it its final execution* by a future one.

'But the argument taken from the natural immortality of the ſoul, though it gives a juſt preſumption that there *may be* a future ſtate, yet it is no demonſtration that there *certainly will*; except, as the philoſophers likewiſe did, we exempt it from the over-ruling power of the deity. To us, who maintain that the ſoul was originally created, the natural immortality of it will be enough to ſilence all pretences, that in itſelf it is as credible, that there is *no* future ſtate, as that there *is* a providence. But the direct demonſtration of ſuch a ſtate ariſes from the conſideration of the moral government of God.

'And then from the beautiful connexion between God's inſtitution of his moral law here, and his final execution of it hereafter; the wiſdom of his government is fully vindicated, and the cauſe of virtue moſt effectually ſuſtained. For then what may ſeem to be anomalous in nature, will appear to be altogether regular, and what is now certainly regular will appear to have a double propriety, when it is ſeen, how it is related to another ſyſtem of things; whilſt virtue is ſometimes proved by affliction, like as ſilver is tried by the fire, to give her luſtre, and entitle her to greater glory; but is not only the ordinary means of happineſs in the preſent, but the certain means of it, and the neceſſary preparation for it in a future life.'

The author now proceeds to repreſent the evidences of the Chriſtian revelation, and to deduce the truths and principles of it, as they are diſtinguiſhable from thoſe of natural religion.

In purſuance of this deſign, he firſt endeavours, in anſwer to the deiſt, to evince the uſes and advantages of a divine revelation, by ſhewing that in many reſpects this religion aſcertains the evidence, enlarges the extent, and enforces the obligations of all natural morality; and that it propoſes a more excellent end, and ſupplies a more perfect means of attaining that end, than the condition of nature could entitle us to, or natural reaſon diſcover.

He then proceeds to aſſert the evidences, viz. miracles and prophecy, by which we are convinced that the Chriſtian revelation came from God. He conſiders the diſcoveries which chriſtianity has made concerning the nature and perſonal properties of the deity, he maintains the doctrine of the Trinity, and, in the concluding lecture, deſcribes the prophetic cha-

racter of Jesus Christ. There are several other particulars, as every person may perceive, within the compass of our author's design, which he had not opportunity to consider, before he was interrupted by the avocation we have already mentioned: this performance will therefore appear to a disadvantage, without a proper conclusion, and that complete form which is most agreeable to the imagination of the reader.

This learned author, having perhaps calculated his lectures for the benefit of younger students, has suggested only the plainest and most obvious arguments: but he has treated them in a distinct and regular way, and, upon the whole, furnished us with a useful treatise on this important subject.

IV. *The Rise and Fall of the Holy City and Temple of* Jerusalem: *An Argument in Defence of Christianity. Being the Substance of a Discourse preached at the Temple Church the* 11*th of* November 1764. *By* Gregory Sharpe, *LL. D. Master of the Temple, Chaplain in Ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. Published at the Request of the Masters of the Bench. 8vo. Pr.* 1*s.* Hawkins.

IN the perusal of this discourse, the intelligent reader will receive more entertainment and instruction, than generally arise from productions of this nature.

The learned and judicious author traces the history of Jerusalem (including that of the temple) from its origin in the patriarchal ages, to its destruction in the reign of Vespasian.

In the course of his enquiry, he illustrates the designs of Providence in a series of remarkable events, casts a light on many passages of Scripture, rectifies several erroneous opinions, and places a multitude of important topics in a just and conspicuous point of view. He particularly shews that Jerusalem was the ancient Salem; and mentions some of the chief opinions concerning Melchisedeck, (leaving that controversy, as every reasonable writer would choose to leave a subject which is involved in the depths of antiquity;) he observes that the city was afterwards possessed by the Jebusites, and called Jebus; that the place where David raised an altar, to atone for his transgression in numbering the people, and where Solomon built the temple, was Mount Moriah, on which Abraham presented and dedicated his son to God: he ascertains the meaning of the words *Moriah* and *Jerusalem*, and points out their allusion to particular facts; he considers the subsequent revolutions of the Jewish state, and the predictions relating to these events; he observes that the prophetic writers call the destruction of Jerusalem *the great*

great day of the Lord, and assert that the Messiah, and his herald John, in the character of Elijah, were to appear before the final devastation of that city.

The remarks which the author occasionally introduces are judicious and important. The following passage exhibits a clear and comprehensive view of God's providential dispensations relating to the Jews.

'The holy city of Jerusalem had been preserved through so many ages by the particular providence of Almighty God, to be the residence of his people, so long as they continued faithful and obedient; but when they despised and rejected him who was appointed to rule over them; when they crucified the Lord of life, and denied him to be the promised seed, or Messiah, the Christ, their prince, the prince of SALEM or PEACE, whom all the prophets had taught them to expect, they themselves were justly abandoned. When all the signs for his coming were accomplished, and they disowned and rejected him, they were rejected, because they knew not THE TIME OF THEIR VISITATION; by which is meant, not the destruction of Jerusalem, which soon followed, but the time in which "God remembered his holy covenant, the oath which he sware unto Abraham, and VISITED and REDEEMED his people."

'They as a people, together with their city, were destroyed: they were no more to live in one place; they were to be dispersed, and scattered over the face of the whole earth; they were to shew themselves a standing miracle of God's mercy and judgment, to produce and bear witness to the oracles of God, which they confirm by their own appearance under the circumstances they now are, trustees and guardians, as it were, of those divine records for the use of Christians.—What would have still preserved and kept them together in one place, the city and the Temple, were taken from them; they have now no home; and yet are as distinct from all other men, with whom they live in great numbers over all the earth, as when they inhabited Jerusalem in its ancient splendor.

'They could have no temple, nor any sacrifice, but in Jerusalem; and when that was destroyed, they were dispersed. Circumcision the mark of the covenant, or token of the promise, could be of no peculiar use, when the covenant of promise was fulfilled, and the promised seed had evidently appeared in the person of Jesus. All that was peculiar to the Jews; all that obstructed the general union of mankind under one God and Saviour of us all, the calling of the Gentiles, who by adoption are made heirs of the promise; all that was local and temporary became obsolete, and of no use or significancy; for by the accomplishment of the prophecies, and the appear-

ance of the Son of God, all these things were abolished: sacrifices had their end; the carnal ordinances, the Temple, the Jewish polity, sacred and civil, as connected with the city of Jerusalem; all were destroyed in one general ruin, and the distinction of the tribes is intirely lost.'

The Jews have a notion that in some future period they shall return in triumph to their holy city, and erect a temple upon the plan which was drawn by the prophet Ezekiel. Our author judiciously explodes this visionary expectation.

'Christians, says he, have suffered themselves to be imposed upon by the Jews and the apocryphal writers who were Montanists, and many of the fathers have almost made the imposition sacred. But how wild and groundless the conceit! Are we to suppose then that a plan was given for a third temple to be built at the end of the world, and no notice taken of that which was to be built in about forty years? Are not the times particularly connected with the captivity by the prophet, and the people called upon now to put away their idolatry? Ezek. xl. 1. xliii. 7—12. Are we to expect priests of the offspring of Zadok? Ezek. xliii. 19. Are burnt-offerings and peace-offerings, with all other Mosaic rites and ceremonies, to be restored? And if sacrifices are to be revived, what use or purpose, civil, moral, or religious are they in that age to serve? What are they then as types to prefigure? May we be permitted to call them antitypes, or imagine them to be prefigurative emblems of services in the heavenly Jerusalem?

'Is this the method of converting the Jews? Is this the new covenant made with the house of Israel and Judah? And are we to see the old covenant, which St. Paul declared, even in his days, to be decayed, waxen old, and ready to vanish away, restored again? Heb. viii. 13. Are the able ministers of the new covenant to be obliged to exchange the ministration of the Spirit of righteousness, of life, and of glory, for the ministration of condemnation and death? No surely; the letter which killeth, should never be preferred to the Spirit which giveth life. 2. Cor. iii. 6—11. Is this the word which God sent unto the children of Israel, preaching peace by Jesus Christ? Acts x. 36.

'The difference between the second Temple and that described by Ezekiel is rather made than proved by modern Jews, who can have no good authority for their assertions in a matter of such remote antiquity: nor will the figurative use and application of prophetic language by St. John in the Revelations support the Montanist in his absurd concessions.'

In order to prove that Christ was not the Messiah, the Jews in the second or third century advanced a fabulous hypothesis concern-

concerning the ten tribes; which our author effectually exposes in the following note:

'It is evident that no intire tribes were lost in the captivity. The numbers of those who came back were registered in the books of EZRA and NEHEMIAH.—"All Israel returned, and twelve goats were offered for a sin-offering for all Israel, according to the number of the tribes of Israel."—Throughout the scriptures, old and new, the expression is ALL ISRAEL, or the house of Israel and Judah. When our Lord came, he ordered his disciples to "go first to the lost sheep of the house of Israel." MAT. x. 6. xv. 24. St. Paul declares in the synagogue at Antioch that John had first preached the baptism of repentance to all the people of Israel." ACTS xiii. 24. And again in the presence of Agrippa, speaking of the hope of the promise, he says, "Unto which promise our twelve tribes instantly serving God day and night, hope to come." xxvi. 7. St. Peter says, "God sent the word unto the children of Israel, preaching peace by Jesus Christ." x. 36.—St. Paul declares that all Israel shall be saved:—"When the Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins, ROM. xi. 26. I will make a new covenant with the house of Israel and the house of Judah." JER. xxxi. 31. HEB. viii. 8. This language could never have been used of all Israel in both scriptures, if the ten tribes, if all Israel had been lost in their captivity, having been carried away into Assyria to return no more till some future coming of the Messiah.—If these tribes are yet lost, the gospel is not yet preached unto them, the new covenant not made with them, and therefore their Messiah or Christ is not yet come!—A consequence destructive of Christianity, but which cannot be inferred from any passage in the whole canon of scripture: the contrary may be proved from every place in which mention is made of Israel, the house of Israel, and all Israel, after they were "gathered out of the lands, from the East and from the West, from the North and from the South." PSALM cvii. 2, 3.—The perpetual loss of the ten tribes, never yet returning, but remaining in some part of the earth, still preserving the distinction of their tribes, and observing their rites and ceremonies is a fiction, and a mere pretence of the Jews, supported only by apocryphal writings, and a most extravagant assertion of Josephus, who asserts that numeration is incapable of expressing the infinite myriads of the ten tribes that were in his time beyond the Euphrates—Ἃ δέκα φυλαὶ πέραν εἰσὶν Εὐφράτου ἐως δεῦρο μυριάδες ἄπειροι, καὶ ἀριθμῷ γνωσθῆναι μὴ δυναμέναι. An argument fallaciously urged to set aside the evidence for Christianity, by denying any covenant to have been

made with the houſe of Iſrael, and therefore denying the Meſſiah or Chriſt to have appeared; for when he ſhall come, a new covenant is to be made with the houſe of Iſrael; when all Iſrael, all the tribes, the ten tribes of Iſrael, the houſe of Iſrael, as well as the houſe of Judah, will be ſaved. Many of both houſes, no doubt, were loſt in the captivity; ſome revolted from the Lord, and mingled with idolaters; others, from their connexions by marriage, intereſt, and other motives, might remain behind:—but that ten intire tribes remained, and ſtill remain, no body knows where or how, in diſtinct tribes, diligent obſervers of their law, and waiting for the coming of the Lord, is by no means to be admitted.—Let us therefore leave it to the Jews to find out the place where the ten tribes now are, whether beyond a ſabbatical river, that never reſts but on the ſabbath, or whether they are in Tartary or China.—Let us leave it to the Jews to ſhew that Iſrael never yet returned; that the goſpel was never preached to the houſe of Iſrael; that the new covenant has not yet been offered unto Iſrael; and, conſequently, that the Meſſiah or Chriſt has not yet appeared in the world.'

The great uſe of this hiſtory of the riſe and fall of the temple of God, and the holy city of Jeruſalem, is, in the words of our author, 'to ſhew the good providence of God in the care of his people, and the preſervation of religion, the certainty of revelation, and in particular of the redemption of the world by our Lord Jeſus the Chriſt, the glory of the ſecond temple, the delight and expectation of the Jews in the days of the prophets, and the Saviour of the world, who came to fulfil the law and the prophets, to complete revelation, and put an end to the city and temple of Jeruſalem.

'Such amazing ſcenes of providence, through ſo many ages, all expreſly foretold ſo long before the events that correſponded with and confirmed them, afford an evidence for religion, for the Chriſtian religion that is irreſiſtible: and if the hiſtory of the Jews, and the oracles delivered by the prophets, the holy and inſpired ſcriptures, were read with that attention which they deſerve, it would be almoſt impoſſible not to believe in God and his Chriſt.'

The author concludes his diſcourſe with ſome obſervations on the ſpiritual conſtitution of the Chriſtian church, and the ſacrifices which we are commanded to offer, by which he appears to be perfectly acquainted with the genius of our holy religion, and the language of the ſacred writers.

V. *A Practical Treatise on cultivating* Lucern *Grass. Improved and enlarged. And some Hints relative to* Burnet *and* Timothy *Grasses. Most humbly presented to the Honourable Society for the Encouragement of Arts, Manufactures, and Commerce. By* B. Rocque, *of* Walham-Green. 8*vo*. *Pr.* 1*s*. 6*d*. Davis.

AS Europe now enjoys a profound peace, the attention of every country seems entirely engrossed by a desire of improving the state of their national husbandry; and great improvements, it must be confessed, have been made within a few years, owing principally to the laudable endeavours of some public-spirited and patriotic men, who being naturally fond of agriculture, were willing to try whether the spirit of this most useful science might not be revived, and whether those absurd practices which had prevailed for so many ages, might not be extensively improved. Providence seemed in a peculiar manner to favour their endeavours: societies have been successively formed to promote this laudable purpose in almost every civilized state; and the progress of agriculture towards perfection not only in the British islands, but on the continent, is really astonishing. It must be granted, notwithstanding, that the practice of cultivating plants to serve as food for cattle, is the only improvement during the course of the present century, that has been adopted in an extensive degree.

It is not enough that new and useful discoveries in husbandry are made, unless a knowledge of the advantages resulting from such discoveries can be propagated. This has, till lately, been attended with many and great difficulties, of which we cannot adduce a more convincing proof than by observing, that Mr. Tull raised turneps in the field as food for cattle many years before any even of the neighbouring farmers thought it worth their while to adopt a practice which has since been the means of more than doubling the value of many thousand acres of land in the county of Norfolk, and elsewhere. As this is the case, publications which tend to promote the propagation of useful methods of husbandry, whether practised by foreigners abroad, or by our own countrymen at home, cannot be sufficiently encouraged.

Mr. Rocque, who is only an adopted son of Britain, has conferred many obligations on the country he has chosen for the place of his residence. To him we owe the revival of the culture of Lucern in England; to him also we owe what knowledge we have of the virtues of Burnet grass, as an early spring feed for cattle, though the late very ingenious and sensible Peter Wyche, Esq. first proposed the culture of it; and to him we are indebted for introducing into this kingdom the culture of the Timo-

Timothy graſs, a great improvement when ſown on low, marſhy, or even boggy land.

This experienced cultivator has for ſeveral years paſt attached himſelf to the improvement of our artificial paſtures, and he could not well fail ſucceeding in his endeavours, under the happy auſpices and generous patronage of the Society inſtituted for the Encouragement of Arts, Manufactures, and Commerce; which ſociety has lately granted him a bounty of fifty pounds, in conſideration of his expence and trouble in making experiments on the culture of Burnet.

Actuated by a motive of gratitude, Mr. Rocque addreſſes the treatiſe now under conſideration to the above-mentioned worthy ſociety; and we will venture to declare, that the members will find it deſerving an attentive peruſal.

Our ingenious and practical author has, by way of introduction to his work, prefixed an extract from Hartlib's Legacy, publiſhed in the year 1651, containing ſome queries relating to lucern, with their anſwers, with which he ſays he was favoured by the Rev. Mr. Lambe.

Previous to our deſcribing the manner in which Mr. Rocque cultivates his lucern, we muſt obſerve, that it nearly reſembles the method formerly practiſed by the ancients, the ſeed not being ſown in drills, as preſcribed in the new husbandry, but ſpread broad-caſt in the land; and the weeds are kept under in the manner herein after mentioned.

Mr. Rocque obſerves, that lucern will grow on any ſort of land, if water does not ſtand on it in winter to rot the roots, but that the ſtrongeſt and deepeſt is to be preferred. The land is to be well ploughed and cleaned, as for barley; and when it is thoroughly broke, mellowed, and ſweetened, the lucern ſeed is in fine weather to be ſown broad-caſt, in the proportion of about fourteen pounds on an acre. Before the laſt ploughing, the land is to be manured with freſh ſtable dung that has been heaped three or four weeks to ferment. When the ſeed is ſown, it is to be lightly harrowed, and a roller run over it to ſettle the land and break the clods.

Lucern is beſt ſown with corn to prevent the weeds from choaking it, but only half the uſual quantity of corn is to be ſown. This plant will laſt as long as the land is kept clean; for Mr. Rocque ſays he ſaw ſome in Mr. Middlemar's garden at Grantham, that was forty years old, and was yet very fine. To keep it thoroughly clean, it muſt be harrowed every time it is mowed: and, if requiſite, at Michaelmas, and in February and March: if it is once ſuffered to grow foul, it is very expenſive to clean. Let the harrow be ever ſo ſtrong, you need not fear its hurting it.

Lu-

Lucern may be ſown from the beginning of March to the end of May; but April, in dry weather, is the beſt ſeaſon. Newſown lucern is apt to ſwell too faſt, and burſt if much rain falls on it; but if the weather continues fine two or three days, there is no danger. Lucern will not grow on freſh broke up land; it muſt be tilled a year or two. This plant will grow very well on clay land, provided it works well; but in ſuch ſoils you muſt take the ſeaſon between wet and dry to harrow the land.

Lucern will, if ſown on good land, bear three, four, and five mowings in one year: however, it is beſt to cut it only when it is in bloſſom, that is three times a-year, and inſtead of mowing it a fourth time, feed it; but when froſts come, the cattle muſt be taken off. If the plant is rank in September, it is dangerous for cows, being too feeding; yet they may graze about an hour, at moſt, in the afternoon, when the dew is off, as it makes them give much milk: horſes and ſheep may be turned upon it. Our readers will doubtleſs be pleaſed with the following paſſages, enumerating ſome of its qualities, in Mr. Rocque's own words.

'It is acknowledged by all connoiſſeurs to be the moſt feeding of all paſture, either green or in hay. I truſt not barely to report, but have experienced it to be ſo myſelf: I had colonel Vernon's horſe ſent to me from the country, in a very poor condition; and, in fourteen days, he was in very good order: the colonel was ſurpriſed to ſee how he had throve in that ſhort ſpace of time. Many are apt to condemn it, but it is for want of knowing its good qualities. It has been introduced, it is manifeſt, for a long ſeries of years; as appears by that excellent tract at the head of this, which is punctually drawn from the original: to which had due attention been paid, our modern writers would not have drawn the public into ſo many errors. It had been ſo little noticed, that one-and-twenty years ago, there was not two hundred weight of lucern graſs ſeeds to be ſold amongſt all the ſeedſmen here in London; and I had much ado to introduce it; but now, within theſe three or four years, there is a prodigious conſumption of it.

'One Mr. Beadle, a farmer in Kent, has fourteen acres of it, for which he had a premium. When I called upon him, which was in the beginning of May laſt, he had mowed his lucern, and ſold it upon the ſpot for three pounds or three guineas a load. I blamed him for cutting it ſo young; but he told me he was compelled to it, to get fodder for eight hundred head of ſheep that he had: but that, a little while after, it grew ſo faſt, that he could turn his ſheep upon it. Thoſe that bought his hay, muſt needs be well-acquainted with the goodneſs of it, to fetch it on the ſpot, though they were ten or twelve

twelve miles distant. It is not foggy, like clover or tares: Horses will work with it green, as well as with hay or corn: they do not sweat with it, as they do with other green fodder. I have been told, one of our post-masters kept his horses both winter and summer with it; and that his hórses were the best on the road. They object the hay of it is difficult to make: it is no more difficult to make than clover. All hay is difficult to make in wet weather: but when it is a bad season to make hay, do as Mr. Allen does: put it up in ricks when dry, and between every bed of hay, of any kind, put a layer of salt; and that will recover all the damage the rain can have done.——I have done it myself, this very last year, with a rick of Burnet: to about twelve loads I have put a sack of salt amongst it; and every time my horse comes near it, he eats it very eagerly, though he can get but at the outside of it: it will keep in ricks as long as any hay. Multitudes at present are pretty well acquainted with the excellence of both these grasses: but if any doubt the truth of what I assert, let them take the trouble to inquire into it of Mr. Shennelly, the tobacconist at Houndsditch; to whom I have sent a load of lucern, and am to send another load of the same, and half a load of Burnet hay.

'Those who are not satisfied of the theory, may be convinced of the practical part, by seeing a field of mine of lucern, of four acres and a half, at Battersea, and the manner of working the harrow.'

When the plants are one year old, the land is to be harrowed with a large harrow as often as is necessary, to clear it of weeds; this will not hurt the lucern, and if you give it in spring a dressing of rotten dung, it will repay the expences. The second spring after sowing, if it is very foul, it may be ploughed with a drill-plough, having a round share, without a fin or feather, and no coulter; let it lie rough a few days, and then harrow it down fine. Lucern is to be made into hay in the same manner as is practised for clover, letting it lie in swarth, lest the leaves drop off. It must not stand too long before it is cut, lest it should grow hard and sticky.

Horses fed with this hay should not have their full allowance of corn, as it is very profitable to mow it in the summer, and give it to them green. The produce will be in proportion to the goodness of the land, Mr. Rocque observing that he has seen lucern yield at five mowings near eight loads per acre; but he approves best of mowing only three times.

The spring tillage is to be annually repeated, and if some dung is laid on the surface of the land before the winter, that the salts may be washed in by the rains and snow, and harrowed in in the spring, the profit will be increased.

This part of the work concludes with a deſcription of a harrow, recommended by our author from his own experience.

We muſt not in this place forget to obſerve, that Mr. Rocque had before publiſhed a treatiſe on the culture of lucern; but it is here greatly improved and enlarged: beſides, what follows on the Burnet and Timothy graſſes is entirely new.

Our ingenious author next gives us ſome hints relative to Burnet graſs, which is, he ſays, by the French called pimpernelle.

Dry lands ſuit it beſt; it grows in ſtony and gravelly ſoils, and thrives well on ſtrong land, provided the water does not ſettle on it.

Mr. Rocque's opinion concerning the pernicious qualities of the under ſtratum of earth which immediately follows, being rather ſingular, though it may poſſibly be founded in truth, we ſhall lay before the reader, that he may have an opportunity of forming his own judgment relating to its probability.

'Burnet will not do in new broke up lands: the land muſt have been broke up a year at leaſt, before you begin to ſow Burnet in it. During that year, one may ſow either oats, corn, peas or beans, or any ſweetener; but thoſe I have juſt mentioned, and potatoes eſpecially, are the propereſt to ſeaſon new broke up lands: for when new broke up, there is a certain bitterneſs, that does not much ſuit any thing, unleſs it is peaſe or oats. It is not to be ſaid, that no new broke up lands will do for Burnet: for there are ſome will; with proviſo you give them three or four good ploughings. The tiller muſt be experienced; to be able to judge of the nature of the ground, whether it be ſweet or bitter, either by handling, or ſmelling of it.

'Thoſe lands which have that bitterneſs, are ſeveral years a ſweetening. There are ſome lands one cannot dig deep in, without bringing up dead earth: where that dead earth is to be found, within ſeven or eight inches of the ſurface; it would be proper to plough that ground twice over in the ſame place; that is, to have two ploughs to follow one another in the ſame track: after having thus ploughed it, when it is ſettled, it ſhould be ploughed over again, in the ſame manner; that the earth that was underneath before the firſt ploughing, may return to its center. I have dwelt upon this article, becauſe I have experienced the neceſſity of following theſe rules.

'I pulled up a root of ſaintfoin, that was nine feet ten inches long. I dug in a piece of ſtrong land firſt, one foot deep, which proved very good; the earth of the ſecond foot was partly the ſame as that of the firſt, but mixed with chalk, and ſtinking: that of the third was a blue clay, very ſtrong and very ſtriking: that of the fourth and fifth continued of that bluiſh earth; and that of the ſixth, of a white ſand: that of the ſeventh, eighth,

eighth, and ninth, mixed of ſand, and ſome blackiſh veins of earth: but the whole very bad, except the firſt foot.

'I am convinced, that had one taken an hundred weight of that ſtinking earth, and ſpread or ſtrowed it upon ſix foot ſquare of good ground; that nothing would have grown upon it, except oats. You will ask me, How that root could grow ſo much in ſuch bad land? I muſt tell you that it is not the root works of itſelf, but the motion of the plant that forces it to ſeek its nurture where it can find it.——I am perſuaded that the diſtemper amongſt the cattle proceeds from nothing elſe but the infection of the earth. The great froſts having opened the pores, and penetrated unto that corrupted part of it; the vapours that proceeded from the ſaid corrupted part, infected the paſture.'

But to return to the culture of Burnet: If the ſoil is poor, it muſt be well manured, and the ſeed may be ſown any time from April to Auguſt, both incluſive. When the land is fine, twelve pounds of ſeed are to be ſown on an acre; after which the field muſt be harrowed lightly and rolled, when the plants will appear in about eight or nine days.

It muſt be kept very clean the firſt year; but it afterwards grows ſo ſtrong as to be out of danger. No drought can ſtop its growth, and no froſt can kill it, being always in ſap.

It bears ſeed twice a year, yet muſt be cut but once, the firſt year. When the ſeed is ripe, it ſheds itſelf; it muſt therefore be cut early in the morning whilſt the dew is upon it, if the ſeed is to be ſaved. It may be threſhed the ſame or the next day, and even after this operation it makes an excellent fodder.

Our author farther obſerves, that he knows of no graſs ſo ſolid, having weighed it green juſt after mowing againſt all other graſſes, and it outweighed them all.

It is to be ſown like lucern or corn, and Mr. Rocque has alſo ſown it in drills, both ways being equally good; for as it is cleaned only the firſt year, the difference is not much.

The ſeed ſown in April may be mowed the latter end of June, or the beginning of July; that ſown in June may be cut the middle of September; but when ſown in July, it is not to be cut the firſt year.

The graſs is to be left rank in winter, in order to turn in cattle in February or March, and feed it till May. If the ſeed is to be ſaved, it muſt be fed till May, or it will be too rank and lodge.

An acre will produce upwards of three loads of hay, and above forty buſhels of ſeed. Horſes are fonder of this ſeed than they are of oats, and our author thinks it proper food for ſuch as do not work hard.

Theſe hints on Burnet are concluded by ſome teſtimonies in

its favour, which we ſhall extract for the greater ſatisfaction of our readers.

'The firſt crop of the Burnet purges horſes, as well as the ſtrongeſt phyſic, for three days ſucceſſively: then it ſtops: this I can aſcertain. Laſt Auguſt, being at lord Uxbridge's, I ſaw ſix horſes, that were feeding upon three acres of Burnet: his lordſhip's man told me, they had been turned upon it three weeks and four days; that they had purged the three firſt days ſo exceſſively, that he thought they would ſcour to death; but the purging ſtopped the fourth day, and they throve amazingly. When his lordſhip ordered the horſes to be turned upon it, the bailiff told his lordſhip, they would eat it in three or four days time: when we came to examine the paſture, we found the Burnet grew faſter than the horſes could eat it; tho' the land is but very indifferent, gravelly, and full of large ſtones. His lordſhip has ſown twenty acres; and there is no doubt but it will turn greatly to his profit.

'The reverend Dr. Lambe, of Ridley, near Dartford in Kent, has ſown ſeven acres; and has told me, he would not take fifty pounds a year, fourteen years together, for the ſaid ſeven acres. He propoſes to write a relation of it, and to preſent it to the Society for the Encouragement of Arts, Manufactures, and Commerce.

'John Lewis, Eſq; of Tracey, near Honiton in Devon, has ſown ſix acres, and repents he did not ſow twenty: but he has left numbers of acres fallow to ſow ſome in next year.'

Some ſhort hints on Timothy graſs next follow, with which we ſhall not long detain our readers: however, as it is an object of culture in ſome meaſure new, a curſory account of it cannot fail proving ſatisfactory.

This graſs requires ſtrong land, and does amazingly well in marſhy ground. In this laſt ſow the ſeed as you work the ground; it muſt not be ſown deep, and a light harrow is to be run over it. The quantity of ſeed required is four pounds to an acre, and the ſeaſon for ſowing from February till September, or October.

When intended for hay, it muſt be cut as ſoon as it is in ears; and if it ſhould be wetted by rain, put a layer of ſalt between each bed of hay, as before directed in treating of lucern. When ſeed is to be ſaved, it ſhould not be cut till the ſeed is ripe, which is about harveſt.

Mr. Rocque obſerves, that he ſowed ſome of this ſeed in his ground in September, October, and November; and as ſoon as it was out of the ground, it lay under water, and remained ſo for four months and a half, yet ſtill retained its verdure; but that ſown in September or October throve better than the other.

To

To theſe obſervations on Lucern, and the Burnet and Timothy graſſes, our author adds what he calls A New Method of improving Land. This new method conſiſts in ſowing no corn without a crop of graſs-ſeed. Amongſt wheat only rye graſs is to be ſown, unleſs good hay ſeed can be procured; but if the graſs-ſeed ſhould not come up well, ſix pounds of clover ſeed per acre may be ſown in March. This, he ſays, will always keep the land clean, and procure feed for ſheep. Amongſt ſpring corn there may be a mixture of all kinds of graſs; but then the quantity of the ſeed corn is to be greatly leſſened, a buſhel and a half of barley being ſufficient for an acre if the land is good, otherwiſe two buſhels.

Another part of this improvement, as it is called, is for the farmer to have a ciſtern ſo fixed as to receive the urine of the cattle, that it may ferment, and afterwards be uſed for manure.

Mr. Rocque concludes this laſt part of his work by juſt mentioning the bird graſs, which he thinks will prove the fineſt we have, and a graſs he received from Mr. Small called the orchard graſs, which, though very coarſe, is ſweet, and of great growth.

As this article has already extended beyond our uſual limits, we ſhall conclude with obſerving, that this treatiſe contains may valuable obſervations in husbandry (though the latter part ſeems to abound too much in ſpeculative theory), and that the practical reader who purchaſes it, will have no reaſon to think his money badly expended.

VI. *Oeconomical and Medical Obſervations, in Two Parts. From the Year* 1758 *to the Year* 1763, *incluſive. Tending to the Improvement of Military Hoſpitals, and to the Cure of Camp Diſeaſes, incident to Soldiers. To which is ſubjoined, An Appendix, containing a curious Account of the Climate and Diſeaſes in* Africa, *upon the great River* Senegal, *and farther up than the Iſland of* Senegal. *In a Letter from Mr.* Boone, *Practitioner in Phyſic to that Garriſon for three Years, to Dr.* Brockleſby. *By* Richard Brockleſby, *Phyſician to the Army, Fellow of the College of Phyſicians, and of the Royal Society at* London. 8*vo.* 4*s.* Becket.

THE firſt part of this ingenious performance, which takes up 101 pages, is employed in the conſideration of the proper method of forming and regulating military hoſpitals. What great diſadvantages, what immenſe loſs of brave and uſeful ſoldiers have not been ſuffered from inattention to this circumſtance! To have houſes well-aired, where the patients may breathe as much as poſſible a wholeſome untainted air, is a chief

a chief and great article to be attended to in these hospitals. Patients should never be crowded so much that the steams and noxious vapours arising from their bodies, though sick of no infectious disease, should contaminate the air of the place so as to affect those that come in. Though a physician had the most spacious infirmary, or other building, with the most lofty rooms, if he is obliged to crowd a great number of patients into such a place, more malignant diseases will occur, more sick will die, than if they had been put in fewer numbers into temporary thatched hovels in the fields, though in these last exposed to much cold and moisture; of which our author gives a striking proof in page 68. He thence proposes, what he has actually put in execution with success, the erecting temporary hovels at some distance from the camp, and behind it. They are put up at a small expence: he made them only of the largeness to contain twenty or twenty-five beds; he had an easy choice of a dry, sandy, or chalky bottom to build them on. In these, under proper regulations, by the fresh air the sick enjoyed, they quickly recovered and became fit for duty. We must refer our readers to the work itself for the manner of constructing such hovels, and other particulars relating to them; and we earnestly recommend an accurate consideration of this part of Dr. Brocklesby's performance to those whose employments require such information, as they will find their trouble well repaid by the useful hints they will receive.

Our author gives us a remarkable instance of the infectiousness of some diseases, which, as it may prove an useful caution to practitioners, and especially those in the army, we shall lay before our readers in his own words.

'After the unprosperous expeditions of that year (1758) against the coast of France, in one of these close hovels, or miserable hospitals, a poor fellow, of the sixty-third regiment, was placed, on landing sick out of the transport. In a day or two he was seized with the worst species of the *malignant sore throat* I ever have seen, with ulcerous mortifications about the nostrils, and other parts, which carried him off on the third day.

'Another patient unfortunately was placed in the same bed, with only fresh sheets; for the crouds that hourly sickened compelled us to be thrifty in the general use of bedding and blankets, so that he happened to be lodged in the same spot, even before death had quite chilled the putrifying body, which was displaced, to make way for him. He was instantly attacked by the same dreadful disorder, and, after a short struggle, fell a victim to it.

'A third man was condemned, by hard necessity, to the same fatal abode, and soon shared the fate of his comrades. Rouzed

by so many melancholy proofs of deadly infection, besides what had been already attempted, I ordered fresh bedding of every sort, the boards all around to be scraped, and thoroughly washed with vinegar: depending on this, but rather compelled by the scanty space that was allotted to the sick, a fourth victim, in the same deplorable manner, fell a sacrifice to this irresistible contagion.

'Now again the ill-fated spot underwent a most rational purification; vinegar fumes, burnt gun powder, kindled resinous substances were used in abundance; all the contiguous parts were scraped, washed, and fumigated. A fifth man we thought, after all this precaution, might safely be ventured; but, alas! the event frustrated our expectations, for he too was attacked with the same disease, and not without much difficulty escaped perishing in it.

'Thus after all we could do, the spot continued more dangerously infectious to the next comer, than (I suppose) any leprous house was ever known among the Israelites, though no signs were manifested upon the walls here; yet having lost four brave men, and having with difficulty saved the fifth, I was as much satisfied of the danger belonging to it, as any farther ocular demonstration could have conveyed to others. I therefore prohibited any more men to be lodged there, till after a longer interval than seven or eight days; and yet, notwithstanding this precaution, the soldier who next lay there suffered a like attack, though he had the good fortune to recover from it, but not without much difficulty.'

Dr. Brocklesby likewise, in this part, insists strenuously upon the introduction of better and more skilful practitioners into the army, which is only to be effected by increasing the pay, which might probably induce men of merit to adopt such a plan of life.

In part II. he gives his observations upon the diseases which arise upon an army's going out of cantonment, viz. cough, acute and chronic rheumatism, erysipelas, &c. which he treats in a very simple and judicious manner. These inflammatory diseases he cures almost only by bleeding, diluents, and large doses of nitre: the large doses in which he has given this remedy are extremely remarkable; for he has often administered ten drachms in twenty-four hours, in three, four, five, or six quarts of diluent drink, and has found great benefit from such large doses, if the stomach would bear them, which it will not, except given with large quantities of diluent liquors. In the acute rheumatism, such quantities in three or four days seldom failed wonderfully to relieve the patient, and often cure him entirely by very profuse sweats. As some might be afraid of the fri-

frigorific effects of such quantities of nitre, he endeavours to remove their fears. When given dissolved in any decoction, &c. no frigorific effects will appear in the stomach from its solution. It is only in case of its being taken in a solid form undissolved, that such effects can take place. He gives an experiment of the degree of cold produced by its solution in warm water, to illustrate what it will be in the stomach: but in our opinion it is not executed so exactly as it might be; for the water should not have been warmer than that of the human body, and the proportion of nitre used to the water should have been specified. It is very certain that in large doses in powder, it often produces a long and painful coldness in the stomach, which is easily cured by a plentiful dilution of warm drink. It is best given, if in large doses, dissolved, or if swallowed, in powder: and a large quantity of diluent warm drink should be taken immediately after.

In chronic rheumatisms he has found Dover's powder very serviceable. In the dose of thirty grains every twelve hours, for a week together, and lying in blankets, it produces the most plentiful sweats.——Emetic tartar he recommends as the best of those medicines termed alteratives.——He never met with any disease more easily to be cured by bleeding and large doses of nitre, than the erysipelas; but he took care to keep the body open by lenient purges. In the pleurisy he recommends very copious bleeding. He found nitre more stimulating in this disease than any other; this prevented its use. He used Huxham's vinous essence of antimony from twenty to thirty drops: scarifying and cupping after bleeding he has often found of great benefit, as also blisters; but he does not usually blister till after the fourth bleeding.

After having treated of vernal diseases, our author proceeds to give his observations on autumnal disorders. He begins with the autumnal bilious fever, which he describes very particularly. It proved generally obstinate, and of long continuance: bleeding was often necessary in the beginning, but seldom afterwards. After bleeding, a puke with ipecacoanha was given: after the operation and effects of the ipecacoanha had ceased, the Doctor prescribed large quantities of mutton broth, and a saline mixture of fixed alkali and juice of lemons, with balm or sage tea, a little brandy, nutmeg water, or other similar spirituous medicine. By this means, he says, the raging heat of the fever was much allayed. He gave also gentle laxatives, as occasion required: rhubarb he often found very noxious, by its astringency. He administered opiates very early in this disease. From the beginning to the seventh day, he prescribed alternately every day the ipecacoanha and laxative purge. When

the fever was sufficiently abated, and the patient's strength recruited by nourishing broths, he began with astringents, and gave opiates freely: he found ipecacoanha and opium conjoined often highly serviceable. Red Port wine proved of great use in restoring the weakened tone of the fibres. Sometimes, this disease would continue, notwithstanding all possible assistance: a cure could then only be hoped for from a total change of air, riding on horseback, and great care in diet, continued for several months.

In treating of the cure of the gaol or petechial fevers, Dr. Brocklesby remarks, that bleeding is improper, and dissuades from the general use of blisters. He generally gave an emetic in the beginning, and repeated it about the eighth or ninth day, or as soon as a slimy black mucus incrustated the teeth; a sign of an obstruction in the secretions thereabouts. He found the vomit opened these, and a flow of liquors succeeded. He warmly recommends acidulated drinks for the first four or five days: he gave draughts of infusion of Virginian snake-root, with conf. card. sp. lavend. c. and vinegar sweetened, and sometimes substituted camphire, where the stomach would bear it, joined to vinegar and conf. card. After the fifth or sixth day, when the putrescency appeared still greater, he prescribed decoctions of the bark, with Mithridate and vinegar. When the languors required stronger cordials, he gave Port wine freely, adding to it powder or decoction of the bark, as the stomach would bear.——Cleanliness in bedding and every thing about the patient must be particularly attended to.

The small-pox next engrosses our author's attention. He observes, that when the inflammatory symptoms run high at first, they took away blood, otherwise not. When the swelling of the face subsided without a succeeding enlargement of the hands and wrists, blisters applied upon the last mentioned parts he found of great service. In order to excite the salivation, when stopped or languid, he gave a mixture in which spermaceti and olive oil was dissolved in water, to which a little vinum ipecac. and syrup. bals. was added. He condemns the general practice of purging after the small pox, as it debilitates the tone of the viscera, when there is often more occasion for bark, bitters, and a strengthening diet, which he advises. He concludes the article with recommending as free and fresh an air as possible.

The Doctor next speaks of chronic diseases, intermittent fevers, dropsy, worms, itch, and venereal disease, which, tho' there are some new remarks, we shall pass over, referring our readers to the work itself. In an appendix subjoined, we find a very curious and interesting letter from Mr. Boone, practitioner of physic at Senegal, to the Doctor, containing an account of the island, the diseases that rage there, and their treatment.

Upon the whole, our ingenious author merits great honour for this publication, from the many uſeful regulations he has given reſpecting military hoſpitals, and the great ſimplicity he has introduced into military practice.

VII. *Obſervations on ſome of the Diſeaſes of the Parts of the Human Body. Chiefly taken from the Diſſections of morbid Bodies. By* Samuel Cloſſy, *M. D.* 8*vo. Pr.* 3*s. ſewed.* Kearſly.

THE diſſection of morbid bodies, if performed by a perſon well ſkilled in the natural appearances of the parts, who will thereby be able to judge of the morbid variations, is undoubtedly one great means of enlarging our knowledge of the origin, nature, and cauſes of diſeaſes. Great care and attention, however, are neceſſary in remarking theſe variations; and the perſons ſhould be poſſeſſed of a very extenſive knowledge of what has been hitherto diſcovered in medicine, otherwiſe particularities in the morbid body may be marked, with which the diſeaſe his patient died of had no connection, whilſt thoſe, perhaps as obvious variations, upon which the diſeaſe and all its ſymptoms depended, are paſſed by unregarded. Thus polypi, or concretions of blood in the larger veſſels, have been often aſſigned as cauſes of diſeaſes and death, which polypi were only in a manner the effect of death, that is, the ſtagnation and reſt of the blood, whence it forms itſelf into concretions, to which it is naturally diſpoſed. We do not hence deny, that polypi are ſometimes formed during life in different parts of the arterial ſyſtem, and prove the cauſe both of diſeaſe and death: but this cauſe is not ſo frequent as was formerly imagined. Beſides the accurate account of what occurs in the diſſection, to judge properly, we ought to have a perfect relation of the preceding ſymptoms of the diſeaſe, its progreſs till death, and the medicines or methods alſo employed for the cure. This being premiſed, we ſhall now proceed to give an analyſis of the work before us.

Sect. I. contains an account of fractures, contuſions, and depreſſions of the ſkull, the ſymptoms that enſued, and the ſtate of the parts after death. In the whole of this we can find nothing new or very uſeful: ſimilar caſes have frequently been remarked by ſurgeons, and our author does not appear to advance a ſtep farther than what was formerly known. Towards the end of the ſection he enters into an account of apoplexies, and points out their cauſes and cure.

Sect. II. treats of the diſeaſes of the neck and cheſt. We cannot here forbear remarking, that almoſt through the whole

of this ſection the ſymptoms of the diſeaſes are inaccurately related, perhaps ſome omitted, while at the ſame time the medicines preſcribed are totally diſregarded. He tells us in Obſervation 5. that a man about thirty, tall and lean, '*who had been uſed to all ſort of exceſſes in the antecedent cauſes of diſeaſes, came to Stevens's with an hæmoptoe:*' he coughed up blood in clots, without pain, for three weeks, when he died. He had alſo a diſpoſition to ſtool with ineffectual efforts. This is the accurate and whole account of a diſeaſe to which the diſſection is ſubjoined. It would ſeem to us that the patient's nurſe had given the doctor the relation, and that he had no opportunity of ſeeing the perſon, till he came to open him after his death. We hear nothing preſcribed, nor of the ſmalleſt change for three weeks. The want of pain, he thinks, ariſes from 'the obtuſe ſenſe of the viſcus, its nerves not reaching the parts near the ſurface or membranes, as Galen obſerves, or probably ſervient rather to the organical motion of the viſcus, and vital union of the lymph with the fibres, than ſenſibility of the part.'

In Sect. III. which treats of the diſeaſes of the liver, we find the caſe of a ſuppuration of this viſcus, wherein, by direct communication with the lungs, the matter was coughed up; ſome of it was alſo evacuated by ſtool: the patient, however, recovered. In his obſervations he endeavours to generalize as much as poſſible, that is, to make the ſymptoms that occurred, or rather that he relates in the caſe, as the characteriſtic marks of the diſeaſe. Thus he ſays the ſymptoms of an apoſtem of the liver, are ſoreneſs in the hypochondrium, looſeneſs, and an inclination of the trunk toward the part affected, becauſe theſe ſymptoms happened to be thoſe in the caſes he relates.

In Sect. IV. which treats of the dropſy, our author gives ſeveral caſes of aſcites from obſtructed viſcera.

The diſeaſes of the inteſtines employ Sect. V. The Doctor gives the caſe of an iliac paſſion, at firſt intermittent, but which afterwards became continual, of which the patient died. They found the cœcum with its appendix, and three or four inches of the ilium, forced into the colon, and adhering to it; the colon was rent from its adherence, and lying down in the pelvis.

Sect. VI. turns on the diſeaſes of the kidnies and bladder. We here find ſeveral caſes of ſuppreſſions and retentions of urine, of ſtrangury, of ſtone in the bladder and kidnies. In this and the preceding ſection the Doctor has diſplayed more accuracy than uſual: the method in which the patients were treated is often ſhortly narrated, but here the ſymptoms are more diſtinctly mentioned. He concludes this ſixth and laſt ſection with a pretty long account of the formation of the ſtone, with its effects on the kidneys and bladder, and the method of preventing nephri-

tic fits, or relieving them when preſent. We are ſorry to find our author a valetudinarian in this way, though it perhaps makes the laſt enquiry the beſt and moſt judicious in the work.

Upon the whole: There are many uſeful obſervations in this publication, though abounding with many defects, and communicated in a language ſometimes almoſt unintelligible, as well as in a very indifferent ſtile.

VIII. *An Eſſay on Grammar, as it may be applied to the* Engliſh *Language. In Two Treatiſes. The one Speculative, being an Attempt to inveſtigate proper Principles. The other Practical, containing Definitions and Rules deduced from the Principles, and illuſtrated by a Variety of Examples from the moſt approved Writers. By* William Ward, *A. M. Maſter of the Grammar School at* Beverley *in the County of* York. *4to. Pr.* 15*s.* Horsfield.

IF a ſtudent of about eleven years old was to ſit down with a fixed deſign of regulating his literary compoſitions of any kind by the rules and obſervations contained in this very voluminous grammar, it is very poſſible that about the ſeventieth year of his age he might venture to appear in print. We own we are far from being friends to arbitrary ſyſtems of grammar, if tedious, in any living language. A general and eaſily attainable knowledge of a vernacular tongue is expedient, and may be neceſſary for thoſe who aim at writing and ſpeaking correctly and elegantly; but to employ one's life in the ſtudy of grammar, is like a man grown old in courting the maid that he may come at the miſtreſs:

Et propter vitam, vivendi perdere cauſas.

We know of no eminent author in our language whoſe fame is owing to a preparatory ſtudy of the Engliſh grammar. They ſeem generally to have truſted to the received modes of writing and converſation, to their knowledge of the analogy between the Engliſh and other languages, but, above all, to their accommodating their ſtile to their ſubject. The inutility of long, laboured volumes of grammar for a living, and therefore fluctuating tongue, is perſpicuous in the preſent ſtate of the French language, which for above thirty years has been degenerating from the moſt approved ſtandards erected by its refiners.

Upon enquiry, it will perhaps be found, that our pureſt and beſt ſpeakers, as well as writers, lived in times when no grammar of the Engliſh tongue exiſted; or, if there was one, that they never conſulted it; and could the experiment be made, we ſhould find that two men of an education equally liberal, and of natural abilities nearly upon a PAR, would write pretty much in the ſame manner, though the one ſhould be ſo unfortunate

as never to have ſeen Mr. Ward's grammar, and the other ſhould have it all by heart. We muſt likewiſe be of opinion, that there is ſcarcely a man of ſenſe or tolerable education in England, who is not, without giving himſelf an hour's trouble and ſtudy, as well qualified to write Engliſh correctly and purely, without ever ſeeing this, or indeed any other grammar, as if he was the author of all the grammatical treatiſes that ever were publiſhed in England. We beg leave to confirm our obſervation by one or two quotations (and thoſe too among the moſt inſtructive in the book) from this voluminous performance.

'Now every tranſitive verb has two ſets of forms, which the grammarians have called the two voices of the verb. One of theſe voices is conſidered as expreſſing ſtates of action; the other ſtates of ſuffering; and this way of conſidering the nature of theſe voices, is proper enough for conveying to learners a general conception of the nature of each. But a verb in the active voice very frequently denotes a ſtate which implies no real action; as for inſtance, "*to ſuffer—to reſemble—to exceed*," and many others. And ſo a verb, in the paſſive voice frequently denotes a ſtate which implies no real ſuffering; as, "*to be got—to be loſt—to be found*," and many others. The true nature of theſe ſtates is, that thoſe of each pair (that is, the active and paſſive ſtates, which are denoted by the correſpondent forms, or tenſes, of one and the ſame verb) are conceived to derive their exiſtence from one and the ſame principle; ſo that if this principle of exiſtence is communicated to, or with-held from, either ſtate of a pair, it is communicated to, or with-held from, the other ſtate of the ſame pair. Thus the ſtates, "*to ſee—to be ſeen*," "*to ſpeak—to be ſpoke*," "*to love—to be loved*," exiſt each pair of them by the ſame principle: and in general, if either ſtate of any of the pairs of any mood is, "*paſt—preſent—or to come*;" the other ſtate of the ſame pair is, "*paſt—preſent—or to come*; or if the exiſtence of either ſtate depends upon "*command—power—freedom from contradiction—duty—or neceſſity*," the exiſtence of the other ſtate of the ſame pair depends on the ſame principle. Hence the ſame ſigns of tenſe and mood are uſed with each ſtate of the ſame pair; as, "*to love—to be loved*," "*to have loved—to have been loved*," "*to be about to love—to be about to be loved*," "*I love—I am loved*," "*I loved—I was loved*," "*I have loved——I have been loved*," "*I had loved—I had been loved*," "*I ſhall love—I ſhall be loved*," "*love thou—be thou loved*," "*I can—may—ſhould—would love*," "*I can—may—ſhould—would—be loved*," &c.; and ſo of the correſponding ſtates of any one and the ſame tranſitive verb. But although theſe correſponding pairs of verbal ſtates are conceived as each pair owing its exiſtence to the ſame principle; yet the

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ſame object is not uſually in both the ſtates of ſome certain pair at one and the ſame time; but much more frequently one object is in one of the ſtates, and another object in the correſponding ſtate. And almoſt all kind of relations may be expreſſed by conſidering one object as in one of theſe ſtates, and another in the correſponding ſtate. As for inſtance, the relation of equality may be expreſſed between two objects, by conſidering the one object as in the ſtate "*equalling*," and the other as in the ſtate "*equalled*." The relation of "*greater*" to "*leſs*" between two objects, may be expreſſed by conſidering the one as in the ſtate "*exceeding*," and the other in the ſtate "*exceeded*." The relation of "*leſs*" to "*greater*" may be expreſſed by conſidering one object in the ſtate "*exceeded*;" and another is the ſtate "*exceeding*; and ſo of a great variety of other inſtances. Now if an object is repreſented in one of theſe ſtates, and another object in the ſame relation to the firſt verbal object, as it would be if the correſponding ſtate were mentioned and this other object repreſented in that ſtate; there is no occaſion actually to mention ſuch correſponding ſtate, but to give notice by ſome ſign that it is to be ſupplied in the mind, and it will be ſupplied of courſe; becauſe the one of theſe correſponding ſtates always ſuppoſes the other. If an object is mentioned as in the ſtate denoted by the active form of any tranſitive verb, and another object is related to the firſt object by being in the correſponding paſſive ſtate; the name of ſuch correſponding object is placed in Engliſh immediately after the active verb, and this poſition is of the ſame effect as a particular ſign would be, of the relation which exiſts between the two objects. Thus in the expreſſion, "*John ſeeing—equalling—excelling—James*;" James is in the ſame relation to John, as he would be if he were repreſented in the ſtates, "*ſeen—equalled—excelled*;" and ſo of other inſtances of the uſe of the active tranſitive verb, with a ſubſtantive in the accuſative caſe depending upon it. Therefore the ſign of the accuſative caſe is not the mark of any once certain relation, but of a certain kind of operation of the mind itſelf, which can be performed upon the ſort of conception that is denoted by the active form of a tranſitive verb; but not upon the conception that is denoted by any other ſort of word.'

In the name of grammar and all the ſeven ſciences, what ideas, what inſtruction, can a million of ſuch obſervations as the above convey to the moſt ignorant and uninformed! and yet, as we have already hinted, this is one of the moſt important paſſages in all our author's Speculative Grammar, which conſiſts of about three hundred large quarto pages.

His practical grammar, containing about two hundred and fifty-

fifty-four pages more, is, if poſſible, ſtill more trifling; but the reader ſhall judge for himſelf. This part, in imitation of Latin and Greek grammars, contains certain rules in verſe, but more harmonious than thoſe of the dead languages. The ſecond of thoſe rules, which we ſelect as one of the beſt, is as follows:

'*Of the general nature of the noun and verb.*

'Objects are named by nouns, when, in the mind,
With its own principle of being, join'd,
Each object we conceive: or when, in ſpeech,
Such principles we quite abſtract from each.
'The ſtates of verbs, more latitude allow,
For on theſe ſtates, at pleaſure, we beſtow
Sep'rate exiſtence. Hence, when uſe demands,
Each verbal ſtate a ſep'rate object ſtands.
But, at our pleaſure, we from verbs reſume
Sep'rate exiſtence. Hence their ſtates become
What may with any object coaleſce,
Such object's ſtate of being to expreſs.
Yet either way conceiv'd, we may with eaſe
From verbs takes all exiſtence when we pleaſe,
And give it back by fits; and thus repeat
Succeſſive periods of each verbal ſtate.
And verbal being, howſoe'er employ'd,
May be, when need requires, by negatives deſtroy'd.'

A moſt inſtructive intelligible deſcription in rhime! of what no man of the moſt moderate capacity, though he has learned neither to read nor write, can be ignorant. Of the like important ſignification is the following:

'*Of the noun ſubſtantive in particular.*

'Noun ſubſtantives have the eſtabliſh'd claim
On ev'ry object to beſtow a name,
When with a principle of being ſhown
Sep'rate in each, and fixt to it alone.
Hence objects thus conceiv'd, diſcrete muſt be,
And ſuch as we may count, by one, two, three.

'*Of the gender of nouns.*

'Three genders, in the Engliſh tongue, annex
To the third perſon, difference of ſex.
The maſculine denotes each male by *he*.
Each female takes it feminine in *ſhe*.
Objects of neither ſex, may each admit.
Neuter diſtinction by the pronoun *it*.
But theſe, confin'd to ſingulars, convey
No mark of gender in their plural, *they*.'

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We ſhall not offer any farther inſult to the reader's underſtanding, by giving more inſtances of theſe rhiming quotations. We pretend not, that Mr. Ward is deficient in the knowledge of his ſubject, or that his work does not contain ſeveral obſervations which may prove uſeful to the doubtful or the ininſtructed; but we cannot help wiſhing he had pointed out the *cui bono* of ſo voluminous a performance. Quintilian, it is true, when he takes his pupil-orator from the hands of his nurſe, gives him inſtructions which ſeem almoſt as ſimple as the moſt edifying parts of this grammar: but, like axioms in the mathematics, they gradually lead him to knowledge, taſte, and execution, till his diſciple is ſeated in the chair of eloquence, convincing the reaſon and directing the paſſions; the pupil becomes an orator, and the ſcholar, a ſtateſman. We ſee no attempt of this kind in the work before us, which diſplays, indeed, great knowledge of words, but none of ſtile. The following is the moſt tolerable inſtance of Mr. Ward's manner of writing: "As to oratory, *ſurely*, ſeveral *ſet* ſpeeches in Shakeſpear are as excellent as *any that* ever *were* made. If our public ſpeakers would take as much pains to *arrive at excellence* as Demoſthenes and Tully did, there is little doubt but the Engliſh language would ſhew ſuch *excellence* as effectually as *either* the Greek or Latin." This ſpecimen, which we have ſelected from the moſt, perhaps we may ſay, the only, tolerable part of the performance, cannot give a reader of any taſte, who marks the italics we have introduced, a high idea of the author's executive abilities.

Upon the whole, we are far from impeaching Mr. Ward's talents as a ſchoolmaſter, and we allow him very conſiderable merit as a grammarian; but we cannot help being humbly of opinion, that he might have contracted whatever is really uſeful in his voluminous production into the ſize of an eighteen-penny pamphlet.

IX. *Thoughts on Civil Liberty, on Licentiouſneſs, and Faction. By the Author of Eſſays on the Characters*, &c. 8*vo. Price* 3*s.* Davis *and* Reymers.

NOthing is more dangerous to a party, than for its advocates to make political deductions from principles that are equivocal, or cannot admit of preciſion. It is true, we are not to expect in ſuch productions mathematical reaſoning, but every moral and political writer's arguments and concluſions ought to be as nearly mathematical as poſſible; and here, however laudable the intention of this work may be, the reverend author we are afraid will be found ſomewhat defective.

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The profeſſed purpoſe of this performance, he tells us, is, 'To trace the preſent ſtate of things to its general foundations: by pointing out the real baſis and genuine characteriſtics of true liberty; by unmaſquing the pretences, and laying open the ſecret *ſources* and diſtinctive *marks* of *licentiouſneſs* and *faction*.

'As the political principles here laid down and inforced, will be found ſtrictly connected with religion and morals; no apology will be made for endeavouring to eſtabliſh the public happineſs of mankind on the ſolid baſis of *virtue*, which is the *end* of *religion itſelf*.'

In conſequence of this generous plan, he naturally treats of civil liberty, which, he ſays, is derived from thoſe equal laws that compel the appetites of each individual to yield to the common good of all. That ſuch laws are neceſſary in ſociety muſt be agreed; but we are ſomewhat doubtful of the term *civil liberty*, as ariſing from thoſe laws. We apprehend, that *liberty* of itſelf neceſſarily implies a power to be licentious, or, in other words, to abuſe itſelf; and this is the abuſe againſt which our author ought to have reaſoned. But, ſays he, licentiouſneſs is, 'no other than every deſire carried into action, which in any reſpect violates thoſe equal laws, eſtabliſhed for the common benefit of the whole.' This, we conceive, is a definition of criminality rather than licentiouſneſs, and we believe every man who has either Engliſh ideas, or knows the Engliſh language, will agree with us, that licentiouſneſs may be, and often is, exerciſed without coming under the laſh of thoſe laws. It may, indeed, be criminal; and it may not. It is not ſo, when it evades the letter of the laws, at the expence of their ſpirit. The more than even licentious exhibitions which every day ſtare us in the face, is a proof of what we ſay, and, perhaps, it would puzzle the ableſt lawyer in England, to find out that poſitive ſtatute againſt which many of them offend.

'Thus, continues our author, an *unlimited indulgence* of appetite, which in the *ſavage* ſtate is called *natural liberty*, in the *ſocial* ſtate is called *licentiouſneſs*.—And *licentiouſneſs*, when its immediate object is that of thwarting the ends of *civil liberty*, is diſtinguiſhed by the name of *faction*.' But what is this ſame *civil liberty*, of which our author is ſo fond. If he means a man's enjoying *liberty* to act according to the laws of his country, the term is nonſenſe in itſelf, as all laws are compulſive. If he means that a man has a ſufficient portion of liberty, even when he acts according to thoſe laws, that liberty cannot be called *civil*, for it is rather a remnant of *natural* liberty, not included within thoſe laws. This we apprehend to be the right definition of *civil liberty*, if it means any thing in our author's ſenſe of

of the term. We muſt again inſiſt, that every man who has liberty, has at the ſame time a power of abuſing it; which power, if put into execution, is called licentiouſneſs, and is more or leſs pernicious, according to the importance of the objects againſt which it is directed.

The higheſt of thoſe objects, according to this writer, is the common good of all, a term which has as many different meanings as there are ſocial ſtates in the world. Let us confine ourſelves to England; even here, where have we a criterion by which the idea of that *common good* can be fixed? Numerous ſects of diſſenters oppoſe it, as held out by churchmen. Farmers and labourers damn the game-act, though eſtabliſhed by the higheſt authority. The landed and the monied intereſt are perpetually at variance; in ſhort, though all agree that there is ſuch a thing as the *common good* of all, yet all differ with regard to the mode of its exiſtence; and if any one ſect is in the right, above one half of the people of Great Britain are in the wrong. Such are our reaſons, why we think the term *licentiouſneſs*, as made uſe of by our author, is miſapplied and miſunderſtood; and that his expreſſions of *civil liberty*, and the *common good of all*, are unintelligible, equivocal, aud deſtitute of preciſion.

The doctor then proceeds to prove, that unaſſiſted laws are no permanent foundation of civil liberty. In this chapter, he demoliſhes the doctrines of the author of the Fable of the Bees, and of Cato's Letters, two authors by no means eminent either for their metaphyſical or mathematical reaſoning. He then proceeds as follows: 'Theſe men (meaning freethinkers) have long and openly derided every *regulation* of *opinion* and *principle*; have diſcarded all *moral* and *religious inſtruction*, under the deſpiſed idea, of *prejudice of education*; have laid it down as their fundamental maxim, "that you are to think what you will: Only to act honeſtly." Not attending to that eſſential connexion which ſubſiſts between *thoughts*, *opinions*, *principles*, and ACTIONS.

'Doubtleſs, any ſociety of men, aiming at the eſtabliſhment of civil liberty, have a right to unite themſelves on what conditions they pleaſe. But it is the purpoſe of this eſſay, to prove, by reaſonings confirmed by facts, that a free community built on the maxims above delivered, cannot be of *long duration*: that the mere *coercive power* of *human laws* is not ſufficient to *ſuſtain itſelf*: that there is a ſtrong and unalterable *connection* between *opinions* and *actions*: that a certain *regulation* of principles is neceſſary to check the ſelfiſh paſſions of man; and prevent *liberty* from degenerating into *licentiouſneſs*: and that "a certain ſyſtem of manners and principles, mutually ſupporting each

each other, and pervading the whole community, are the only permanent foundation on which true civil liberty can arise."

We are afraid the doctor's supposed connection between opinions and actions is false in fact, and that his system of manners and principles is absurd and impracticable. We have heard that the gallows is a rectifying object, and every day's experience tells us, what an influence it has upon a man's actions, be his opinions ever so wicked or lawless. But pray, good doctor, admitting all you have said on this head to be true, from what source is the regulation of opinions to flow? or rather, can there be such a thing as a regulation of opinions, without doing violence to liberty both public and private? This doctrine of regulation of opinions, is, upon the whole, so contradictory to the common sense and experience of mankind, and even to the characteristics of human nature, that we will spend no farther time in examining it.

The doctor, in his fifth section tells us, that virtuous manners and principles are the only permanent foundation of civil liberty. Without pretending to combat this doctrine, let us take any state as our standard, and examine their criteria of virtuous manners and principles. It would be wasting the reader's time should we endeavour to prove, that England is at this day, perhaps the most divided country in the world on that head. In France, one third of the people look upon no principles to be virtuous, but what are religious; that is, a compound of bigotry and ignorance; another third erects loyalty, meaning an implicit submission to tyranny, as the standard of virtue in manners and principles; the remaining third party, to avoid those extremes, *in contraria currunt*. They think that no good thing can come out of Nazareth; that is, from their own court, and they fell the royal cedars of the forest with instruments whose shafts are made out of the wood of prerogative. With regard to the remaining part of these Thoughts, we have little to object besides that want of precision we have so often mentioned; and are sorry to say, that in the view which our author exhibits of the three antient republics of Sparta, Athens, and Rome, we meet with little or nothing but second-hand reading. Speaking of Sparta, the doctor combats the opinion, "that divisions are necessary to a free state."—'The *Spartan* commonwealth (continues he) presents a clear proof of the reverse: That opinion may be *free*, yet still *united*.' Here, we are afraid, the expression is again equivocal, if not somewhat worse, as it is well known that the whole system of Spartan government consisted, in depriving people of all ranks of the liberty of entertaining *any opinion at all*. Sciences and learning were as much unknown to the antient Spartans,

Spartans, as they are to the modern Iroquois or Abenaquois, who exceed thoſe old republicans in every thing that is amiable, decent, or humane, in ſociety or government. No man had a right there of even educating his own children; and if a Spartan had been known to dare even to think for himſelf, he was ſeverely puniſhed by thoſe executioners who went by the name of their magiſtrates. No ſtate of ſlavery could be ſo wretched as the Spartan conſtitution, and no ſyſtem of villainy ſo wicked. If a child appeared to be of a weakly conſtitution, the old men of its tribe unmercifully put it to death. If the boy was ſuffered to grow up, he was armed with knives, and poniards, and ſent into the fields to ſurprize and murder the *Helotes*, an unfortunate people, whom they had reduced to a ſtate of ſubjection; while the laws of Lycurgus encouraged the moſt abandoned proſtitution in both ſexes. That 'legiſlator (ſays the preſident Goguet) ſeems to have racked his brains to find out the beſt methods of aboliſhing all the ideas we ought to entertain of conjugal felicity.' In ſhort, the education of the Spartans, which the doctor has ſo wonderfully extolled, is the reproach of human nature; and if it contributed to the duration of a ſtate compoſed of ſuch infernal unnatural monſters, it ought to be deteſtable in the thoughts of every member of civil ſociety.

The doctor touches very ſlightly and ſuperficially on the republic of Athens, the ruin of which he ſeems to think was owing to an uneducated, unprincipled, and licentious populace, who were its rulers. Alas, poor Athens! who would ever have thought that thou wert at one time the ſeat of liberty, learning, commerce, eloquence, and the polite arts, the dictator of Greece, and the ſcourge of tyrants! Our author in repreſenting the common-wealth of Rome is greatly aſſiſted by Monteſquieu, whom, next to himſelf, he quotes more than any other author. This writer obſerves, that 'more ſtates have periſhed through a violation of manners, than through a violation of laws.' This obſervation, which is admitted by Dr. Brown, we think is a freſh proof of what we have already obſerved, that *a people may be licentious, without being criminal.* Our author, notwithſtanding the encomiums he makes upon the Roman conſtitution, condemns them for 'the neglect of inſtituting public laws, by which the *education* of their children might have been *aſcertained.*' But, doctor, with all deference to your better judgment, ſuch laws would eſtabliſh a deſpotiſm, which we hope, never will prevail in England. Turn over the annals of the Star-chamber, and you will find that,

Hoc Ithacus velit et magno mercentur Atridæ.

It

It was what fierce churchmen wanted to eſtabliſh, and deſpotic princes to enforce. Such an inſtitution as our author ſo capitally pleads for, muſt have ſtifled liberty in her ſtruggle for birth. Suppoſing, what we have no right to ſuppoſe, that a generous plan of education had taken place under Elizabeth, would that have ſatisfied a James, a Charles, or a Laud? Would they not have exchanged it for one deſpotic or bigotted, and had the riſing youth of England been educated in this diabolical ſeminary, what muſt have become of the glorious efforts they afterwards made for liberty?

In the tenth ſection, the author examines how far the facts he has laid down, 'can properly be applied to the political ſtate of Great Britain' We think the doctor here reaſons with great ſtrength thro' *two pages*; but we cannot agree with his concluſion, which is, that as 'the duration of free ſtates depends not ſo much on their mere *form*, as on the *manners* and *principles* which ſupport them; ſo, nothing can be decided concerning the *duration* of the Britiſh ſtate, from its mere *external model*.'

We are, on the contrary, of opinion, that the *external model* of the Britiſh ſtate ariſes from the manners and principles of the people who formed it. We think, and we appeal to the truth of all hiſtory for what we aſſert, that the model of the Britiſh conſtitution has again and again preſerved its exiſtence, when the morals and principles of the people were ſunk to the loweſt degree of vice, ignorance, and ſlavery, both civil and religious. This model prevailed againſt the impetuous Tudors, as well as the deſpotic Stuarts; and by the excellent checks it contains (whatever may be the fate of families or factions) itmuſt ſurvive all its enemies.

In the eleventh ſection, the doctor treats 'of the general ſtate of manners and principles, about the time of the Revolution.' At this period, he informs us that 'the *religious* principle of *proteſtant chriſtianity*, ſeems to have taken the lead even of the love of civil freedom. The dread of *popery* was at leaſt equal to that of *arbitary power*.' We cannot be of that opinion. The people of England oppoſed popery, becauſe its conſequences muſt have introduced arbitrary power. They had before often triumphed over deſpotiſm, and gained the moſt glorious acquiſitions to liberty (*Magna Charta*, particularly) and yet acquieſced in the abſurdities of popery. Before the reign of queen Elizabeth the ideas of popery and arbitrary power were not connected in the minds of the Engliſh. At the time of the Revolution they were. But this is perhaps too tender a ſubject to handle at preſent. We agree with the author in many particulars that follow in this ſection.

In

In the twelfth ſection, he mentions 'the changes in manners and principles, through the ſucceeding times;' and the few paſſages in it that are reprehenſible, we have already animadverted on; neither have we any material objections to his account of the licentious writings that were publiſhed during the period he treats of.

In the thirteenth ſection, he enquires 'among what ranks licentiouſneſs and faction may moſt probably be expected.' This ſection we recommend to the attention of our readers, as we do the fourteenth, which treats 'of the moſt effectual means of detecting licentiouſneſs and faction.' We cannot, in juſtice to the author, avoid giving, as ſpecimens of his manner of writing, ſections fifteen and ſixteen.

§. 15. *Of the characteriſtic marks of Liberty.*

'Theſe which follow, are perhaps ſome of the cleareſt *characteriſtics* of the ſpirit of *liberty:* by which the friends of public freedom, though diſſentient from any meaſure of government, will be evidently diſtinguiſhed.—*Each* of theſe marks may ſeem *deciſive*, even when *ſeparately* viewed: but to do juſtice to this argument, it will be neceſſary to conſider and *weigh* them in *union*; becauſe as they in part *depend* on *each other*, they will *illuſtrate each other*, and at once *receive* and *give* additional *confirmation*.

1. "The friend of liberty will endeavour to preſerve that juſt balance of divided power, eſtabliſhed by law, for the ſecurity of freedom"—Becauſe the *public welfare* is the leading object of his wiſhes; and can only be effectually obtained by the preſervation of ſuch a balance.

'This will be the general aim and end of the true friend of liberty: this *end* will be proſecuted by *ſuitable means*; and its *reality* will be *confirmed* and *illuſtrated* by theſe which follow.

2. "He will be attached to meaſures, without reſpecting men."—Becauſe the paſſions and intereſts of individuals ought to yield to the public weal.

3. "He will be generally ſelf conſiſtent, both in ſpeech and action."—Becauſe, the public welfare being the uniform object of his purſuits, This can only be ſteadily and effectually promoted, on clear and uniform principles.

4. "He will not attempt to inflame an ignorant populace againſt their legal governors."—Becauſe an ignorant populace are, in all caſes, unqualify'd to decide on the meaſures of government.

5. "His debates, either in the ſenate, or from the preſs, will be void of undiſtinguiſhing and injurious imputations on any whole bodies of men, who may differ from him in

opinion."—Becauſe, truth and the public welfare being his deſired end, he will clearly ſee, that *others* have the ſame right of *approving*, as *himſelf* hath of *diſapproving*, the meaſures of government.

6. "He will not induſtriouſly and indiſcriminately defame the private characters of the individuals who differ from him in opinion." — Becauſe calumny thrown on individuals is a ſtill more aggravated crime, than that which is promiſcuouſly aimed at bodies of men.

§. 16. *Of the firſt characteriſtic mark of licentiouſneſs and faction.*

'Though we have ſeen, that the patrons of faction will attempt to mix and confound themſelves with the friends of liberty; yet, in ſpite of their pretences, they will be detected by the following characteriſtic marks, which will ſtand in *clear oppoſition* to thoſe of *freedom*.

'Theſe, like the former, may ſeem ſufficiently deciſive, even when *ſeparately* viewed: but to do juſtice to this argument, it will in the ſame manner be neceſſary to *conſider* and *weigh* them in *union:* becauſe, as they in part *depend* on *each other*, they will *illuſtrate each other*, and at once *receive* and *give* additional *confirmation*.'

1. "The leaders of faction (being naturally of the higher ranks) would aim to eſtabliſh an *ariſtocratic power*; and *inſlave* both *prince* and *people* to their own avarice and ambition."

'Thus, if any ſet of men had in *former* times been in power; and while in power, had oppreſſed embarraſſed majeſty; had threatened the prince with a general reſignation; had thus intimidated him to their own purpoſes; had by theſe means uſurped the *legal prerogatives* of the *crown*; and apply'd them rather to the ſupport of their own *influence*, than to the *public welfare*:—

'If the *legal privileges* of the *people* had fared no better in their hands:—If theſe, too, had been ſwallowed up, in the great gulph of ariſtocratic power:—If the members of the lower houſe, while they ſeemed to be the free repreſentatives of the people, had been in truth, a great part of them, no more than the *commiſſioned deputies* of their *reſpective chiefs*, whoſe ſentiments they declared, and whoſe intereſts they purſued:—

'If ſuch a ſet of men, as ſoon as they had loſt their influence, ſhould now rail at the privileges of the crown, as the engines of deſpotiſm, though they had been formerly allowed by the wiſdom of the ſtate, as the occaſional ſecurities of freedom:—

'If they ſhould now abſurdly magnify and exalt the privileges of the lower houſe, beyond the limits preſcribed by a free

a free conſtitution:—if their pretence ſhould be the vindication of the people's rights; while their real motive was "the *reſtoration* of their own *exorbitant power*, founded on an *expected majority* of their own *dependants*:"—

'If this conduct was purſued by any ſet of men, they would ſtand convicted of a *clear mark* of *licentiouſneſs* and *faction*.

'*Such* would be their main *end* or *purpoſe*: and this *end* would be purſued by *ſuitable means*: theſe means, conſidered in *union*, would ſtill farther confirm and illuſtrate the end they aimed at.'

The author then lays down five other marks of licentiouſneſs and faction, in which he ſhews himſelf an able and a faithful draughtſman of living manners; but as ſome may think them ſo characteriſtical that they become perſonal, we muſt refer the reader to the performance itſelf. In the twenty-ſecond ſection he obviates ſome objections; and in the twenty-third, twenty-fourth, and twenty-fifth, he propoſes remedies for the political diſtempers he complains of. In the twenty-ſixth ſection, he gives us what he calls the chief and moſt effectual remedy, in which, for the reaſon already given, we can by no means agree with him. Then follows the concluſion.

Upon the whole, this author does not ſufficiently attend to the difficulty of ſuppreſſing licentiouſneſs, without wounding liberty. He gives us no characters of thoſe kinds of licentiouſneſs (and ſuch there certainly are) in which a people may be indulged, without government being eſſentially affected. The laſt part of his book, at leaſt ſo much of it, as is applicable to the preſent times, is entirely unconnected with the plan he lays down at his ſetting out; and had they appeared in a journal, or political paper, they might have paſſed as good, ſmart, ſenſible eſſays, or letters.

X. *Miſcellaneous Pieces of Antient Engliſh Poeſie, viz. The Troubleſome Raigne of King* John, *Written by* Shakeſpeare, *Extant in no Eaition of his Writings. The Metamorphoſis of* Pigmalion's *Image, and certain Satyres. By* John Marſton. *The Scourge of Villanie. By the ſame. All printed before the Year* 1600. 12*mo. Pr.* 2*s.* 6*d.* Horſfield.

THERE ſcarcely can be a doubt that the dramatic poem here called The troubleſome Raigne of King John, was written by Shakeſpear, but a great part of it is in his worſt manner. The reader may judge from the opening of the poem itſelf, which is omitted in the play.

'*Queene Elianor.* Barons of England and my noble lords;
Though God and fortune haue bereft from vs

Victorious Richard, ſcourge of infidells,
And clad this land in ſtole of diſmall hew:
Yet giue me leaue to ioy, and ioy you all,
That from this wombe hath ſprung a ſecond hope,
A king that may in rule and vertue both
Succeede his brother in his emperie.

'*K. Iohn.* My gracious mother queene, and barons all;
Though farre vnworthy of ſo high a place,
As is the throne of mighty Englands king;
Yet Iohn your lord, contented vncontent,
Will (as he may) ſuſtaine the heauy yoke
Of preſſing cares, that hang vpon a crowne.
My lord of Pembrooke and lord Saliſbury,
Admit the lord Chatillion to our preſence;
That we may know what Philip king of Fraunce
(By his ambaſſadors) requires of vs.

'*Q. Elianor.* Dare lay my hand that Elianor can geſſe
Whereto this weighty embaſſade doth tend:
If of my nephew Arthur and his claime,
Then ſay, my ſonne, I haue not miſſde my aime.'

In the diſpute between the two Falconbridges, their mother is introduced, and the Baſtard has a reluctance in declaring himſelf to be baſe-born, which, notwithſtanding the affectation of introducing Latin, is expreſſed in the very beſt manner of Shakeſpear. Philip the Baſtard being in a reverie, the king ſays to him,

'*K. Iohn.* Young man how now, what art thou in a trance?
Q. Elianor. Philip awake, the man is in a dreame.
Philip. Philippus atauis edite Regibus.
What ſaiſt thou Philip, ſprung of auncient kings?

——*Quo me rapit tempeſtas?*

What winde of honour blowes this furie forth?
Or whence proceede theſe fumes of maieſtie?
Methinkes I hear a hollow ecchoe ſound,
That Philip is the ſonne vnto a king:
The whiſtling leaues vpon the trembling trees,
Whiſtle in conſort I am Richards ſonne:
The bubling murmur of the waters fall
Records *Philippus Regius filius:*
Birds in their flight make muſicke with their wings,
Filling the aire with glorie of my birth:
Birds, bubbles, leaues, and mountains, ecchoe, all
Ring in mine eares, that I am Richards ſonne.
Fond man! ah whither art thou carried?

How

How are thy thoughts ywrapt in honors heauen?
Forgetfull what thou art, and whence thou camſt.
Thy fathers land cannot maintain theſe thoughts,
Theſe thoughts are farre vnfitting Fauconbridge:
And well they may; for why this mounting minde
Doath ſoare too high to ſtoupe to Fauconbridge.
Why how now? knoweſt thou were thou art?
And knoweſt thou who expects thine anſwer here?
Wilt thou vpon a frantic madding vaine
Goe looſe thy land, and ſay thy ſelfe baſe borne?
No, keep thy land, though Richard were thy ſire,
What ere thou thinkſt, ſay thou art Fauconbridge.

'*K. Iohn.* Speake man, be ſodaine, who thy father was.

'*Philip.* Pleaſe it your maieſtie, Sir Robert.
Philip, that Fauconbridge cleaues to thy iawes:
It will not out, I cannot for my life
Say I am ſonne vnto a Fauconbridge.
Let land and living goe, tis honors fire
That makes me ſweare king Richard was my ſire
Baſe to a king addes title of more ſtate,
Than knights begotten, though legitimate.
Pleaſe it your grace, I am king Richards ſonne.'

There is ſomething ſhocking in the remaining part of this act, when the Baſtard threatens to rip up his mother, if ſhe did not confeſs that king Richard was his father. If there is any part of this play which may be deemed not to belong to Shakeſpear, it is the ballad-metre dialogue between the Baſtard and the friar; but we cannot pronounce even that not to be his. We are, however, of opinion that the whole ſcene carries an alluſion to the antient Engliſh exhibitions called myſteries, which have been ſo well explained by the ingenious editor of the Reliques of Antient Engliſh Poetry*. It was no unuſual thing in Shakeſpear's time, for three or four wits to club together for a play; but Shakeſpear's genius was ſo univerſal, that though we may ſometimes ſafely pronounce a paſſage to be his, we dare not ſay what is NOT his. In peruſing this poem or play, the reader will have the ſame pleaſure as a connoiſſeur of painting has when poſſeſſed of a drawing or a painting of Raphael in his Gothic manner, before he attained to that true gracefulneſs of aſpect and attitude, for which he became afterwards ſo wonderful.

The old title to this play is too curious to be omitted: we ſhall therefore inſert it for the ſatisfaction of the reader.

'The Firſt and Second Part of the troubleſome Raigne of

* See page 119 of this volume.

John King of England. With the Diſcovery of King Richard Cordelion's baſe Sonne (vulgarly named the Baſtard Fauconbridge:) alſo, the Death of King John at Swinſtead Abbey. As they were (ſundry times) lately acted by the Queenes Majeſties Players. Written by W. Sh. Imprinted at London by Valentine Simmes for Iohn Helme, and are to be ſold at his ſhop in Saint Dunſtons Churchyard in Fleeteſtreet. 1611.'

The remaining poems in this publication are compoſed by John Marſton, whoſe Pygmalion is well worthy the peruſal of thoſe who love the old Engliſh poetry. The ſatires, though antiquated, contain many ſtrong pictures of human life even as it is exhibited at this day.

XI. *The Poetical Works of Mr.* William Collins. *With Memoirs of the Author; and Obſervations on his Genius and Writings. By* J. Langhorne. 12*mo.* *Pr.* 3*s.* Becket.

IN the memoirs which are prefixed to theſe poems, the editor informs us, that Mr. Collins was born at Chicheſter, about the year 1721, and received an academical education at Oxford. In the year 1742, he publiſhed his *Oriental Eclogues*, under the title of *Perſian Eclogues*. In the year following, after having taken the degree of a batchelor of arts, he left the univerſity, and removed to London. In 1746, he publiſhed his *Odes deſcriptive and allegorical*; and in 1756, died at Chicheſter.

As theſe are the memoirs of an unfortunate poet, who lived for ſeveral years in a ſtate of diſſipation and diſtreſs, the ingenious author has endeavoured to obviate the invidious reflections of the world, in regard to the conduct of Mr. Collins, by the following juſt and pertinent remark:

'The enthuſiaſm of poetry, like that of religion, has frequently a powerful influence on the conduct of life, and either throws it into the retreat of uniform obſcurity, or marks it with irregularities that lead to miſery and diſquiet. The gifts of imagination bring the heavieſt task upon the vigilance of reaſon; and to bear theſe faculties with unerring rectitude, or invariable propriety, requires a degree of firmneſs and of cool attention, which doth not always attend the higher gifts of the mind. Yet, difficult as nature herſelf ſeems to have rendered the task of regularity to genius, it is the ſupreme conſolation of *dulneſs* and of *folly*, to point with gothic triumph to thoſe exceſſes, which are the overflowings of faculties they never enjoyed. Perfectly unconſcious that they are indebted to their ſtupidity for the conſiſtency of their conduct, they plume themſelves on an imaginary virtue, which has its origin in what is really

really their disgrace.—Let such, if such dare approach the shrine of Collins, withdraw to a respectful distance, and, should they behold the ruins of genius, or the weakness of an exalted mind, let them be taught to lament that nature has left the noblest of her works imperfect.'

The poetical writings of this author are, four oriental eclogues, thirteen odes, an epistle to Sir Thomas Hanmer, on his edition of Shakespear's works, and a dirge in Cymbeline. The editor has illustrated each of these pieces by many judicious criticisms, and entertaining observations.

'With regard to the merit of these Eclogues, he says, it may justly be asserted, that in simplicity of description and expression, in delicacy and softness of numbers, and in natural and unaffected tenderness, they are not to be equalled by any thing of the pastoral kind in the English language.'

In his observations on the Odes, he tells us, 'The genius of Collins was capable of every degree of excellence in lyric poetry, and perfectly qualified for that high province of the muse. Possessed of a native ear for all the varieties of harmony and modulation, susceptible of the finest feelings of tenderness and humanity, but, above all, carried away by that high enthusiasm, which gives to imagination its strongest colouring, he was, at once, capable of soothing the ear with the melody of his numbers, of influencing the passions by the force of his *Pathos*, and of gratifying the fancy by the luxury of description.'

Those who are acquainted with these beautiful compositions will be able to determine in what degree they merit this extravagant applause; those who are strangers to the works of Mr. Collins may take the following ode as a specimen; which we select, not because it is the best, but the shortest in this collection.

'ODE, *Written in the year* 1746.

How sleep the brave, who sink to rest,
By all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mold,
She there shall dress a sweeter sod,
Than Fancy's feet have ever trod.

By Fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honour comes, a pilgrim grey,
To bless the turf that wraps their clay,
And Freedom shall a-while repair,
To dwell a weeping hermit there!'

XII. *A General Hiſtory of the World, from the Creation to the preſent Time. Including all the Empires, Kingdoms, and States; their Revolutions, Forms of Government, Laws, Religions, Cuſtoms and Manners; the Progreſs of their Learning, Arts, Sciences, Commerce and Trade; together with their Chronology, Antiquities, Public Buildings, and Curioſities of Nature and Art. By* William Guthrie, *Eſq.* John Gray, *Eſq. and others eminent in this Branch of Literature. Vol. VIII. 8vo. Pr. 5s.* Newbery.

THIS work has an advantage, which renders it uncommonly conciſe, and that is, the authors have avoided the repetition of every tranſaction they have already related. Every one who knows hiſtory is ſenſible that the Turks, the Perſians, the Hungarians, and the Germans, had ſo many connections and wars with each other, that were ſeparate accounts of them to be written, the narrative muſt contain at leaſt one third more than when it is connected by references to what has preceded. The ſame obſervation holds good in the hiſtories of France and England, Spain, Italy, and the Northern countries, where, in the moſt remarkable periods of their foreign wars, all that the hiſtorian has to do, is to refer to a preceding, or a ſubſequent, account of the ſame tranſaction; only remarking the different manners in which each party tells its own ſtory. If the battle of Agincourt has been fought in the hiſtory of France, why is a writer to fight it again in his hiſtory of England? or why, after he kills Guſtavus Adolphus upon the plains of Lutzen, in the hiſtory of Germany, ſhould he make him die a ſecond death in that of Sweden? unleſs there are ſome very capital variations; which ſeldom happen as to facts: and if theſe variations are quoted in one hiſtory, why ſhould they be repeated in another?

The volume before us begins with the hiſtory of Perſia, which, according to the author, is, in its earlieſt periods, (tho' it does not commence till after the death of Tamerlane) full of uncertainty. No country, perhaps, can produce a more uninterrupted ſeries of modern tyrants than Perſia; and one of the moſt conſiderable of them was the famous Shah Abbas, who, for his victories, was juſtly ſurnamed the Great. Some particulars of his reign and character are here delivered, we think, with great accuracy and perſpicuity, and cannot fail of affecting our readers by their ſingularity.

'But the military virtues of Abbas, to which were added many civil ones, were ſtained by the moſt inhuman, unheard of cruelties ever perpetrated. When he was upon his Georgian expedition, he ordered the noſes and lips of all his ſoldiers

diers to be cut off who made uſe of tobacco; and a poor merchant who knew nothing of this order, having imported ſome tobacco into the camp, he was, by his command, placed upon a pile of faggots and burned to death, with the bags in which the commodity was, hung round him. The other inſtances of his cruelty are ſhocking to the laſt degree, for he knew no diſtinction between juſtice and barbarity. Under pretence of providing for the poor, he uſed to go diſguiſed round the ſtreets of his capital, and, upon the ſlighteſt offence, he would order a baker to be baked alive in his own oven, and a cook to be roaſted upon his own ſpit; and, at one time, he was upon the point of putting to death the governor and all the magiſtrates of Iſaphan, for ſome frauds practiſed in the markets. His great maſter of the ordnance, having, through jealouſy, killed ſome people, he not only put him to death, but all his wives, children, and domeſtics. He ſometimes cauſed, upon the ſlighteſt grounds of ſuſpicion, the ladies of his harram, or ſeraglio, to be buried alive, with the lovers they were accuſed to favour; and he often cauſed the bellies of thoſe who offended him, to be ript up before his face.

'Thoſe inhuman barbarities admit of no extenuation, but that the nature and genius of the Perſians themſelves required ſuch horrible examples to be made to keep them in awe. This excuſe however, cannot be urged with regard to his unnatural treatment of his own ſons and family. Two of them had their eyes burnt out, and by his command were ſhut up in priſon. His eldeſt ſon, who gave extraordinary proofs of a military genius, was poiſoned, by his father's command, and Sefi, his ſecond ſon, met if poſſible, with a ſtill more cruel fate. He was the darling of the people, and he had a ſon called Sain, the ſame who afterwards mounted that throne, by a beautiful Circaſſian, whom he had married. Sefi was the favourite of his father, and he ſtrove to merit all his tenderneſs. For the cruelty of Abbas becoming intolerable to the grandees, written intimations were thrown into Sefi's apartment, that he might, if he pleaſed, immediately mount the throne of Perſia. Sefi diſcovered the whole to his father; but the diſcovery, though attended with the warmeſt proteſtations of duty and obedience, inſtead of endearing him to the tyrant, proved his ruin. Abbas was ſtruck with horror, in thinking he had a ſon about him, who had it in his power to dethrone him. His apprehenſions deprived him of his reſt, in ſo much, that he ſhifted his bed ſeveral times every night. They were increaſed, by a trifling accident at hunting, the prince happening to ſhoot at a wild boar before his father; and the declared love the people had for Sefi, at laſt determined his father to put him to death. He

propoſed

propoſed that Kirchuki ſhould undertake the execution, but he declined it with horror. One Babut, however, undertook it, and attended by ſome of his ſlaves, he ſtabbed the innocent prince dead, as he was returning from a bath, followed by a ſingle page.

'It was ſoon known by whoſe command this inhuman murder had been perpetrated; and it was with difficulty the people were prevented from pulling Abbas out of his palace. Nothing could have appeaſed them but the exceſſive grief he diſcovered. It was ſo great that he ſuffered the prince's mother in her rage to pull him by the hair, and to beat him with her fiſts. In ſhort, his mourning and grief for what he had done, was almoſt equal to his cruelty, in the commiſſion; and ever after he wore the dreſs of one of his loweſt ſubjects; for when Herbert, the traveller, afterwards ſaw him, though he was giving an audience to the Engliſh ambaſſador, he was dreſt in a coat of plain read callico, quilted with cotton. But he gave far more dreadful proofs of his grief, than faſting and mourning. For he invited all the khans, who had either given, or cauſed, a ſuſpicion, or had encouraged his jealouſy of his ſon, to a banquet, where he ordered poiſon to be adminiſtred to them, and he ſaw them all expire, before he left the room. The tyrant however, probably fearing, that it might be difficult for him to get a future executioner of his cruelty, was ſo far from putting Babut to death, that he rewarded him with the government of the principality of Kaſwin. He forced Babut at laſt, with his own hand, to cut off his ſon's head, whom he tenderly loved, and to throw it as his feet. Obſerving Babut, on this occaſion, oppreſſed with grief, "Think, Babut, ſaid he, what I muſt have felt, when you brought me the news of my ſon's death. Be gone, and comfort thyſelf with one reflection, that thy ſon and mine are no more; and that in this reſpect, thou art on a footing with thy ſovereign." It is ſaid that Babut ſoon after was murdered by a conſpiracy of his own ſlaves.'

Among the other curious particulars with which this hiſtory abounds, the following muſt be highly entertaining to an Engliſh reader, as it contains an exploit of his countrymen but little known.

'Abbas, equally politic as brave, had the art to turn every circumſtance to his own account. In 1607, the Portugueze had taken the iſle of Ormus, with ſome adjacent iſlands, from the petty king who reigned there; and, by this important conqueſt, they were in hopes to engroſs to themſelves all the trade of the Perſian Gulph; and to diſpoſſeſs the Engliſh of all commerce there. An officer, Ruy Frera, the Portugueze general and governor, accordingly in the year 1621, attacked a

ſquadron of Engliſh ſhips trading there, killed one Andrew Shilling their commodore; and obliged their ſhips to return to India. During their abſence, Shah Abbas, who had reunited to his crown ſo many other dominions, ordered his governor of Shiras to beſiege the city of Ormus with a great army. While he was laying before the place, upon which Ruy Freras had raiſed new fortifications, the Engliſh ſquadron being now augmented to nine ſhips, returned to drive the Portugueze out of Ormus, which they already found beſieged by the Perſian army. The chief Engliſh commanders in this expedition were Waddel, Blythe, and Woodcock; and when they appeared before the place, it was intimated to them by the Perſian general Kouli Kan, that if they expected the benefit of trading in the Perſian Gulph, they muſt join his army againſt the common enemy the Portugueze. Upon this, a treaty was ſet on foot, and it was agreed, that the Engliſh ſhould be put in poſſeſſion of the caſtle of Ormus, with all its cannon and ammunition; but the Perſians were at liberty, if they pleaſed, to build another fort on the ſame iſland. The ſpoil was to be equally divided, and the Perſians were to pay half the expence of the warlike operations; but the Engliſh were ever after to be free from impoſts in thoſe parts. Thoſe conditions being ſettled, the Engliſh commanders took a view of the diſpoſitions of the ſiege, which had laſted ſeven months, without the Perſians making the ſmalleſt progreſs in it, according to the moſt authentic accounts received from the Engliſh and other Europeans, who were preſent at the ſiege. The ſoldiers of Shah Abbas the Great, who had conquered ſo many great kingdoms, were moſt wretched practitioners in the art of war. The three captains above mentioned beſieged the caſtle of Kiſheme, which was defended by Ruy Frera in perſon; but he was obliged to ſurrender the place, and he himſelf was ſent priſoner to Surat. In the mean while, the other ſix Engliſh ſhips landed a large body of Perſians upon the iſland of Ormus; and while the Perſians were making themſelves maſters of the town, which they did, the Engliſh cannonaded the Portugueze gallies, in which the chief ſtrength of the beſieged lay, and ſunk five of them. This ſervice took up about five weeks, but ſtill the caſtle held out, being garriſoned by twenty-ſix thouſand men, and defended by one hundred and fourteen pieces of cannon. It is hard to ſay whether the Perſians or Portugueze were the more wretched ſoldiers. The firſt were incapable of attacking, and the others of defending. The Portugueze however, after a breach had been made, repulſed the Perſians; and the place would have remained impregnable by them, had not the Engliſh undertook the ſiege, and forced the garriſon to ſurrender.

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'The reader, from the above relation, may eaſily conclude that all the courage and ſkill of the Perſians, who made ſo great a figure under Abbas, was only comparative, and that in both reſpects, they were as much inferior to the Portugueze, the moſt cowardly of the European nations, as they were ſuperior to their own barbarous neighbours. Great hiſtorical inſtruction is to be gained from the fate of Ormus. By its ſituation in the mouth of the Perſian Gulph, it was the once the greateſt mart of trade in the known world. It is celebrated by all antiquity on that account; and even before the diſcoveries of the Portugueze, it was talked of by Europeans as the paradiſe of the earth, and the mine of riches. The Portugueze, about the beginning of the ſixteenth century, were the moſt enterprizing and the moſt inſolent people in Europe; and the kings of Ormus had formerly been poſſeſſed of immenſe treaſures, and territories on the continent. After various revolutions in their government, Albuquerque, the famous Portugueze general and admiral, by incredible efforts of courage and good management, rendered the king of the iſland tributary; and in proceſs of time his ſlave. For though Albuquerque continued the government in the perſons of the royal family, yet they had no power, but in ſome very immaterial points of religion and trifling diſputes, over ſubjects; and they ſubſiſted upon a pitiful ſtipend allotted to them by the Portugueze governors; nor were they even permitted, without leave, to depart from the iſland. It was in vain for the kings of Perſia, who ſome time before the reduction of the iſland by the Portugueſe, had rendered it tributary, to complain of loſing their tribute, and of being inſulted by a handful of beggarly Europeans, for ſo the Aſiatics conſidered the Portugueze to be. Albuquerque not only held them at defiance, but brought them to treat with him upon the footing of a ſovereign prince. It would tire deſcription to give an account of the vaſt riches and luxury of the Portugueſe ſettlements in Ormus, which was ſaid to contain forty thouſand people, tho' no more than ſeven miles in circumference. They arrived to ſuch a pitch of wealth and arrogance as to boaſt, that inſtead of gilding, as they did, the bolts and bars of their doors and windows, they would make them of ſolid gold and ſilver. In the fair time, the iſland itſelf was the rendezvous of commerce. The ſoil of it being hid under the moſt magnificent carpets below their feet, and rich pavilions above their heads, made the whole iſland appear as a camp, in which none but princes and general officers reſided; while the air was impregnated by all the fineſt odors and perfumes that nature can produce.'

'After ſaying ſo much with regard to this terreſtrial paradiſe, the reader muſt be ſurprized to underſtand, that this delightful

ſpot was no other than a rock of ſalt; deſtitute of water, herbage, trees, vegetables, and all thoſe products of the earth which contribute either to the happineſs, or the ſubſiſtance of mankind. But trade, induſtry, and a happy ſituation, (it being no more than five miles diſtant from the continent of Perſia) ſupplied them all; till all were deſtroyed by luxury. The immenſe riches the Portugueze acquired, the adulations paid them by the ſlaves of the eaſt, and the precautions taken by Albuquerque, and their wiſe predeceſſors, to render the iſland impregnable, made them loſe all their virtue: animoſities among themſelves ſucceeded, and the pride inherent to their nation, with the deſire of being revenged upon one another, finiſhed their ruin, by a handful of Engliſh ſailors, upon that once happy ſpot. May the ſame never be the fate of other Europeans, or their deſcendants, who are now in circumſtances of proſperity and affluence, from valour and induſtry.

'Abbas knew too well the importance of Ormus to think of preſerving it. He knew his own ignorant and indolent ſubjects never could ſupport the ſtate it was in, when it came into his hands; and that therefore, it muſt in courſe fall a prey to any enterprizing European power who ſhould attempt to reduce it. He therefore reſolved to reduce it to the ſtate in which it came out of the hands of nature, the moſt uncomfortable and deſpicable that can be conceived. The Portugueze, it is true, might have retaken it, had they been ſupported properly by their governors at Goa; but all attempts of that kind proved unſucceſsful; and Shah Abbas was deaf to the moſt flattering propoſals of the Engliſh, for making a ſettlement there. Though the conqueſt of Ormus, and the expulſion of the Portugueze, was entirely owing to them; and though a fair treaty had been concluded between them and the Perſians, yet after the ſervice was performed, he moſt ingratefully refuſed to fulfil the articles; and, upon the whole, the Engliſh were conſiderable loſers by the ſucceſs of their own arms. It is ſaid, that they did not carry off above the value of twenty thouſand pounds, though the money and effects, which fell into the hands of the conquerors, amounted to two millions ſterling. But at the ſame time, it is acknowledged, that they loſt conſiderable effects by ſtorms and ſhipwrecks. The trade of Ormus was, by Shah Abbas, transferred to Gambron. The Dutch, partly by ſtealth, and partly by connivance, carried off the materials of the fortifications; and by the lateſt accounts we have, the whole iſland now appears like a wreck of nature.'

The hiſtory of Perſia is ſucceeded by that of the Turkiſh empire, which is continued to the preſent times; and that by the hiſtory of Germany, which begins with the reign of Charlemagne,

magne, or Charles the Great, and, in this volume, is brought down to the reign of the emperor Conrade the Fourth, and the extinction of the houſe of Suabia. Upon the whole, tho' this volume is remarkably conciſe and comprehenſive, we do not know of any event that happened during the period it contains, that is not here related with a brevity which anſwers all the ends of the moſt florid and circumſtantial narrative.

XIII. *A Treatiſe of Algebra, in Two Books. Book* I. *Containing the fundamental Principles of this Art. Together with all the Practical Rules of Operation. Book* II. *Containing a great Variety of Problems in the moſt important Branches of the Mathematics. By* W. Emerſon. 8*vo*. 7 *s*. Nourſe.

THE work before us may, with great propriety, be conſidered as a ſyſtem of algebra, executed in a very conciſe and maſterly manner. But it is abſolutely neceſſary that the reader be acquainted with arithmetic and geometry, before he attempts to peruſe it: and with theſe qualifications, we will venture to promiſe him, that the time he ſpends in ſtudying it will not be ſpent in vain.

The properties of ſimple figured extenſion conſtitute the object of geometry; a ſcience, which, in order to obtain its end with more facility, firſt conſiders extenſion as limited by one, then by two, and, at laſt, by three dimenſions. Theſe three dimenſions conſtitute the eſſence of all mental bodies, or portions of ſpace, terminated every way by intellectual boundaries. And thus, by the ſucceſſive operations and abſtractions of the mind, we diveſt matter of almoſt all its ſenſible properties, in order to examine its idea only. The diſcoveries to which this enquiry leads us, cannot fail of being extremely uſeful; eſpecially as it is here unneceſſary to regard the impenetrability of bodies: for when we contemplate their motion, we need only conſider them as figured and moveable parts of ſpace, ſeparate from each other.

But as the examination of figured extenſion preſents numerous poſſible combinations, it becomes neceſſary to find ſome facile method of diſcovering theſe combinations. In order to this, a ſmall degree of attention will be neceſſary to convince us, that they principally conſiſt in the calculation and relation of the different parts of which we imagine geometrical figures to be formed; and this enquiry leads us to arithmetic, or the ſcience of numbers; which is no more than the art of finding a ſhort method of expreſſing a ſingle relation, ariſing from

from the comparison of many: and the different ways of comparing these relations, give us the different rules of arithmetic.

By reflecting upon these rules, we easily deduce certain principles, or general properties of relations; and by expressing these relations in a general manner, we discover different possible combinations; the results of which, being reduced to one general form, are no more than arithmetical combinations, indicated and represented by the most simple and concise expressions consistent with their generality. The art, or science, of thus denoting these relations, is what we call algebra, or the science of magnitude in general. This is the foundation of all the possible discoveries of quantity, or whatever is susceptible of increase or diminution.

Such is the concatenation between the three sciences of geometry, arithmetic, and algebra: it is therefore no wonder that our ingenious author supposes the reader acquainted with the two former before he attempts to peruse his work, which treats of the latter.

The second book is wholly taken up with the application of the rules delivered in the first, to a great variety of subjects, relating to arithmetic, geometry, plain and spherical trigonometry, geometrical *loci*, mechanics, physics, series, exponential quantities, and the doctrine *de maximis & minimis*.

It cannot be imagined, that a treatise merely elementary can furnish matter for many extracts: indeed a general concatenation always runs thro' works of this kind and renders the several parts so dependent on one another, that it is impossible to give our readers any intelligible quotation.

XIV. *Thirteen Sermons on the Parable of the Ten Virgins, with three others on Personal and Family-Religion. Preached at* Wareham *in* Dorsetshire. *By* S. Reader. 8*vo*. *Pr.* 5*s*. Field.

THE author of these discourses writes with a laudable zeal for the promotion of religion, and the happiness of his congregation. His discourses contain many wholesome admonitions and pious reflections; but they seem to be more peculiarly calculated for the good people of Wareham than the republic of letters: they will indeed afford but little entertainment to the learned or the inquisitive reader. The author is capable of writing in an unexceptionable stile; but he debases his compositions by that whining mode of expression, or, if we may be allowed the phrase, that *groaning rhetoric*, which too often

often diſtinguiſhes the theological productions of diſſenting teachers.

The following extracts will give our readers a proper idea of his manner and merit.

'The enlargement of the faculties of the ſaints will render them capable of pleaſures far ſuperior to all that they are acquainted with at preſent, perhaps of ſuch, of which they have not at preſent even the leaſt conception. But to have ſin for ever deſtroyed, to be made perfect in holineſs, to have the feeble ſparks of love to God, which were here kindled in their hearts, blown up into a bright and everlaſting flame; to ſpend eternity in his ſervice and his praiſe, to glow with immortal ardour in this bliſsful employment, and to have no more intruſions of vanity to pollute and interrupt it, will be bleſſedneſs indeed, which a ſanctified mind cannot but look for with deſire and pleaſure, but which ſhall far exceed the moſt exalted expectations. 'Tis inexpreſſibly delightful to come to God with holy fervour of devotion now, amidſt all the imperfections that attend it; but to draw near his throne, with more divine fervour, and without any remainder of imperfection, muſt neceſſarily afford the moſt conſummate delight.'

In this paragraph the author expreſſes himſelf with ſome elegance of ſtile and dignity of ſentiment: but take another quotation. 'Will you not, O my friends, give up yourſelves to Chriſt, and receive him as a bridegroom to you? He cannot be rejected without the utmoſt folly, the greateſt guilt, and abſolute, final, irrevocable ruin. Chriſt muſt be yours, or you muſt be for ever undone. Oh! that every one therefore would be perſuaded, to receive the Lord of glory, in this amiable and endearing character, as a bridegroom to his ſoul!'

Again.——'O my friends, what is the iſſue of the trial? how far is the end of our Lord's, our bridegroom's delay, anſwered with reſpect to us? Does it kindle our deſire of his coming? Is the expectation of it to us like that of *hope deferred, that makes the heart ſick*, Prov. xiii. 12. Do we look for it with that *deſire*, which, when *it comes*, will be *a tree of life?* Oh! that I could ſay, Oh! that you, my brethren, could in general ſay, that it is ſo with us! He comes, but are we ready to give him a cordial welcome, becoming the condeſcending relation in which he ſtands, as the bridegroom of our ſouls? Do we look for the day of our complete union to him, with an ardour reſembling that, with which the day of the conjugal union is often expected? Oh! where is our faith? Where is our living by it? Where is our hope, our joy, our ardent deſire, on the thought of his approach?'

Here

Here Mr. Reader, forgetting the character of a manly orator, whines like an Arcadian ſwain, and miſtakes the groan for the pathos.

Some perhaps may be affected with this way of writing, and call it *unction*; but ſurely it is below the dignity of Chriſtian eloquence. We meet with nothing of this kind in the ſacred writings. Our Saviour's parable is ſimple and unaffected; he ſpeaks of no conjugal ardors, no union of the bridegroom and the bride. That *unction* which ſome people admire is—canting.

We ſhall not undertake to analyſe theſe diſcourſes, as they contain nothing new or peculiarly inſtructive. It will be ſufficient to obſerve that our author has minutely examined the parable of the ten virgins; earneſtly recommended the duty of 'perſonal and family religion;' and, from all theſe topics, deduced a competent variety of practical obſervations.

XV. *The Claim of the Colonies to an Exemption from Internal Taxes impoſed by Authority of Parliament, examined: In a Letter from a Gentleman in* London, *to his Friend in* America. 8*vo. Pr.* 1*s.* Johnſton.

WE have not, for ſome years, ſeen a more candid, diſpaſſionate, and better-ſupported pamphlet, than this before us. The author appears to have a landed property in America, and to have refuſed his concurrence with the agent of the province where it lies, in oppoſing the intended act of parliament for impoſing certain ſtamp duties in the colonies. This oppoſition, it ſeems, is attended with a very ſingular and alarming circumſtance, that ſome of thoſe colonies have diſputed the fundamental right of Great Britain to tax them. This letter-writer combats that opinion with great ſtrength of evidence and reaſoning; fully convinced that the proſperity and ſecurity of the colonies has ariſen from, and is connected with, that juriſdiction. He proceeds to ſhew, that the pretended right of exemption can be claimed only upon the common law of England, which the ſettlers carried with them to America; the grants of the crown; the conſent and uſage of parliament; the Americans not being repreſented in the Britiſh houſe of commons; or the manifeſt impracticability, or public inconvenience, of parliaments exerciſing juriſdiction in ſuch a caſe.

As to the common law of England, it is plain, that it can oppoſe no tax laid on by the Britiſh parliament, however it might one impoſed by a provincial aſſembly. With regard to charters, it is certain that that of Penſylvania expreſly reſerves the right of parliament to impoſe taxes upon the Penſylvanians;

ſylvanians; and 'the charters granted to Connecticut, Maſſachuſets Bay, New-Hampſhire, and Rhode-Iſland, limit the legiſlative power, which they grant the reſpective aſſemblies, to the enacting ſuch laws as ſhall not be repugnant, but, as near as may be, conformable to the laws of Great Britain.' The charter of Maryland, on the other hand, declares, 'That the inhabitants ſhall not be ſubject to any impoſitions or taxes, but ſuch as their houſe of burgeſſes ſhall conſent to.' Notwithſtanding this, the letter-writer obſerves, that the people of Maryland are almoſt the only people in America who have not ſet up a claim of exemption from parliamentary taxation. We are therefore to ſuppoſe, that they look upon this clauſe in their charter, as only limiting the prerogative from impoſing taxes upon them. But whatever is the meaning of the crown, it is certain, that neither James the 1ſt, nor Charles the 1ſt, could, by their prerogative, aboliſh any juſt right of parliament, far leſs the fundamental one of taxation; and indeed we think any American pays a very indifferent compliment to the proteſtant eſtabliſhment, if he endeavours to ſhelter himſelf, by a prerogative charter, againſt an act of parliament. We are not ſure whether ſuch a plea does not aim at the very vitals of the conſtitution, as eſtabliſhed at the Revolution. Our author farther obſerves, that the Britiſh parliament has of late not only altered but annulled charters, and mentions that of the fiſhmongers of London.

As to the conſent and uſage of parliament, which is the next ground of the colonies claim of exemption, the letter-writer very juſtly obſerves, that this claim is deſtroyed by the practice of parliaments; and he brings one inſtance that ought to be deciſive, the act of parliament paſſed in the year 1733, 'which abrogates ſo much of the common law, as relates to deſcents of freeholds in America, takes from the ſon the right of inheritance in the lands the crown had granted to the father and his heirs in abſolute fee, makes them aſſets, and applies them to the payment of debts and accounts contracted by the father without the participation of the ſon. This act goes ſtill further; it ſets aſide the ſort of evidence required by the common law, and eſtabliſhed by every court of juſtice in America, in proof of a debt, and injoins the admiſſion of an affidavit made *ex parte* by a perſon in Great Britain, before the chief magiſtrate of any corporation, and only authenticated by the common ſeal of ſuch corporation, as evidence equivalent to *viva voce* evidence in all courts of juſtice in the colonies. Could it now be ſuppoſed that any American chief juſtice, who in the courſe of his office muſt have frequently pronounced decrees of his court under the authority of this act of parliament for ſeizing upon,

upon, and ſelling the freehold lands inherited by the ſon from his father, for the diſcharge and ſatisfaction of a book-debt due from the father to a Britiſh merchant, and only proved to be juſtly owing by ſuch evidence as I have mentioned, ſhould doubt of the power of parliament to diſpoſe of the property of any inhabitant of the colonies in the ſame manner as the provincial legiſlature of each colony has authority to do? Or can any man who admits the power of parliament to take away the lands of the people in America, (the moſt ſacred part of any man's property) and diſpoſe of them for the uſe of private perſons, inhabitants of Great Britain, queſtion the parliament's having ſufficient juriſdiction to take away a ſmall part of the products of thoſe lands, and apply it to the public ſervice.'

The author then mentions the mutiny and deſertion bill, by which the troops raiſed in America are rendered ſubject to the ſame pains and penalties as the Britiſh, which they never were before the firſt year of the late war. The letter-writer next proceeds to ſhew, and we think he does it unanſwerably, that the parliament has a right to impoſe internal, as well as external, taxes in America. With regard to the next claim of exemption urged by the Americans, their not being repreſented in parliament, he refers himſelf to a pamphlet we have lately taken notice * of, but differs from that author in a few particulars, tho' in none that affect the main queſtion.

He next proceeds to examine the laſt ground of the colonies claim, the impracticability, or public inconvenience, of the parliament's impoſing taxes upon the colonies. In examining this objection, he admits the inconveniency in the fulleſt manner; but as the taxation of the colonies is neceſſary, he ſhews, that the other methods propoſed, viz. that the colonies ſhould agree among themſelves upon the proportion to be raiſed by each; or that the crown ſhould make a requiſition from each colony of a particular ſum, are both impracticable and inconvenient. He then ſtates the amazing debt due from the colonies to the merchants of London, of four millions ſterling, and he ſuppoſes, rather than proves, that the whole goods and chattels, negroes, and fiſhing utenſils, of all the Britiſh ſubjects on the Continent are worth not above two millions more. 'And yet, (continues he) notwithſtanding this prodigious debt, the Britiſh merchants are ſtill ſo willing to give the colonies further credit, that ſome colony-legiſlatures have found it neceſſary to reſtrain the Britiſh mer-

* The Objections to the Taxation of our American Colonies by the Legiſlature of Great Britain, briefly conſidered. 4*to.* *Pr.* 6*d.* *Wilkie.* P. 149.

chants from doing ſo, by enacting laws againſt it; for ſuch is the avowed purpoſe of a late act of aſſembly in South Carolina, which lays a duty equal to a prohibition upon negroes imported into that province. This being the caſe, may I not venture to affirm, that it is the merchants of Great Britain, who have raiſed the colonies to their preſent importance? And if we enquire into their motives for giving the colonies ſuch extenſive credit, we ſhall find them to be the confidence they had in the ſupreme juriſdiction of parliament, following their property to America, and ſecuring it for them in the deepeſt receſſes of the woods, againſt any unjuſt act of a provincial legiſlature, or any fraudulent inveſtiture of it by the perſons in whoſe hands they confided it. That this is really the caſe, any one may convince himſelf, by only comparing the ſtate of the colonies credit with the Britiſh merchants in the year 1732, when the act of parliament, I before took notice of, was paſſed, with what it is at this day; or, if he wiſhes for further ſatisfaction, let him endeavour to perſuade the merchants, that the parliament has no internal juriſdiction over property in the colonies, and that conſequently the act which they depend on is void in itſelf, and cannot be executed; and he will ſoon have the cries of a million and a half of bankrupts, and ruined Americans, to clear up his doubts.'

This letter-writer next proves, from recent facts, the neceſſity of a parliamentary juriſdiction over the perſons of the ſubjects in the colonies, even for their own ſecurity; and this is followed by a juſtification of the propoſed tax, which is advanced with great tenderneſs towards the intereſts of the colonies. The right honourable gentleman who is at the head of the treaſury ſhewed a tenderneſs likewiſe which was uncommon; for tho' laſt year the houſe of commons had come to a reſolution that it might be proper to charge certain ſtamp duties upon the colonies, yet all further proceedings upon that reſolution were poſtponed till next ſeſſion, that the colonies might have time to offer a compenſation for the revenue that ſuch a tax might produce. When the agents of the colonies waited on the chancellor of the exchequer, to thank him for this mark of conſideration, he hinted, that the colonies would now have it in their power, by agreeing to this tax, to eſtabliſh a precedent for their being conſulted before any tax was impoſed on them by parliament, and that he was ready to receive any propoſal from the colonies for a tax that might be equivalent in its produce. The agents informed their conſtituents accordingly; but inſtead of complying with ſo generous and humane a proceeding, ſome of them ſent over petitions, to be preſented to the king, lords, and commons, poſitively and directly queſtioning the au-

thority and juriſdiction of parliament over the properties of the people in the colonies; and tho' ſome of them were leſs violent, or rather leſs frantic, yet none of them either authorized its agents to conſent to a ſtamp duty, or to offer any compenſation. Two of them, indeed, ſaid, they would bear their proportion of that duty, by methods of their own; but when queſtioned, they confeſſed they had no authority to undertake for any particular ſum. The petitions queſtioning the juridiction of parliament were not ſuffered to be read in the houſe, and the agents for thoſe colonies refuſed to concur in another petition, which might have eſtabliſhed a precedent for their being heard in behalf of their reſpective colonies againſt the tax.

We have been the more full in our account of this pamphlet, becauſe it concerns a matter of the utmoſt importance to this kingdom; which is here clearly ſtated, and candidly diſcuſſed.

MONTHLY CATALOGUE.

16. *An Addreſs to the remaining Members of the* Coterie. 8*vo.* *Pr.* 1*s.* Wilkie.

IF we are not miſtaken, we have reviewed, with great ſatisfaction, ſome former productions of this author; and as we have no concern in the event of political diſputes, we cannot help wiſhing that the combatants were ſomewhat better paired, that they might give a little more diverſion to the public. At preſent the victory which the miniſterial writers have obtained, in wit, facts, argument, ſtile, and compoſition, has been too cheap; and the only apology we can make on the ſide of the minority is, that their time is ſo much taken up in acting, ſpeaking, and voting, that they have no leiſure for writing. This however is a conduct very different from that of former minorities, who afterwards have become majorities. We can ourſelves remember the time when a minority of no more than thirty-five, upon the ſtrongeſt queſtion they could bring in to the houſe, by the force of writing, raiſed a ſpirit in the nation, which carried their point, againſt one of the moſt able and moſt powerful miniſters the nation ever had.

This writer, after a very ſneering, and, we think, not quite generous introduction, (if the numbers of his antagoniſts are as deſpicable as he repreſents) proceeds in a ſtrain of arch, but powerful irony, to expoſe the inconſiſtencies of the minority. Speaking of Lord B. 'You call him, ſays our addreſſer,

a betrayer of his country, and yet you ſue to him for protection; you condemn him to the block, and the ſcaffold, and yet ſaid you to him, *Rule thou over us.*' The author then is extremely ſevere on the ends of the oppoſition, and the manner in which it is carried on; but, above all, againſt the profuſe expences, amounting, as he ſays, to a debt of ſixty millions ſterling, laid out on four German campaigns, without bringing the leaſt advantage to this country.

We are ſo much friends to the oppoſition, that we really wiſh ſome of their writers would attempt to anſwer this miniſterial argument, by ſhewing, that France, during thoſe four campaigns, or, at leaſt, the two laſt of them, which were the moſt expenſive and bloody, could, with the leaſt probability of ſucceſs, have carried troops to America, ruined as her marine was; or that, had they landed there, they could have done her any ſervice, conſidering the very powerful armament we then had in that country.

This writer next proceeds, with very ſarcaſtical humour, to characterize the two heads of the oppoſition; one of whom he repreſents as an intolerable tyrant, and the other as a mere weathercock. He likewiſe mentions a 'gentleman, whom a dying financier is ſaid to have left as a legacy to this country, for the filling a conſiderable department in the treaſury.'—But, continues he, 'mere tranſcripts from Poſtlethwaite, and from the printed Journals of the houſe, are but aukward remedies to the diſtempered condition of our public revenues: till he can reaſon, improve, and calculate, as well as copy and read, he is not likely to give much ſatisfaction to others, whatever he may do to himſelf.' Our author then mentions the preſent topics of oppoſition, which he reduces to, the diſmiſſion of officers in parliament; the Manila bills; the Canada paper; and the ſyſtem of a foreign policy. He mentions, with an air of triumph, the unprecedented payment into the Britiſh Exchequer of 670,000 l. for the ſubſiſtence of the French priſoners; and defies the gentlemen of the oppoſition to quote any period of time in which their patrons ever imported ſo much, or indeed any ſum of money on that account. He obſerves, that the moderation of a certain duke, in an intended purchaſe, has deprived the oppoſition of a favourite topic. He laughs, perhaps with ſome juſtice, at the German demands made upon Great Britain. He proceeds to the queſtion of the diſmiſſions, which he ridicules, as being abſurd, impracticable, and contrary to the nature of our conſtitution. As to the Manila bills, we cannot think that this author's arguments are very concluſive; if we conſider the ſtate of the Britiſh fleet and army at the time they were obtained, and the very great inconveniencies that muſt be introduced

duced in the obſervation of all capitulations, if the court of the conquered party ſhould think proper to diſown the acts of their own governors, generals, and miniſters.

What this author ſays with regard to the Canada bills, carries with it more reaſon. He then proceeds to the laſt objection, that of the foreign policy; which he treats as a ſeries of moſt infamous, impudent, and unauthenticated demands of our German brethren; the Jews particularly, who have loſt their all in the defence of our lives, properties, and *holy faith*. Upon the whole, we would be glad to review a pamphlet on the other ſide of the queſtion, that ſhould, with equal ſpirit, anſwer the irony and the facts contained in this addreſs.

17. *The State of the Nation, with a preliminary Defence of the Budget.* 4*to*. *Pr.* 1*s*. Almon.

That this is a party publication, were there no other evidence, appears from the very moderate price it bears. The diſpute between the author and the remarker on the Budget is of a very ſingular nature, as the former acknowledges that both of them have made uſe of the ſame papers, in eſtimating the ſinking fund, (which is indeed the capital part of the diſpute) but have brought out very different concluſions. 'As it is impoſſible (ſays he) for more than one concluſion to be the true one, why has not this author laid his finger upon that error in my eſtimate which he preſumes to have led me wrong, and the avoiding of which he ſuppoſes to have ſet him right?' This is a pretty extraordinary way of reaſoning; for we apprehend that, when two authors make different deductions from the ſame principles, the latter, *ipſo facto*, in the progreſs of his calculations, muſt neceſſarily point out the errors of the former. The truth therefore is, that the difference lies in facts, that can be decided only by having free acceſs to original papers. The preſumption, however, muſt lie in favour of the miniſter, whoſe adminiſtration of the finances has gained him more approbation, both without doors and within, than ever fell to the lot of any of his predeceſſors.

18. *A* North-Briton *Extraordinary. Publiſhed at* Edinburgh. 8*vo*. *Pr.* 6*d*. Nicoll.

Quis tam ferreus—ut teneat ſe? ſays a vigorous Scotſman, ready to burſt with indignation, at the illiberal, dull, unprovoked ſcurrility every day poured out againſt his country. 'Tis true, friend, you have reaſon; but we cannot entirely approve of your replying in the manner you do. You cannot, indeed, be ſaid to repay your adverſaries in their own coin; for you

write with ſenſe and ſpirit: but we think your abuſe of the Engliſh nation is by far too general, and therefore unjuſt. Your miſtake lies in thinking the majority of the Engliſh to be the enemies or revilers of your country. The caſe is otherwiſe: the majority of the Engliſh people deſpiſe the venom thrown out againſt the Scots as much as you do. Have a little patience, and it will vaniſh of itſelf; nay 'tis odds, if your countrymen are not loaded with as much fulſome panegyric, as they are now treated with illiberal abuſe, and that too from the very ſame hands.

19. *The mutual Intereſt of* Great Britain *and the* American *Colonies conſidered, with reſpect to an Act paſſed laſt Seſſion of Parliament for laying a Duty on Merchandiſe, &c. With ſome Remarks on a Pamphlet, intituled,* '*Objections to the Taxation of the* American *Colonies, &c. conſidered.*' *In a Letter to a Member of Parliament.* 4*to.* *Pr.* 1*d.* Nicoll.

This writer is an advocate againſt the taxation of the colonies; but we apprehend the reader will find nothing new in his arguments, that is not fully anſwered by the excellent pamphlet already reviewed. (See p. 225.)

20. *The Laws and Policy of* England, *relating to Trade, examined by the Maxims and Principles of Trade in general; and by the Laws and Policy of other Trading Nations. By the Author of the Treatiſe on the Police of* France, &c. 4*to.* *Pr.* 3*s.* Robſon.

The chief objection we have to this performance is, the author's frequently quoting the practice of France as a precedent for Great Britain. This perpetual appeal to France, as the ſtandard of police and government, reminds us of lord Clarendon's heroes, who are always beaten by a ſet of cowards and ſcoundrels. If France is ſuperior to Great Britain in thoſe arts, how came ſhe, ſome time ago, to be beggared, and a bankrupt, and to be beaten by the Engliſh in every quarter of the globe, without having been able to recover either her credit or her courage to this day.

In other reſpects, this pamphlet well deſerves the attention of every Engliſhman who is concerned in commerce, land, or manufactures. The author writes in a plain, perſpicuous, and, indeed, elegant manner, and we may venture to recommend it, as containing at leaſt the heads of a general ſyſtem of Engliſh laws and policy relating to trade. It is divided into three parts. Firſt, The increaſe of our products and manufactures at home. Secondly, The advancement of our commerce abroad. And, thirdly,

thirdly, The due circulation of the money and credit arising from both.

We have often observed, that treatises upon trade are temporary, and calculated for the occasions they are designed to serve; but we must do justice to this author, in saying, that we think his ideas of trade and policy are founded upon permanent principles.

21. *A Compleat History of the late War, or Annual Register of the Rise, Progress, and Events, in* Europe, Asia, Africa, *and* America. *By* J. Wright. 2 *Vols* 8*vo*. *Pr.* 10*s*. Steel.

There is a common proverb, That it is a bad wind which blows nobody good: and however expensive the late war was to Great Britain, it has been a very gainful article to bookbotchers of every kind, who have formed, modelled, and published histories of it, without number. This compilation is more tolerable than that which we reviewed some time ago, (see vol. xvii. p. 349) because it is less expensive, and the materials which the author has rifled from others are more valuable. A reader who buys the book comes honestly by them, and therefore he needs ask no questions. There is, however, a double robbery committed in almost every literary theft; for both the original author, and the proprietor who pays for the copy, are wronged; nor is the case different, supposing them to be the same.

22. *The Enlargement of the Mind. Epistle II. To* William Langhorne, *M. A. By* J. Langhorne. 4*to*. *Pr.* 1*s*. Becket.

A poet who can hardly extend a thought beyond a flowery meadow, a purling stream, or the objects before him, may snatch a grace from the ornaments of nature, and entertain the reader with a pleasing description; but he only who is endued with superior powers can penetrate into the regions of Fancy, investigate ideal beauties, or, with our author,

> ——————The mental world survey,
> Mark the slow rise of intellectual day,
> View reason's source, if man the source may find,
> And trace each science that exalts the mind.

Mr. Langhorne, in this epistle, imitates the moral essays of Mr. Pope with great success; and treats this abstracted subject in an elegant manner. He begins with a poetic spirit——

> 'Light heard his voice, and eager to obey,
> From all her orient fountains burst away.
> At nature's birth, O! had the pow'r divine
> Commanded thus the moral sun to shine,

Beam'd

Beam'd on the mind all reaſon's influence bright,
And the full day of intellectual light,
Then had we follow'd truth's conducting ſtar,
Nor been the vain, imperfect things we are.'

Hold! ſays the critic; the author in this couplet loſes the tenor of his thought, and confounds the ideas of night and day; what occaſion to follow a *ſtar* when the ſun is ſuppoſed to ſhine in its meridian luſtre!——There ſeems to be ſome grounds for this criticiſm, we confeſs: but let the reader proceed, and he will ſoon forget this trifling inadvertency; he will find many beautiful reflections on the progreſſive improvement of the mind. The author concludes his epiſtle with a moſt pathetic lamentation on the death of general Craufurd.

'O tears, that warm from wounded friendſhip flow!
O thoughts that wake to monuments of woe!
Reflection keen, that points the painful dart;
Mem'ry, that ſpeeds its paſſage to the heart;
Sad monitors, your cruel power ſuſpend,
And hide, for ever hide, the buried friend:
——In vain——confeſt I ſee my Craufurd ſtand,
And the pen falls——falls from my trembling hand.
E'en death's dim ſhadow ſeeks to hide, in vain,
That lib'ral aſpect, and that ſmile humane;
E'en Death's dim ſhadow wears a languid light,
And his eye beams thro' everlaſting night.
'Till the laſt ſigh of genius ſhall expire,
His keen eye faded, and extinct his fire,
'Till time, in league with envy and with death,
Blaſt the ſkill'd hand, and ſtop the tuneful breath,
My Craufurd ſtill ſhall claim the mournful ſong,
So long remember'd, and bewail'd ſo long.'

23. *Preferment: A Satire. By* John Robinſon. 4*to.* 1*s.* Nicoll.

It would be doing this writer great injuſtice not to admit his claim to be a poet and a ſatyriſt. His verſification is pretty, and his ſatire often keen, ſpirited, and well-applied; witneſs the following picture, which, if we miſtake not, is drawn from more caſes than one in real life.

'Perhaps ſome letcher, tott'ring o'er the grave,
One to debauch'ry through his life a ſlave,
And ſtill the ſame, tho' verging to his end,
Vouchſafes to rank thee as his humble friend;
For him the ſmutty hint, the jeſt obſcene,
The tale of ſins whilſt appetite was keen,

Re-

Retain in ſtore, with him ſhall theſe prevail,
Untir'd he'll liſten to a luſcious tale,
And canſt thou ſervilely a meſſage bear,
An am'rous meſſage to a female ear,
He'll bounteous pay thy pains; nay more, when Death
Shall ſnatch him murm'ring with his lateſt breath,
He'll leave his proſtitute to be thy wife,
And add a dowry that may bleſs thy life.'

We can by no means approve of this ſatyriſt's attacks upon the Laureat. Mr. Whitehead's abilities as a poet exempt him from being ranked amongſt the dunces of the age, and his virtues as a man will always preſerve him ſacred from true ſatire. To conclude, in Mr. Robinſon's own words,

But what's the fruit? ſome lukewarm reader cries,
Will knaves be honeſt? or will fools be wiſe?

24. Amana. *A Dramatic Poem. By a Lady.* 4*to.* *Pr.* 2*s.* 6*d.* Johnſton.

The ſtory of this piece, we are told in the preface, is taken from Numbers 72 and 73 of The Adventurer, with ſome additions and alterations, the whole being written by a lady.—And a very fine lady we preſume ſhe is, becauſe ſhe ſeems to have a fine lady's diſeaſe, the vapours; as appears by her fancying herſelf a POETESS, and her performance a dramatic poem. There are, however, ſeveral very valuable pages in this performance; we mean——The numerous and reſpectable liſt of ſubſcribers prefixed to it.

25. *The Voluntary Exile; or, The* Engliſh *Poet's Sermon in Verſe, written upon divers important Subjects, before he embarked for* France, *and dedicated* a la Coterie, *or the Society of* Engliſh *Patriots. Part I. With Variety of Notes, religious, hiſtorical, and critical.* 4*to.* *Pr.* 2*s.* 6*d.* Almon.

This performance, with all the virulence and ſtupidity that ever entered into the compoſition of a libel, is fermented by inſanity. The author, however, has, it ſeems, his lucid intervals; for he tells the gentlemen of the Coterie, to whom he dedicates his ſatire, that if they don't pay him well, 'the campaign of the oppoſition muſt ſuddenly end, and the enemy be maſters of all their quarters.'

26. *An Elegy written among the Ruins of an Abbey. By the Author of the Nun.* 4*to.* *Pr.* 6*d.* Dodſley.

This performance is ingenious, poetical, and picturesque. The author, inſtead of bewailing, as a poet of leſs judgment would

would have done, the fate of the venerable pile he contemplates, rejoices over its ruins, juſtly conſidering the extinction of theſe ſeminaries of ſuperſtition, bigotry, ignorance, and indolence, as founding the preſent ſtate of arms, arts, manufactures, liberty, induſtry, and ſcience, in Great-Britain. The concluſion, in which the author introduces a founder of one of thoſe rich, magnificent, eccleſiaſtical edifices, is uncommonly juſt and beautiful.

'Misjudging wretch! while thou with hand profuſe,
Thy treaſures on this manſion didſt entail,
And pour'd down riches on the vow'd recluſe,
Thine orphan babes partook a ſcanty meal:

Thy widow'd fair, her cheek bedew'd with tears,
Approach'd with ſuppliant knee the cloiſter-gate,
There oft diſcloſ'd in vain her poignant cares,
Returning ſtill to weep her hapleſs fate.'

27. *The Paraſite.* 8*vo.* 2 *Vols.* *Pr.* 6*s.* 6*d.* Burnet.

This is one of the many impoſitions that ſeek to recommend themſelves by a title, paper, print, and the convenient ſize of the volume. The title ought to have been rather that of the Quack than the Paraſite; which profeſſion he does not commence, till he draws near the cloſe of the ſecond volume. But tho' the whole is ſtupid beyond expreſſion, the author ſeems to be no ſtranger to the infamous ſcenes he deſcribes, and not unacquainted with ſeveral of the characters he attempts to draw.

28. *Memoirs of a Coquet: Or, The Hiſtory of Miſs* Harriot Airy. *By the Author of* Emily Willis: *Or, The Hiſtory of a Natural Daughter.* 12*mo.* *Pr.* 3*s.* Noble.

Tho' this is a ſlight flimſy performance, unſupported by incidents, and unintereſting in the narrative, yet it may be peruſed with ſome degree of pleaſure by thoſe very fine ladies and gentlemen who are *ſtretched upon the rack of a too eaſy chair* between their breakfaſting and their dreſſing hours.

29. *The Triumvirate: Or, The Authentic Memoirs of* A. B. *and* C. 12*mo.* 2 *Vols.* *Pr.* 6*s.* Johnſton.

The reader, in the firſt volume of this work, will find ſome ſober rational entertainment, as it contains the hiſtories of A. and B. that is to ſay, Mr. Andrews and Mr. Beville, two very worthy gentlemen, who meet with misfortunes in the world. We cannot however help, from the deſcription of the ſitu-

ſituation of the former's houſe, ſuſpecting the reaſon why it is built near the ſea ſide: thoſe marine ſituations being extremely convenient to gentlemen who deal in the *wonderful*.

It is true, we ſee but little of the *marvellous* in the firſt volume, where the incidents are far from being uncommon, quick, or ſurprizing; but the author ſeems reſolved, in the ſecond volume, where we have Mr. Carew's adventures, to make amends for this barrenneſs; tho', we think, often at the expence of probability, and ſometimes of morality. Mr. Carew's debonnair manner by no means atones for his unlimited licentiouſneſs; and we apprehend that, to a reader of any delicacy, he would have been more pleaſing, had he been leſs wicked. Diverſity of characters, it is true, are required in publications of this nature; but a kind of poetical juſtice is even here to be obſerved; nor is a man to be lewd for the ſake of lewdneſs; a character that has been the reproach of the Engliſh comedy ever ſince the Reſtoration.

30. *Genuine Memoirs of Mr.* Charles Churchill. *With an Account of, and Obſervations on his Writings. Together with ſome original Letters that paſſed between him and the Author.* 12mo. *Pr.* 2*s.* 6*d.* Pridden.

The appearance of the Cherokee kings did not bring more cuſtomers to the proprietors of our public gardens, and places of entertainment, than the death of Mr. Churchill has to our journaliſts, publiſhers, and collectors of news; but all theſe, and even the mereſt devil about the preſs, are firſt-rate writers, compared to this author, who has blended the moſt childiſh incidents with the moſt infamous forgeries. Amongſt the latter we may ſafely rank the hiſtory of Mr. Churchill's turning publican, and converting his houſe to a cyder tippling-houſe in Wales, and the epiſtolary correſpondence which this author has moſt infamouſly trumped up between himſelf and the deceaſed bard.

31. *The Hiſtory of the Life and Sufferings of* Henry Grace, *of* Baſingſtoke *in the County of* Southampton. *Being a Narrative of the Hardſhips he underwent during ſeveral Years Captivity among the Savages in* North America, *and of the Cruelties they practiſe to their unhappy Priſoners, &c.* 8vo. *Pr.* 1*s.* Wilſon & Fell.

There is nothing extraordinary or improbable in the prodigious hardſhips which this poor man underwent among the ſavages; for we meet with the like accounts in Charlevoix, and other authors of the very beſt credit. However, after caſting

our

our eye over the map, we think, that the vaſt compaſs of land and water which his barbarous maſters travelled, is larger than is generally allotted for the excurſions of thoſe Indians. As the pamphlet, however, is publiſhed for the benefit of its author, who repreſents himſelf to be in the utmoſt indigence, we never could pardon ourſelves ſhould any thing we ſay prejudice its ſale.

32. *An authentic Narrative of ſome remarkable and intereſting Particulars in the Life of* ******. *Communicated in a Series of Letters, to the Reverend Mr.* Haweis, *Rector of* Aldwinckle, Northamptonſhire, *and by him (at the Requeſt of Friends) now made public.* 8*vo.* *Pr.* 2*s.* Johnſon.

This anonymous adventurer was originally a common ſailor, and, as he ſays himſelf, lived in a courſe of moſt horrid impiety and profaneneſs. 'But the Lord, it ſeems, interpoſed in his behalf, and brought him to himſelf.'—He reformed, 'read the Bible over and over, with ſeveral good books, gained a general view of the *Goſpel-truth*;' and, at length, entertaining ſome thoughts of the miniſtry, ſolicited ordination from the late archbiſhop of York; but alas! to the inexpreſſible detriment of the church, he was refuſed!—Here the author concludes his *remarkable* and *intereſting* ſtory, and leaves the reader to reflect on the *uſe* and *importance* of theſe adventures.

33. *Conſiderations upon the Policy of Entails in* Great Britain; *occaſioned by a ſcheme to apply for a Statute to let the Entails of* Scotland *die out, on the Demiſe of the Poſſeſſors and Heirs now exiſting. By* John Dalrymple, *Eſq*; 8*vo.* *Pr.* 1*s.* Baldwin.

This ſenſible and very learned author oppoſes, we think, with great ſtrength of reaſoning, an idea ſuggeſted by a great Engliſh judge, but a native of Scotland, for applying for the ſtatute mentioned in the title. The doctrines in the pamphlet, tho' in many reſpects applicable to England, are chiefly calculated for Scotland; and any extracts from them, we appre, hend, would furniſh but little entertainment to our readers in general.

34. *A Detection of groſs Impoſitions on the Parliament with reſpect to two Acts paſſed the laſt Seſſions in a Letter to* R. B. *Eſq. By* J. Gee, Gainſborough. 1764. *The ſecond Edition.* 8*vo.* *Pr.* 6*d.* Baldwin.

This writer impeaches the conduct of the legiſlature for granting bounties upon American flax and hemp, without giving

premiums to what grows in England. We readily join with him in his cenſure, eſpecially as we have reaſon to believe, from our common news-papers, that the demand for Engliſh hemp is daily increaſing.

35. *A Letter to the Houſe of Commons; in which is ſet forth, the Nature of certain Abuſes relative to the Articles of Proviſions, both with reſpect to Men and Horſes; together with their Remedies.* 8*vo.* *Pr.* 1*s.* Almon.

This letter-writer ſeems to declare war againſt all butchers, from the wholeſale to the retail one, and ſays, that the latter demands 'nothing leſs than 50 per cent. for his ſkill in murdering and ſtripping an innocent animal.' He then propoſes ſome remedies for the dearneſs of proviſions, particularly the fixing a certain price at the London markets, according to the ſeaſon of the year; but as this matter is now under the cognizance of the legiſlature, we do not think it proper for us to enlarge on the ſubject. What the author ſays concerning fiſh, and the extravagant prices given for it, we think deſerves ſerious conſideration.

36. *A Letter from Sir* Gregory Gazette, *to his Friend in the Country.* 8*vo.* *Pr.* 6*d.* Baldwin.

This pamphlet turns on the ſame ſubject as the preceding, being levelled againſt the carcaſe-butchers, and is written with ſome humour.

37. *A Letter to a Member of Parliament. Propoſing Amendments to the Laws againſt Foreſtallers, Ingroſſers, and Regraters. And Recommending Means to prevent for the future extravagant high Prices of Corn in this Kingdom.* 8*vo.* *Pr.* 6*d.* Longman.

Another pamphlet of the ſame kind; if the reader, therefore, wants any more information than what is contained in the title-page, we muſt refer him to the performance itſelf.

38. *Remarks on the Propoſed Plan for regulating the Paper Currency of* Scotland. 8*vo.* *Pr.* 6*d.* Wilſon.

This little pamphlet is written on another ſubject now under the conſideration of parliament, and therefore all we ſhall ſay of it is, that the author ſeems to be well founded in his apprehenſions that an immediate abolition of ſmall paper credit in Scotlannd might be attended with very dangerous conſequences to that country.

39. *Some*

39. *Some Obſervations on the Statute of the 26th of his late Majeſty King* George II. *intituled, An Act for the better Prevention of Clandeſtine Marriages, &c.* 8*vo.* *Pr.* 6*d.*

This is another pamphlet on a ſubject now under a parliamentary cognizance. The author ſeems to be againſt the total abolition of the bill.

40. *Reflections on the Repeal of the Marriage-Act. Now under Conſideration of Parliament.* 8*vo.* *Pr.* 6*d.* Fletcher.

This is a ſenſible, ſeaſonable, and well-written deſcription of the inhumanity and bad policy of the act in queſtion.

41. *The Tour of his Royal Highneſs* Edward *Duke of* York, *from* England *to* Liſbon, Gibraltar, &c. &c. *With an Introduction, and a circumſtantiul and hiſtorical Detail of each Place through which he paſſed: alſo a particular Account of a Bull Fight.* 8*vo.* *Pr.* 1*s.* Dixwell.

Though this journal of the royal traveller's tour is compoſed from news-papers as to the facts it contains, yet it is illuſtrated with ſuch accounts of the places through which his royal highneſs paſſed, as muſt prove entertaining to an uninformed reader.

To the CRITICAL REVIEWERS.

GENTLEMEN,

YOU have miſtaken a point of honour in me, for what you, in your laſt Review, call *a very ungenerous artifice*, in referring ſo often, in my treatiſe on the Seed-Furrow-Plough, to my Eſſay on the Semi-Virgilian-Huſbandry, with an intention to promote the ſale of the latter. Mr. Wilkie can inform you, that he applied to me to ſell him my manuſcript (which I had given to the London Chronicle), containing the Eſſay on the Semi-Virgilian Huſbandry.——Now as the right was in him, I did not think myſelf at liberty to make large quotations from that treatiſe, but on all occaſions, where the ground was to be under the Semi-Virgilian management, in order to prepare it for the purpoſe of the Seed-Furrow-Plough, I always referred to the manner of operation. And if I ever ſpeak of that Eſſay, excluſive of preparing the ground, I did it from my earneſt deſire to have the Semi-Virgilian Huſbandry introduced for the good of the public, and not for my own private intereſt, as I have none in the ſale of that book. I am

York, March 5, 1765. Your conſtant reader,

J. RANDALL.

THE CRITICAL REVIEW.

For the Month of *April*, 1765.

ARTICLE I.

A New and Literal Tranſlation of all the Books of the Old and New Teſtament; with Notes critical and explanatory. *By* Anthony Purver. 2 *Vols. Folio. Pr.* 4 *l.* Johnſton.

A Tranſlation of the Bible, with critical annotations by one of thoſe people *, who have generally declaimed againſt human learning in matters of religion, is a new phœnomenon in the literary world; an indication that the ſciences are gradually extending their influence thro' all denominations of men; and that a time is approaching, in which ignorance and fanaticiſm will no longer be revered under the veil of religion.

The author of this performance is, in many reſpects, a rational expounder of the ſcriptures; but, in oppoſition to the pacific tenets of his brethren, the greateſt *warrior* in literature we have ever ſeen. He attacks every critic and tranſlator he meets in his way, and lays on his carnal weapons in a moſt unmerciful manner.

'How many, ſays he, turn Hebrew critics that are ignorant of the grammar, and even the right reading of it? Nay how have I evidently ſeen in ſome of their writings that they did not know Hebrew letters one from another! — The LXX diſcover their ignorance and raſhneſs.—Our tranſlators acknowledge in their preface what proficients they were in the Hebrew tongue, when they write, "ſuch were thought upon, as could ſay modeſtly with S. Hierome, both we have learned the Hebrew tongue

* Mr. Anthony Purver is a Quaker. — He followed the occupation of a ſhoemaker ſeveral years; but having a taſte for literature, he quitted his trade, and opened a ſchool. He is ſaid to have employed thirty years in this tranſlation.

in part, and in the Latin we have been exerciſed almoſt from our very cradle." . . . It is manifeſt they did not underſtand the uſe of the Hebrew accents. . . . Like Hopkins in the Pſalms they ſeem fond of vulgar idioms. . . . What ſhifting are they put to! . . . they leave out what they knew not how to render . . . in many inſtances they have made the Bible worſe than it was before. . . . The *Aſſembly*, one may perceive, were put to it in their annotations, tho' *learned divines thereunto appointed*, to know whether *anointed* (Hab. iii. 13.) was ſingular or plural.—Poole and Patrick, the latter following the former, according to his cuſtom, prove their unſkilfulneſs in the Hebrew tongue.—Capellus is the ſcandal of the proteſtants, for writing againſt the Hebrew text.—Montanus ſometimes makes ſad nonſenſe.—The writers who finiſhed Poole's annotations ſpeak of things to little or no purpoſe, and with wretched pedantry.—Newton, and ſuch famous learned men, love their works ſhould be very ſingular.—Prideaux is Uſher's implicit follower.—Shuckford has betrayed his ignorance of the Hebrew tongue.—Grey is for making and leaving the ſcriptures uncertain . . . how deſervedly are ſuch critics confounded! — The author of the Preſent State of the printed Hebrew Text has mangled and degraded the Holy Bible.—Mudge is a Capellian critic, and exceeds the effrontery of Capellus himſelf.—Some commentators proclaim their own ignorance notably. Others are not to be truſted. Others lacerate the holy ſcriptures, and others diſgrace it.' In ſhort, if you will believe Mr. Purver, the commentators have led him into an Augean ſtable, and engaged him in a crowd of *wretched pedants*, where there is hardly any thing to be heard or ſeen but *wild work, ſhiftings, whimſies, fooleries, manglings, cavelling, jumbling, confuſion, and impertinence.* The principal writers on the New Teſtament are cenſured with equal freedom; but the reader will think theſe inſtances a ſufficient ſpecimen of our author's politeneſs.

'Let this tranſlation (ſays he) be compared with others and the original.' By theſe exclamations one might imagine that hardly any man in the world has underſtood the Bible, beſides the preſent tranſlator. But,

'*Parcius iſta viris*'——

Why is the *modeſty* of our tranſlators to be derided? are we to depreciate their learning in proportion to their humility? or will any man aſſert that he is a *perfect maſter* of the Hebrew language? In the explication of the ſacred text, it is an inſtance of great temerity to aſſume a magiſterial air, and treat the learned world with contempt. A commentator may propoſe his own opinion, without diſparaging the works of other men. At leaſt

leaſt the Bible ſhould never be made the vehicle of contumelious reflections. If men will annex their comments to the words of inſpiration, let them only preſume to ſubjoin the ingenuous dictates of reaſon, and the ſober illuſtrations of truth.

To this performance the author has prefixed ſome remarks on tranſlations of the ſcripture in general, and this tranſlation in particular.

'AXIOM I.

'*A tranſlation ought to be true to the original.*

'A tranſlator, he obſerves, like a witneſs at the bar, ſhould ſpeak *the truth, the whole truth, and nothing but the truth.*

'Tranſlators have ſometimes grievouſly miſſed of ſpeaking truth, or rendering truly, but putting *a truth* inſtead of *the truth*; as for inſtance, in Job x. 8. *made* for *grieve*; it being true that the hands of God made Job, but not true that he ſays ſo by that Hebrew word, which has no ſuch meaning.'

The Septuagint, Pagninus, Montanus, Piſcator, Munſter, Caſtalio, Vatablus, Mercer, Druſius, &c. render עִצְּבוֹנִי in the former ſenſe. There is no doubt but עָצַב ſignifies *labor* as well as *grief*, as κοπος in Greek, *peine* in French, and *pains* in Engliſh. Images and idols are called עֲצַבִּים *quia arte elaborata ſunt.* The ſame word in Arabic is *a nerve*; ſome therefore, conſidering the Arabiſms which occur in the book of Job, render it *ex nervis me compegerunt.* In the margin of our Bible, it is emphatically rendered *took pains about me.* Mr. Purver is too peremptory.

'Particular opinions operate marvelouſly, and like a *bribe, blind the eyes of the wiſe.* Hence the popiſh *ipſa conteret, ſhe ſhall bruiſe*, Gen. iii. 15. in honour of the Virgin Mary, and diſhonor to Chriſt; hence the Predeſtinarian, *in very deed for this* cauſe *have I raiſed thee up*, Exod. ix. 16.

'According to the preceding axiom, a tranſlator ſhould follow the original copy that is extant, which may be done here with this advantage, that while thoſe who tranſlate other books have the difficulty of chooſing the beſt, the Hebrew Bible is almoſt invariable, and fixed to be ſo, whatever faults may fall out in printing or tranſcribing, by the Maſoretical notes; in which the words are numbered, and even the peculiarities of pointing, with the places where they are throughout the ſcripture.'

Our author, on many occaſions, expreſſes an uncommon veneration for the authority of the Maſorets, and reſolutely maintains the integrity of the preſent Hebrew text. But where is the abſolute integrity of any copy exiſting, if tranſcribers and printers have not been infallible? and of all people in the world,

our author has the leaſt pretenſions to contend for the infallibility of tranſcribers and printers, ſince he has no leſs than fourteen folio columns of errata in this edition of his own tranſlation.

But, ſays he, 'if we confeſs that the ſcripture was given by divine inſpiration, as we muſt, if we believe what it ſays, 2 Tim. iii. 16. there can ſcarce, one might think, be denied to it the leſſer regard of Providence for its preſervation, which alſo peculiarly appears in the uniformity of the Hebrew original copies. But it may be enquired why then have there not been the like in the Greek? It really is more than enquired; there is ſo ill a uſe made of it by ſome, as to diſown likewiſe the Hebrew being kept incorrupt, and ſuch a providence allowed to neither. While this may be the difference, which might paſs unnoticed, that the *old law* lying in the letter, required an exactneſs there, which the *new* being ſpiritual does not require; tho' the latter has it ſufficiently in what is material, and *different readings* I obſerve have been commonly made, eſpecially the larger ſort, to be conformable to other texts. It is alſo undeniable that the Jews have uſed great diligence to keep the Hebrew ſcripture from being altered; whereas the Chriſtians were ſo negligent as not to ſettle what books of the Greek ſhould be counted ſcripture, till long after the time of Chriſt. Divine Providence however may plainly appear, in keeping the common copies of the firſt ſo exceeding ſimilar, and of the latter ſo little varying materially. And a farther reaſon for the Hebrew ſcripture being providentially preſerved ſo exactly uniform, might well be the near likeneſs of letters and different words in that language, to the danger of its being miſtranſcribed or corrupted, far beyond what there was in the Greek.'

'Particular opinions operate marvelouſly, and *like a bribe blind the eyes of the wiſe!*' Dr. Kennicott endeavors to rectify the errors of the Hebrew text. Our author is determined to vindicate the authority of the Maſoretical copies, in oppoſition to all the criticiſms of the doctor and the rules of grammar. He has attacked him in ſeventy places: The following note will exemplify his extraordinary zeal.

In the 8, 9, 11, 13, 19th verſes of the firſt chapter of Ruth, "The pronouns, ſays the author of the ſtate of the printed Hebrew text, are ſurpriſingly corrupted." 'If it is ſurpriſing for them to be corrupted, ſays our tranſlator, is it not more likely they are not corrupted? the caſe might be, that this firſt chapter, if not the book, was a memoir made by Naomi herſelf, who was ſo illiterate, or forgetful in her language, through diſuſe of it for ſeveral years, that ſhe might miſtake by putting the maſculine for the feminine.'

This curious obſervation, Friend Purver, is enough to make the gravelt

graveſt of thy brethren ſmile, and invalidates the authority of thy judgment in oppoſition to the learned and reſpectable author above-mentioned.

'AXIOM II.

'*A tranſlation ſhould be well, or grammatically expreſſed, in the language it is made in.*

'It is well known that thoſe called the living languages do alter, eſpecially ours, who are ſuch a changeable people. Hence it is neceſſary, that new tranſlations ſhould be made from one time or century to another, accommodated to the preſent uſe of ſpeaking or writing.

'This deference is paid to the heathen claſſics, that they may appear beautiful and not barbarous; many of which are tranſlated often, as the reſt doubtleſs would, if their bulk or particularity did not render them unſaleable.

'And why ſhould the Scripture meet with leſs regard? is it to be thereby more expoſed to ridicule and contempt, in our libertine age? But ſome there are who ſeem poſſeſſed with a notion, or bigotry, that the laſt tranſlation in king James's reign muſt not be altered; tho' ſeveral new ones had been made before, when the oldneſs of the language, as they were not long apart, did not call for it; and tho' the pedantry of that reign is become a ridicule, and the ſtile intolerable: nor does ſuch a notion commonly appear to be founded on an opinion of that tranſlation being well done, ſince it has been the frequent complaint, from the ſcripture-writers who underſtood the original, of paſſages rendered amiſs.——

'Language was anciently rude and unpoliſhed, and it was proper even for the inſpired writings to be delivered in that of the times: hence nouns are frequently repeated in the original, where they may much better be rendered by pronouns, according to the improvements of grammar, and manner of ſpeech now, eſpecially in this part of the world, without any diminution or alteration of the ſenſe at all. In ſuch a caſe certainly our language is to be like itſelf and not made uncouth to no manner of purpoſe, any more than we are to ſpeak like children, or wear ſkins like our firſt parents.'

The author cites a variety of texts in which he has made alterations of this nature. But in ſome inſtances many of his readers will think he has injured the beautiful ſimplicity of the ſacred writers. E. g.

It came to paſs, when Jacob ſaw Rachel the daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother, that Jacob went near, and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother, and Jacob kiſſed Rachel, and lifted up his voice and wept, and Jacob told Rachel that he was her father's brother, Gen. xxix. 10. Mr. Purver tran-

ſlates this paſſage in the following manner: '*As ſoon as he ſaw her, the daughter of Laban, his mother's brother, and this uncle's ſheep, he went nigh, and rolling off the ſtone from the well's mouth, watered them. Jacob alſo kiſſed Rachel, and burſt out a crying; telling her that he was her father's nephew.*'

When Jacob, who was now in a foreign country, ſaw the *daughter of his* MOTHER'*s brother*, he wept for joy. The moſt endearing circumſtance in this interview is *repeated* in the original, and in our tranſlation, with ſome propriety; but it is here ſuppreſſed, and the affectionate emotion of Jacob is expreſſed by an ordinary phraſe, which rather denotes the paſſion of a child than the ſenſibility of a man.

' A noun iterated with a prepoſition may be elegantly turned into an adverb: thus *whither*, for, *and into the land of Canaan*, Gen. xii. 5.—*There*, for *in Mizpah*, Jer. xli. 10.

' So the auxiliaries or ſigns of the Engliſh verbs very elegantly ſupply the place of a verb repeated in the original, or rather are the ſame in our language. Thus *were*, for *were written*, Exod. xxxii. 15.—*do*, for *dwell*, Numbers xiii, 29.—*does*, for *caſteth out*, Jer. vi. 7.'

An auxiliary in the place of a verb frequently enervates the ſentence in which it is uſed, and in many caſes the repetition of a ſignificant word is not offenſive to the niceſt ear.

' The Hebrew uſing ſpeeches direct in the ſecond perſon very often, ſome ſmall ones ſound harſhly ſo to us, and may be made oblique in the third perſon with advantage, and without the leaſt injury, as it would have been, had our language been the original: e. g. *Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day*, 1 Kings xii. 12. Gen. xxxix. 19, &c.'

In theſe inſtances, we are rather inclined to admire the vivacity of the oriental ſtile, than agree to the alteration which our author propoſes.

There are many obſervations of this nature in the introduction, which, for the ſake of brevity, we ſhall omit.

In an appendix, the author enumerates, 1. The words and letters in the original, which have been overlooked or neglected by our tranſlators. 2. The words which are *added*, without being diſtinguiſhed by the Italic character. 3. The articles, auxiliaries of verbs, &c. which are improperly tranſlated. 4. Words that are clowniſh, barbarous, hard, technical, miſapplied, new-coined, or obſolete. 5. Bad idioms, ungrammatical or uncouth expreſſions *. 6. Some of the various ſignifications of ו vau and ג gam. This

* The author has pointed out above three hundred expreſſions, which are certainly ungrammatical or uncouth, ſuch as, Go to *for* come,

This collection of words is a proof of the extraordinary diligence of our tranſlator.

Mr. Purver in this verſion cloſely adheres to the Maſoretic copies; and, in order to juſtify his manner of tranſlating ſeveral paſſages, endeavours to maintain 'the divine authority or certainty of the Hebrew points.' In a diſſertation on this ſubject, he tells us, 'That before the Babylonian captivity, while Hebrew was the mother tongue of the Jewiſh people, as their letters are all conſonants, and there was little or no neceſſity for vowels, it may be thought or allowed, they had but few or none of the latter. But being diſperſed after the tranſmigration, and not living together, as their anceſtors had done before in Egypt; the Chaldee, as it is agreed, was become their common language at the return from captivity: whereby there was then need of vowels for the right reading and underſtanding of the ſcripture words, the adding of which was concluded both by Jews and Chriſtians, to be done by Ezra, that ready ſcribe or writer, Ez. vii. 6. aſſiſted by the men of the great ſynagogue, Haggai, Zechariah, Malachi, with thoſe in Ezra, ii. 2. and others.'

Our author proceeds to corroborate this opinion, and anſwer the objections which have been raiſed againſt it. We ſhall not detain our readers with a particular account of his arguments, as this matter has been debated at large by ſeveral eminent writers, and the vowel points, in our opinion, deſervedly exploded, as the contrivances of more modern Jews. Maſclef aſſerts that the points were invented 900 or 1000 years after Chriſt. We have reaſon however to believe, that in the time of St. Jerom they were entirely unknown; for, in a letter to Evagrius, he makes this obſervation: *Nec refert, utrum Salem, an Salim nominetur cum vocalibus in medio literis perraò utantur Hebræi, et pro* voluntate *lectorum, atque* varietate regionum, *eadem verba diverſis ſonis atque accentibus proferantur.*

If this was the ſtate of the Hebrew language in the fourth century, where were the points? Certainly they had at that time no exiſtence. *Maſſorethæ veteres* (ſays a famous Spaniſh grammarian)

come, Gen xi. 3.—Seemeth him good, *for* ſeems good to him, 2 Sam. x. 12.—Methinketh, *for* I think, 2 Sam. xviii. 27.—The which, *for* which, *paſſim.*—The wild ox, *for* wild bull, for how or why ſhould ſuch a one become an ox? Deut. xiv. 5.—Gat him up, *for* went up, 1 Sam. xiii. 15.—Can ſkill, *for* has ſkill, 1 Kings v. 6.—Could ſkill of, *for* had ſkill in, 2 Chr. xxxiv. 12.—Handmaid that is heir, *for* heireſs, Prov. xxx. 23.—Shall not leave neither name nor remainder, *for* either name or remainder, 2 Sam. xiv. 7.—both twain, *for* both of them, Ezek. xxi. 19, &c.

duas tantum motiones nominant: quamets, ſub quo tſere comprehendunt, & pathahh, quo nomine etiam ſeghol nuncupant. Aben Ezra, qui medio duodecimi ſæculi florebat, ſeptem duntaxat motiones memorat, nimirum quamets, tſere, hholem, ſchoureq, pathahh, hhiriq, & ſeghol, qnarum Maſſorethas Tiberienſes auctores agnoſcit. Poſteriores itaque Rabbini cætras addiderunt. Guarini Gram. Heb.

It is moſt probable they borrowed theſe points from the Arabs; and it is certain that the firſt copies of the Korân were without them.

'But,' ſays Mr. Purver, 'what a caſe would the ſcripture be in then, if it had no points, or if thoſe it has were but the work of ſome later Jews? . . . 'It is true, the ſenſe of the context would often determine it without the points, but not always in ſuch a multitude of various caſes as occur in ſcripture.

'Thus in the ſeptuagint verſion מטה in Gen. xlvii. 31. is rendered *a ſtaff*, by others *a bed*, the conſonants ſignifying either; and as it is not related whether Jacob was up, and ſo leaning on the top of a ſtaff or in a bed, the vowels only ſhew it was the latter.'

The points ſhew what ſenſe the punctators annexed to this word, and nothing more.

'It is the placing of a point ſettles the meaning, Gen. xlix. 6. שור being *a wall* and *an ox*, or collectively *oxen*, with either of which the verb *extirpate* or *root out* will agree. The pointing decides for the latter, notwithſtanding the inattention of our tranſlators, and the authority of Aben Ezra, an author fond of new things.'

Till we admit the ſacred authority of the points, or the *jus divinum* of the punctators, we ſhall be guided by the context, where any ambiguous word occurs.

Suppoſe a ſchool-boy ſhould read theſe lines of Mr. Pope:

'Commas and points they ſet exactly right,
And 'twere a ſin to rob them of their mite,'

he would not want a point or an accent to inform him that the laſt word, in this couplet, is to be underſtood in a figurative ſenſe, and does not ſignify the twentieth part of a grain, the third part of a farthing, nor a ſmall animalcule in a cheeſe: the context would ſufficiently explain the author's meaning; if not, rational criticiſm, and not authority, ſhould determine the queſtion.

Interpreters, as Mr. Purver aſſerts, have run into great abſurdities in chronology; he has therefore taken ſome pains to aſcertain the date of every memorable event, according to the *Hebrew* text, and for this purpoſe has furniſhed his readers with a variety of chronological tables.

The curious reader will perhaps be diverted with an hypotheſis, by which our author propoſes to regulate the computation of the patriarchal ages.

All

'All * the writers, he ſays, who have undertaken to calculate the ſpace of time from the creation to the flood, have, I think miſſed it. Such as were not miſled by the Greek and Samaritan copies, but computed from the Hebrew, have ſtated it at 1656 years; by ſuppoſing the ſon was born, when the Scripture ſays he was begot, and that invariably each of them, at the end of ſuch a year of his father's life; poſitions *methinks* too improbable to be allowed, much leſs ſo generally received.

'Since Moſes ſays nothing of the odd months or days, and this might probably live one, that two, and another three quarters of a year, longer than the time mentioned when they begot a ſon; a medium for one with another would have a year overplus: ſo the time is ſaid to be ſeven years, 1 Kings ii. 11. which was ſeven years ſix months, 2 Sam. v. 5. But if any of them lived almoſt the year out, or till the laſt quarter, it was counted for a year; then between one quarter before, and three quarters of a year after, the mean time is one quarter more than the years mentioned. By this allowance, moderate as it is, if Adam, when he had lived 130 $\frac{1}{4}$ years begot Seth, he was 131 years at Seth's birth, and ſo of the reſt. According to the other account, Methuſelah muſt have lived till the end of the flood, when Noah was 600 years old, ch. vii. 11. and ix. 28, 29. he being not 969 before that reckoning, as may be ſeen by adding 187, ch. v. 25. 182, ver. 28. and 600 together: to avoid which, the index to the preſent folio Bible has it computed with others, that he died before he was 969 years old, in contradiction to the text.'

The author of that computation ſuppoſed that Methuſelah died when he was in the 969th year of his age, about the commencent of the flood; and that a ſmall part of that year in computing his life might be called, in general terms, a year.

'I will add, ſays Mr. Purver, two or three remarks on what Uſher ſays for the common opinion, in his Chron. Sac. p. 55, 56, who argues that the word for *beget* in the Hebrew, Greek, and Latin, is common both to father and mother, and oftener denotes the birth than the conception. Well, ſince that verb has different meanings, and when it is uſed of the mother, that determines it to ſignify her bearing or being delivered of a child, does it not accordingly when uſed of the father mean the other?

* Why does Mr. Purver claim the diſcovery of this hypotheſis to himſelf, and ſay that *all* are miſtaken, ſince it appears by a quotation, that he has read a paſſage in Uſher's Chronology, in which one Jacobus Auzoleus is ſaid to have maintained the ſame opinion?

As

As for which way it may be found moſt, that is only as the ſubject requires. An inſtance for this purpoſe would have been where it was ſaid of the father, and evidently ſignified the birth of the child; but no ſuch appears. That great man too, learned, ingenious, and worthy as he was, miſtakes in bringing Mat. i. 16. for a proof, that the word is common to both ſexes: for εγεννηθη is not ſaid of Mary, but Jeſus. To conclude, when the Scripture applies a child's birth to the father, it has another and a proper way for doing it, as may be ſeen ch. xxi. 5. & alibi.'

It is amazing that Mr. Purver ſhould charge this author with a miſtake, when he himſelf makes it, or wilfully miſrepreſents his meaning. The archbiſhop does not pretend to aſſert any thing ſo abſurd as our tranſlator would make his readers believe; for he quotes the whole verſe, in which εγεννησε is applied to Jacob; and Luke i. 57. in which the ſame word is applied to Elizabeth.

Abraham, it is ſaid, Acts vii. 8. *begat Iſaac, and circumciſed him the eighth day*; which ſeems to imply, that *begat* in this paſſage refers to the birth of Iſaac. But in the name of wonder, who ever talked of having begotten a son till that ſon appeared? and how ſhall the time of conception be aſcertained? or, upon our author's ſuppoſition, how could Adam, when he was *an hundred and thirty years old be ſaid to have begotten a ſon in his likeneſs, after his image, and called his name Seth?* Purver tells us in his chronological table, conſiſtently with his hypotheſis, that Seth was *born* when Adam was 131 years old; and therefore, when he was only 130, Seth muſt have been an admirable image of his father! and received his name nine months before his birth!

This curious hypotheſis occaſions a difference of eight years in computing the time between the creation of the flood, and brings down the latter event to the year of the world, 1664.

[*To be continued.*]

II. *A Reviſal of* Shakeſpear's *Text, wherein the Alterations introduced into it by the more modern Editors and Critics, are particularly conſidered.* 8*vo.* *Pr.* 6*s.* 6*d.* Johnſton.

IN the courſe of our obſervations on this work, we apprehend that we have undeniably proved this reviſer, as well as his antagoniſts, to have been deficient as to the fundamentals of what ought to conſtitute true criticiſm, we mean the knowledge of Shakeſpear's language, ſo far as relates to individual words, or the ideas annexed to them when that great poet lived. What a figure muſt a critic upon Virgil, or any of the Roman

Roman claſſics make, ſhould he pronounce *olli* to be a word *evidently* CORRUPT, becauſe the dative of *ille* is *illi*, or that *quiris* is no Latin word, becauſe none of the etymologiſts have accounted for its derivation.

Had we room to ſpare, we could carry this obſervation much farther, and prove, that even a ſyntax prevailed in Shakeſpear's time different from what is now commonly received; and we might, perhaps, carry the like obſervations through all the other parts of grammar. This theatrical vernacularity ſeems, for very obvious reaſons, to have been loſt between the years 1638 and 1665, when a ſpecies of another, but a more, depraved kind, took place, and which we have the pleaſure to obſerve is now diſcouraged by the improving taſte and morals of the public. Terence had no vernacularities; the plays of Shakeſpear could not, when exhibited, have been received without them.

We agree with the reviſer, that in the above play, neither Mr. Theobald nor Mr. W—— had the ſmalleſt pretext in criticiſm, or reaſon, for altering the two following paſſages: *for the revolt of mine is dangerous —— why, I'll exhibit a bill in the parliament, for putting down of men.* Our reviſer's obſervation on the latter paſſage is as follows:

'I can ſee no pretext, not even the ſlighteſt, for introducing *mum* in this place. It is a German, not a Flemiſh liquor, and Falſtaff, as is well known, dealt chiefly in ſack. The preceding appellation of 'Flemiſh drunkard' alludes to the general corpulency of that people, a circumſtance which in the ſatyrical repreſentations of it is continued to this very day. Mr. Theobald's conjecture, 'for the putting down of *fat men*,' is much more tolerable. But I can ſee no reaſonable objection to the common reading, 'for the putting down of *men*,' that is, for the reſtraining the licentious impudence of men, and taking them, as the vulgar phraſe is, a peg lower. But the ſimplicity of it ſeems to have diſguſted Mr. Warburton, whoſe profuſion of learning on this occaſion is beſide every other purpoſe, except that of throwing duſt in the eyes of the reader.'

We are, however, of opinion, that the original reading may be ſupported from the common uſage of the language in Shakeſpear's time; and that the *putting a man down*, ſignified to *record* him for what he really is, a fool, a letcher, a villain, or the like; and our opinion, which is more than conjecture, may be ſupported by a vaſt variety of inſtances.

The reviſer introduces a very long note to vindicate the original printing of the following paſſage in the ſame play, ſpoken by Mrs. Ford —— *Theſe knights will hack, and ſo thou ſhouldſt not alter the article of thy gentry.* We agree with this writer in preſerving the common reading *hack*, inſtead of the ridiculous emendation

emendation *lack*, introduced by Mr. W——, who is ſeverely caſtigated by our author on this occaſion. Let us now ſee the manner in which the latter ſupports his opinion. 'To *hack* (ſays he) is to cut, wound, or flaſh; and as the proper employment of a knight in that age was fighting, hacking or flaſhing may be imputed to them without impropriety, as the practice of their profeſſion. But, as they could not be ſuppoſed to exerciſe their valour on the perſons of their miſtreſſes, we muſt conclude this hacking to be intended of their reputations. If ſo the ſenſe will be, "If you are ſo fond of quality as to be flattered with the addreſſes of a knight, your reputation will be in danger of being wounded and mangled by his boaſting of favours, which perhaps you have never granted. You had better therefore be content with your preſent quality of a plain gentlewoman, than be ambitious of the title of my Lady, at the expence of being pointed at as a Knight's paramour." I am by no means ſure that I have hit on the poet's meaning in this very obſcure paſſage, but at leaſt I have not interpreted it into nonſenſe.'

Notwithſtanding this modeſt diffidence, we muſt be of opinion, that this critic might have made much better ſenſe of it, if he had ſtudied for ſome other ſignification of the word *hack*, than that of flaſhing one's fleſh or reputation. Might there be no alluſion to the well known puniſhment of a recreant, a cowardly or pilfering, knight, ſuch as Falſtaff was, *having his ſpurs* HACK'D *from his heels?* Was not the word *hack*, as now, applied to mean mercenary practices? A reviſer of Shakeſpear ought to have enquired into thoſe particulars. For our own part, we ſcarcely make a doubt that the term *hack* here is Shakeſpear's word, but that it has no relation to cutting or flaſhing, and ſignifies moving, going from one place to another like the old Engliſh hackneys, which attended the king's expeditions, and were ſent to and from all parts of the country to bring proviſions for the troops. Let the reader conſider the paſſage in this ſenſe, and pronounce whether the meaning is not more clear and eaſy, than that given by this critic.

Our reviſer thus comments upon Ford's ſoliloquy, in which is the following line, *And ſtand ſo firmly on his wife's frailty.*

'Mr. Warburton takes great pains to explain and juſtify this reading, but, in my opinion, with little ſucceſs. To conſider his own illuſtration: if I ſtood on a rotten bridge, and one, to warn me of my danger, ſhould tell me, I ſtood firmly on a rotten plank, I ſhould think it very extraordinary language. So if any one ſhould tell me his neighbour was a ſecure fool, and reſted upon his wife's frailty, I ſhould conclude it to be a ſlip of his tongue, or that he affected to talk nonſenſe. Mr. Upton, Critic. Obſerv. p. 176, goes another way to work. Ac-

cording to him, Ford was going to ſay *honeſty*, but corrects himſelf, and adds unexpectedly, *frailty*, with an emphaſis. I muſt own this appears to me too ſtudied and affected to be probable. I therefore readily agree with Mr. Theobald and Sir Thomas Hanmer in ſubſtituting *fealty*, or rather, to avoid ambiguity, though the alteration be ſomewhat greater, *fidelity*.'

Thou ſacred rage of correcting! to what abſurdities doſt thou not impel human brains, *quid non mortalia pectora cogis!* never, ſurely, did words carry a more evident meaning than thoſe do. *On his wife's frailty:* to every one but a critic, the obvious meaning of Ford, is, that Page is very obſtinate on *the ſubject of* his wife's frailty, and that he ſtands upon it like a ſecure fool, who thinks himſelf firm. Our reviſer, for the tire-*vellet*, made uſe of by the old quarto edition in Falſtaff's ſpeech to Mrs. Ford, thinks that poſſibly, the poet might have written the tire-*velvet*. He ſhould have informed himſelf that the tire-*vellet* is part of the dreſs of a nun, and ſignifies no more than a white double handkerchief. We muſt in general obſerve, that this author is ſeldom miſtaken when he ſupports the ancient readings; and when he ventures to amend, he is far more tolerable than any of the editors he condemns.

We now proceed to the Merchant of Venice: 'Mr. Pope was miſtaken in imagining the word, *argoſie*, to ſignify 'a ſhip from *Argo*.' This laſt is an inland town of the Morea, and conſequently could have no ſhipping. In the primary ſignification of the word, it denoted a ſhip of Raguſa; and as that city was in the middle ages famous for its trade and extenſive navigation, and particularly for building merchant ſhips of the largeſt ſize, every very large merchant veſſel came to be called an *Argoſie*. Hence too *Ragozine*, for *Raguſain*, the name of the pirate in Meaſure for Meaſure.'

Indeed Mr. Reviſer you are as far miſtaken as Mr. Pope, and you here give us a freſh inſtance of the neceſſity a critic upon Shakeſpear is under to underſtand Shakeſpear's language. An *Argoſie* in its etymology has a relation to the ſhip *Argos*, in which the Argonauts ſailed; and in Shakeſpear's time every large ſhip, eſpecially a trading one, was called an *Argoſie*, without the ſmalleſt alluſion to Raguſa.

This author we think is unhappy in the following obſervation:

'*And when love ſpeaks, the voice of all the Gods*
Makes *heaven drowſie with the harmony*.

That is, whenever love ſpeaks, all the gods join their voices with his inharmonious concert.'

That Mr. W. is, if poſſible, ſtill more abſurd we ſhall admit; but we muſt think that the natural meaning of the paſ-

ſage,

ſage, is, that when Love ſpeaks, if all the Gods were to ſpeak after him, heaven would turn inattentive or drowſy.

The following paſſage admits of ſome diſpute:

While greaſy Jone doth keel the pot.

'The monthly Magazines have taught us, that the verb, *keel*, is a northern word, and ſignifies to *cool*; and that the meaning of the whole line is, while the greaſy houſe-maid doth by the help of her ladle cool the pot, and prevent the broth from boiling over, which ſhe is preparing for the ſupper of the labourers at their return from the field.'

The reviſer ought to have mentioned, that in the North the word *keel*, or as it is pronounced in Scotland *kale*, ſignifies greens fit for the pot, ſuch as cabbages, coleworts, &c. and that it is uſual for the pot to be boiling for ſome time before the keel is put into it, which is called kaling, or keeling the pot.

In our author's remark upon the following line in the Taming of the Shrew;

I am arriv'd from fruitful Lombardy,

he tells us 'that Piſa is a city of Tuſcany, not of Lombardy.' But every one who is converſant in the old Engliſh language knows, that our anceſtors, and indeed, the Italians themſelves, comprehended all Tuſcany in Lombardy. The ſtreet of the Lombards, or Lombard-ſtreet, got its name from the Florentines, who were ſettled there in or before the reign of Edward III. and the chief of them became bankrupts by his failing to repay the money they lent him.

In our author's criticiſm upon the Twelfth Night, the following paſſage occurs;

'*Cottiers catches.*

'The old reading, *coziers catches*, that is, *coblers catches*, in which ſenſe the word is ſtill uſed in the weſtern part of this kingdom, ought undoubtedly to be reſtored. See the Canons of Criticiſm, p. 51. Its etymology is from *cordwainer*, which was firſt abbreviated into *cordier*, and then by degrees, in virtue of the weſtern pronunciation, *coardier*, came to be *cozier*.'

This is another inſtance of the neceſſity of underſtanding Shakeſpear's language. The coziers, or codgers, (as they are called in the North) were people who travelled about ſelling fiſh or other proviſions in *wicker baſkets* from town to town, which are in old French called *côzieres*, a word that has no manner of relation to *cordovanniere* or *cordwainer*.

In the Winter's Tale, we find an obſervation of equal ſagacity with the preceding:

'*To let him there a month, beyond the geſt*
Prefix'd for's parting.

'Mr. Warburton defends this reading, and informs us, that '*geſt* ſignifies a ſtage or journey.' Be it ſo. Let us therefore ſubſtitute either of thoſe two words in the place of *geſt*, and we ſhall ſtill find the paſſage will be nonſenſe. I am inclined to believe our poet wrote,

———*beyond the* liſt,

that is, beyond the limit; in which ſenſe Shakeſpear hath ſeveral times uſed that word.'

The ignorance of the meaning of the word *geſts* among all the commentators of Shakeſpear is very ſurprizing; but it muſt be owned that Mr. W. has in the paſſage before us come neareſt its meaning. Before a king of England undertook a progreſs, the lord-chamberlain, or proper officer preſented him with a paper, containing the *geſts*, (which we ſuppoſe to have come from the French word *giſt*) and it regulated not only the places where the king was to lie every night, but the time of his continuing at each. The word is very common in old writers, and may be yet ſeen in the ſenſe we have explained it in the hand of a royal author, Edward VI. in his journal publiſhed by biſhop Burnet. In this ſignification we hope Shakeſpear's original ſtands unimpeached, and if we may be allowed a pun, will remain maſter of the *liſts*. We have been the more full in explaining this term, becauſe it occurs more than once in Shakeſpear, and has occaſioned his text receiving many a dreadful ſtab from the pens of his editors and reviſers.

The bounds we are obliged to preſcribe to ourſelves in reviewing a work of the bulk before us, do not ſuffer us to give farther particulars of the author's verbal miſtakes, eſpecially as we are in hopes of ſoon reviewing an edition of Shakeſpear, which will be final and deciſive of that great poet's text. We cannot, however, take leave of the work before us, without again doing the author the juſtice to own, that Shakeſpear's text is greatly obliged to his labours in eſtabliſhing the authority of its original printing. In intricate paſſages, where there is no diſputes about printing, punctuation, or words, he has been very happy in his explanations; and a reader, who is not a profeſſed critic, may ſtudy Shakeſpear in his cloſet with far more eaſe and advantage than he did before. We are, however, of opinion, that this author takes too much pains in confuting readings and emendations that confute themſelves, and ſometimes in eſtabliſhing meanings that are clear to the loweſt capacity. He does not write in the liberal manner that ſhould prevail among gentlemen and ſcholars; and he has taken more pains to underſtand Shakeſpear's meaning than his words; two ſtudies which have ſo mutual a relation, that they ought to be inſeparable.

III. *An Introduction to the Art of Reading, with Energy and Propriety.* *By* John Rice. 8*vo.* *Pr.* 4 *s.* Tonſon.

PRofeſſors of ſpeaking and reading are of very late growth in this country, and we wiſh that their trade may be as beneficial to literature as it is to themſelves. Times have been when great writers in verſe and proſe have flouriſhed, and when their works have been read, without the readers being taught the true method of pronouncing them; but we have never heard that they ſuffered for want of a profeſſorial chair, for the art of reading with energy and propriety.

Thoſe are two properties that, with Mr. Rice's leave, can never be taught or communicated; they muſt ariſe from the organs, the feelings, and, above all, the good ſenſe of the reader. Even the latter alone will not ſucceed. Mr. Dryden, who had certainly as muſical an ear for Engliſh poetry as any man ever had, could not read (as we have been told by Mr. Cibber and others) his own or any other writings, ſo as to be underſtood. All the labours of a Rice or a Sheridan would have been loſt upon Mr. Pope; nor can we think that any of the mechanical or common rules of proſody are neceſſary towards forming harmonious and correct verſification. An ear for muſic and an ear for poetry are ſo very different, that the great poet laſt mentioned uſed to expreſs his admiration to his friend Dr. Arbuthnot, what merit could there be found in Handel! His muſic, ſaid he, affects me with no other ſenſation than what I feel from noiſe. Many a bard, like Pope, with a true Engliſh poetical ear, has written harmoniouſly in verſe, without knowing the difference between a ſpondee and a dactyl, an anapæſt, a trochaic or an iambic. In like manner, we have heard many readers, who, poſſeſſed of the qualities we have already mentioned, without one of the rules laid down by Mr. Rice, have given us more pleaſure, and delivered themſelves with a truer emphaſis, than all the knowledge of mechanical rules can communicate.

In the mean while, we are far from ſaying, that a long ſtudy of thoſe rules, by a man who has *nothing elſe to do*, may not aſſiſt him in the art of reading, eſpecially if he applies himſelf at the ſame time to get rid of that little portion of feeling and underſtanding which nature may have been unkind enough to beſtow upon him. From the peruſal we have had of Mr. Rice's book, his pupil muſt be *aut Cæſar aut nihil*, either his wholly or nothing. Having premiſed theſe general obſervations, which indignation indeed partly extorted from us, we ſhall now proceed to the work itſelf.

Blainville in his travels through Germany, tells us of an artiſt at Nuremberg, 'who could make a hundred little cups of

of ivory turned, and perfectly well proportioned, with a ring to each, that plays and raps againſt the body of the cup, all of which are contained in a grain of pepper.' This muſt be inconceivably ingenious; nor is it the leſs ſo, becauſe it is of no manner of uſe. Art and utility, however, are, we think, very agreeable companions, and, in mechanical affairs, are always ſorry to ſee the former ſeparated from the latter. Mr. Rice, we acknowledge, is an artiſt in his profeſſion; but we muſt be excuſed from giving it a higher epithet than mechanical. His firſt chapter treats of obſervations on the defects and perfection of reading in general; and here he diſcovers an analogy between reading and writing, which he modeſtly preſumes, in a note, 'may be of ſome ſervice alſo to writers, by inducing them to pay attention to the manner in which their works may be recited; a circumſtance that will neceſſarily improve and meliorate their ſtile, whether they compoſe in proſe or verſe.' From this hint, we are in hopes that this ingenious author will proceed to eſtabliſh lectures for the improvement of authorſhip, as well as reading. He ſays, in the ſame note, 'It hath been obſerved by ſome writers on this ſubject, that poets may be able to arrange their words properly in metre, according to the rules of verſification, even if they were ignorant of the proper accent and emphaſis of words. Such poetry could not fail, however, of being extremely defective; for the reaſons hereafter aſſigned.'

He muſt indeed be a ſtrange poet, who is ignorant of the emphaſis of words, however unable he may be to pronounce them, either properly accented or properly emphaſized.

'Reading (ſays Mr. Rice) may with propriety, be called artificial ſpeaking; as it is, indeed, the imitation of natural eloquence. Hence, like all other imitative arts, its end is defeated by every appearance of ſtudy, habit, or affectation. Any peculiarity of tone and manner of reading, therefore, muſt be diſguſtful, as it is unnatural; in like manner the ſtudied artifices of *declamation* are equally exceptionable, and for the ſame reaſon.

'It is nevertheleſs very certain that, as there are few common readers, who have not a diſagreeable habitual tone; ſo there are few pretended adepts in this art, who are not mere declaimers.'

We can by no means ſubſcribe to this opinion; nor do we, from Mr. Rice's performance, conceive ſo high an opinion of his abilities, as to ackowledge him a dictator, even in the art of reading. What he means by *reading* being one of the imitative arts, is next to incomprehenſible. All reading is ſpeaking, tho' all ſpeaking is not reading. We can define painting, ſculpture, and other imitative arts by their ends and properties, but read-

ing can be defined only by itſelf; nor can we ſee how the end of it, which is, that what is read ſhould be underſtood by others, is at all defeated by an appearance either of ſtudy or habit, which we take, in reading, to be what a manner is in painting. This may be good as well as bad; nay, it may be difficult, if not impoſſible, to change it for the better. There is not a judge of painting who can be ignorant, that the airs of Raphael's heads and the contours of Pouſſin's figures are ſtudied from the antique, and that each of them have a manner; but he muſt be a wretched connoiſſeur, who ſhould pronounce that ſtudy and a manner are blemiſhes in either of thoſe maſters. As to affectation, it is a defect of judgment, or the conſequence of a bad habit; and Mr. Rice will find great difficulty in curing it in any perſon, as men are generally fonder of their imperfections than accompliſhments. With reſpect to Mr. Rice's general cenſure of common readers and pretended adepts, the plain Engliſh of it is, Gentlemen and ladies, you think you can read well, but you deal only in rattling and bombaſt; nor can you ever be underſtood till you buy my book, and attend my lectures.

It has been often diſputed, whether exquiſite ſenſations of any kind afford greater degrees of pleaſure or pain to mankind. We are apt to pronounce for the latter: an exquiſite ear, for inſtance, meets with five hundred torments for one gratification; and the ſame may be ſaid of ſmelling, ſeeing, feeling, and, perhaps, taſting. A man may have a true ear in reading, tho' it may not be exquiſite, and cannot judge of the extaſies of pleaſure, which the obſervance of Mr. Rice's, or indeed any other rules, may communicate to a very refined connoiſſeur: we apprehend, indeed, the latter is ſo very rarely to be met with, that were we to demoliſh the whole preſent practice of reading to admit Mr. Rice's ſyſtem, we ſhould act like the epicure, who threw away all the pidgeon but the rump.

'The great ſource of vicious habits in reading, is the erroneous method of teaching children to *read* before they learn to *write*, or the making them *recite* what they do not *underſtand*. I ſhould be glad to know of what uſe it is, to teach children to gabble over a parcel of words, the meaning of which they do not comprehend, as is almoſt univerſally the cuſtom, unleſs it be with a deſign that the little prattlers may divert their parents ſomething more agreeably than mere perroquets. Of this, at leaſt, I am certain, that it would be of great utility, in more ways than one, if children were not taught to pronounce their letters, till they were taught to delineate them; and that they ſhould firſt learn to write and read their own words and ſentiments, and not recite or copy thoſe of others. There is not a more vicious cuſtom, in the whole practice of modern edu-

cation, than that of ſetting youth to get verſes, or declamations, and to repeat them by rote. This cuſtom, I know, is adopted with a view to exerciſe the memory; but, ſetting aſide the abſurdity of exerciſing the memory with retention of mere *ſounds*, it is very certain that a vacant mind will retain *things* much better than one which is overcharged with ſuperfluous ideas; and perhaps this vacuity is one reaſon why the memory is better in youth than in age. Be this, however, as it will, it is at all ages much eaſier to learn to remember, than to learn to forget: and yet the latter is full as neceſſary as the former; young perſons finding themſelves, on entering into life, more bewildered by the prejudices of their education (i. e. what they remember to have been *taught*) than from their real ignorance of the world, or what they have ſtill to *learn*. And hence it is, that in applying the acquiſitions made in their education to any good purpoſe, they are obliged to throw aſide, and to forget the greater part of them.

'It may ſeem ſtrange, that I ſhould diſſuade preceptors from teaching children to read till they teach them to write, and at the ſame time to write and read their own expreſſions; the reaſons for it, however, are very obvious; as, by ſo doing, children will acquire ſo ſtrong a ſenſe of that analogy which ſubſiſts between reading and ſpeaking, that they can never fall into the vicious habits of reciting otherwiſe than they converſe: In which caſe, nothing more would be requiſite to enable them to read any work with propriety, than the perfect comprehenſion of the author's ſenſe; which is not, as before obſerved, altogether ſufficient for grown perſons at preſent.'

Our author, in order to be acquitted of advancing, in the above quotation, the moſt impracticable and preſumptuous paradoxes, muſt be tried by a jury of his peers; ſchool-maſters and ſchool-miſtreſſes, before the bar of Common Senſe, and prevail on counſellor Experience to plead his cauſe. In what miſerable miſts of ignorance has this poor country, and indeed all Europe, been groping, as to the important point of education, till they were diſpelled by the beams of Mr. Rice's knowledge? Even claſſical ſcholars and poets, till he *moved upon the face of their underſtanding*, dealt in a chaos of different idioms and ſcholaſtic phraſeology. But, to ſay the truth, after the ſtricteſt attention, we cannot diſcover one grain of meaning in the above quotation. The phraſe of *learning to forget* in the text is, we apprehend merely figurative and ideal, and bears a quite different ſenſe from that of *learning to remember*, which is real and practicable. In ſhort, Mr. Rice, in preaching up the doctrine of *learning to forget*, puts us in mind of dean Swift, when his beef was over-roaſted, ordering his cook to take it back to the kitchen, and do it leſs.

Upon the whole, we ought to be ſerious on every ſubject that regards education, without too wantonly hazarding experiments. The preſent ſyſtem has produced many great men in all the arts and in all ages: that propoſed by Mr. Rice is inconſiſtent with all that ever went before. Quintilian wrote upon the ſame ſubject with him; but the practice he recommends is the reverſe of that of Mr. Rice, who has nothing in common with that great antient, except his blaming the modes of education then in uſe. Speaking of children learning to write, ſays he, *Altis radicibus nixus paretur, ſcribere ipſum*, that is, the practice of writing ſhould be deeply rooted in the early part of life; but he was ſo far from recommending the precedence of writing before reading, that he very ſenſibly ſays, *Quoniam adhuc circa res tenues moramur, ii quoque verſus qui ad imitationem ſcribendi proponentur, non otioſas velim ſententias habeant, ſed honeſtum aliquid monentes.* "Hitherto we have dwelt upon trifling matters: even the copies ſet him for the improvement of his hand-writing ought not to be an unmeaning ſet of words, but to convey ſome beautiful ſentiment, the remembrance of which will ſtick to him when he is old; and when ſtampt upon his tender mind, the impreſſion will ever improve his morals." We ſhould be glad to know what benefit Quintilian's pupil could receive from this precept, if he could not read?

Our author next proceeds to treat of the analyſis of ſpeech, in which he comprehends a variety of diviſions, and diſcovers an important ſecret, that there is an eſſential diſtinction between ſpeaking and ſinging; and after quoting lord Kaims and Dionyſius of Halicarnaſſus, he arranges the precedency of the five vowels, and differs from his lordſhip, (whom, by the bye, he takes to be a man of quality) and then makes a number of profound revelations, the moſt intelligible of which we ſhall give our readers.

'He is miſtaken therefore in ſuppoſing the voice, in paſſing through the cavity of the mouth, acquires by articulation a different tone. It is true in general, as he affirms, "that the air, in paſſing thro' cavities, differing in ſize, produceth various ſounds, ſome high, or ſharp, ſome low and flat: that a ſmall cavity occaſions a high ſound, and a large cavity a low ſound." His lordſhip, however, forgets to take along with him the *velocity* with which it is neceſſary the air ſhould paſs through thoſe apertures, before it can poſſibly occaſion any ſound at all, in its paſſage.'

Theſe ſagacious obſervations are followed by above a dozen pages equally inſtructive; in which our author moſt undeniably proves, that we ſpeak by means of the throat, the tongue and the teeth, and that without them we could only bellow.

He

He next proceeds to treat of the length of ſyllables in Engliſh, and here he baniſhes all variety of tone from reading and ſpeaking, 'excepting (continues he, with moſt notable preciſion and intelligibility) that of *ſentences* immediately under the *influence* of the *meaning* of the diſcourſe.' At the ſame time he does not pretend that all ſyllables or ſimple ſounds are of the ſame tone; and this is illuſtrated by two tunes ſet in ſcore to the following beautiful words, *bat, bet, bit, bot, but*. We are then informed, that Scaliger and Priſcian define a ſyllable to be an element; that 'others have defined it as an articulate voice of an individual ſound,'—but that 'the vowels, when uttered ſingly, are undoubtedly ſingle ſounds.'

We are ſenſible how unfair and how eaſy it is, by partial quotations, to ridicule or miſrepreſent any work, and that detached ſentences, even from the Bible itſelf, may become blaſphemy; but this can only happen in works that proceed from ſimple principles to eſtabliſh the moſt ſublime truths on the moſt important diſcoveries. Mr. Rice's work is *qualis ab incæpto*, and preſerves an even tenour of ſignificancy through the whole. His great aim ſeems to be to demoliſh his antagoniſt, Mr. Sheridan, and others, who have found ſuch *trifling* either amuſing or profitable. His obſervations upon Engliſh poetry preſerve the ſame ſtrain of obvious criticiſm, which every man of common ſenſe has within himſelf, and few or none of his remarks have even the merit of novelty. At laſt he becomes the important judge of eloquence, in preaching, pleading, and public ſpeaking. He condemns the ſaucy tongue of rattling eloquence, thro' which, as he informs us in a note, "acts of parliament are frequently paſſed only to be repealed; and orders of court are made only to be reverſed." We cannot, however, ſee what connection this obſervation has with Mr. Rice's ſubject; and not to mention that it is falſe in fact, we think it is illiberally introduced, and that it ſquints at ſome private purpoſe or reſentment. As to the Appendix, containing 'the ſketch of a plan for eſtabliſhing a criterion, by which the pronunciation of languages may be aſcertained, and in particular that of the Engliſh tongue reduced to a certain fixt ſtandard,' we ſhall make no animadverſions upon it, as the whole of it has not appeared.

Though we are of opinion, that Mr. Rice's book cannot be of the leaſt uſe to the public, yet we admire him as an artiſt in his way, by making ſuch flimſy materials hang together, as much as we do the German genius above-mentioned, or the conjurer Jonas with his cards, cups, and garters.

IV. Museum Rusticum et Commerciale: *or, Select Papers on Agriculture, Commerce, Arts, and Manufactures. Drawn from Experience, and communicated by Gentlemen engaged in those Pursuits. Revised and digested by several Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. Vol. III. 8vo. Pr. 6s.* Davis.

THE third volume of this work, on which we are going to comment, contains one hundred articles, forming not only an entertaining but a very interesting and useful variety.

We congratulate the editors, on their successfully concentrating the labours of so many valuable correspondents. The great number of useful pieces published in this work sufficiently testify that agriculture has within these few years been greatly improved in England; but the misfortune hitherto has been, that the knowledge of improvements could circulate but very slowly, for want of a proper channel of communication to diffuse them through every part of the king's dominions.

If a farmer accidentally makes any new discovery in husbandry, he immediately endeavours to confine the practice of it to himself and his family: whence this desire proceeds is not perhaps difficult to account for, it arising from self-interest, envy, and avarice. The education of farmers is, in general, narrow: their souls not being expanded by sentiments of urbanity and benevolence, they find it difficult to look beyond *self*, and seldom forbear envying the good fortune of their neighbours; self-interest is too often their governing principle, and avarice assists in the accomplishment of their sordid views.

It must surely argue a wretched depravity of mind, when we are able to refuse doing good to our neighbours, though we can effect it without injury to ourselves; and how much more wretched must he be, who not only refuses to do good to individuals, but even to improve his country in general! Such are those who churlishly conceal practical discoveries, which might, if made known, be of infinite advantage to the British nation, nay, perhaps to the whole world.

Let us hope, as this country is now, through the variety of publications daily issuing from the press, more enlightened than it ever was at any preceding period, that farmers will partake of the general advantage derived from this encreased knowledge; and that they will hereby be induced to open their stores for the benefit of their brethren. If they need examples, let them resort to the volume now under consideration, where they will perceive that many an honest man, in homely

homely phraſe (for elevation of ſtyle is not expected in the writings of farmers) has told his uſeful tale, induced by no other motive than that of doing good to mankind. Let every one who has aught valuable to impart, communicate his knowledge; and arts and ſciences will of themſelves improve, without the aſſiſtance of laboured plans to bring them to perfection.

But to return to our more immediate ſubject: We find in this third volume of the *Muſeum Ruſticum* ſo many truly valuable pieces, that were we to regard them all properly, this article would be extended to an undue length; therefore we ſhall only mention ſuch as we imagine may prove particularly uſeful or entertaining to our readers.

We find, in number VII. page 26, a deſcription, accompanied by an engraved repreſentation, of a drill for ſowing beans, actually uſed in the Vale of Ayleſbury. We think this worth notice, as being the moſt ſimple drill-machine we ever ſaw or heard of: it is in the form of a wheel-barrow, and being driven up the furrow before the plough, drops the beans as regularly as can be deſired. In the ſame letter is alſo deſcribed a triangular harrow for weeding horſe-beans.

In number XI. page 33, are ſome very ſenſible remarks on the proceſs of making ſalt-petre, occaſioned by Mr. Jeremiah Brown's method, which was inſerted in the firſt volume of the *Muſeum Ruſticum*, and publiſhed by order of the Society for the Encouragement of Arts, *&c.* The principal deſign of theſe remarks is to enforce the doctrine, that animal as well as vegetable ſubſtances may, by putrefaction, be productive of nitre; and Glauber and Stahl have long ſince declared themſelves of this opinion.

Number XIII. page 63, certainly deſerves attention; as it rectifies an error frequently committed in brewing. This letter being ſhort, we ſhall inſert it for the benefit of our readers; but muſt firſt premiſe, that there is a certain quaintneſs in the ſtyle, which induces us to conjecture that the writer has aſſumed a character to which he is not perhaps ſtrictly entitled.

'As I deal pretty largely in the hop trade, I beg leave to communicate, through the channel of your uſeful book, an injurious charge that is often brought againſt me by moſt of my cuſtomers, and which, I doubt not, is as frequently the caſe with others in the ſame way of trade; for though I always give the beſt price, and am a ſufficient judge which are the beſt goods, yet when I have retailed them out to my cuſtomers, ſeldom a week paſſes but ſome of them complain of the exceſſive ſweetneſs of their ale, and the intolerable bitterneſs of their ſmall beer.

'Our 'ſquire the other day ſwore his ale was like honey, and his ſmall beer like ſoot; and became in ſuch a paſſion with me, that all I could ſay to *his honour* could not appeaſe him.

'I deſired leave to examine his butler in what manner he brewed: to this he conſented, but at the ſame time ſaid he would be bound to be hanged if any man in England knew how to brew good beer better than Humphrey; notwithſtanding which, *Humphrey*, not the hops, was the cauſe why I had his *honour*'s anger: and as I durſt not tell him Humphrey's ignorance, I am in hopes he will find it out when he ſees the cauſe truly ſtated in your *Muſeum Ruſticum*; for not only Humphrey, but Tom, Dick, and Harry, are all guilty of Humphrey's fault.

'When they have made their ſtrong beer, or ale wort, they put in the hops in the ſame manner that they received them from my ſhop: the conſequence is, that the richer and better the wort is, the leſs it will partake of the eſſence of the hop. The rich fat wort ſheathes up the pores of the hop, and, as it were, embalms the leaves, ſo that the beer, or ale wort, can extract ſcarcely any part of the neceſſary quality of the hop: but when it is put into the ſmall beer wort, a fluid of a more thin nature, then the pores are unſheathed, and the ſmall beer is rendered as bitter *as ſoot*, while the ale is as ſweet *as honey*. Now, if Humphrey, Tom, Dick, and Harry, will previouſly ſoak the hops in a pail or two of hot water, the hop will adminiſter its good qualities impartially, and preſerve the 'ſquire's beer to a proper age, and me from the imputation of being an unfair dealer.

'To confirm the truth of my obſervation, take a quarter of an ounce of the beſt green tea, and inſtead of pouring on it ſimple boiling water, let the water have the ſame quantity of ſugar boiled in it that would be neceſſary to ſweeten ſo much tea when made, and you will find that the ſweetneſs of the water will prevent its extracting the grateful bitter flavour of the tea. In ſhort, the reaſon is ſo obvious, that I am perſuaded Humphrey will ſoak his hops, and make an allowance for the additional water ſo uſed in his firſt account; and that this method will produce the ſquire good beer, and me, and every hop merchant that is honeſt, a good name.'

In number XV. is contained a method of rendering putrid water ſweet, by mixing it with common clay, and letting it afterwards ſettle. The quantity of clay muſt be ſufficient to take off its tranſparency, ſo that the hand held juſt under the ſurface will not appear through it. This method being approved of in the Society for the Encouragement of Arts, by the com-

committee of chemiſtry, we preſume the fact is ſufficiently aſcertained.

The ſucceeding letter affords ſome uſeful obſervations on the inſects which deſtroy pines and firs; and towards the latter end is a paſſage worthy the peruſal of naturaliſts, containing an account of a newly diſcovered inſect. We ſhall, on that account, lay it before our readers. Our anonymous writer ſays:

'This ſeaſon I have diſcovered another inſect, unknown to any planter I ever met with, and yet ſeeming to be one which will deſtroy more trees than all other accidents put together; there being but few trees or ſhrubs, evergreens excepted, but what are killed by this inſect at moving, although hitherto they have been ſuppoſed to be killed by the ſeaſon, or ſome other accidents.

'It it is not very buſy till April; for which reaſon your early-ſhooting trees often eſcape: but at that time it is upon moſt young trees that are newly planted, and eats the outward bark off in many places all round the ſhoots; which cauſes them to look brown, and die: in others it eats out the eye of the ſhoots, and that often when they have begun to bud out finely for growing; by which means it kills all the part above ground: but if the tree is of the fruit ſort, it will often ſhoot out at the bottom from the ſtock. If a proper attention is not given to find out means to deſtroy thoſe inſects, which are of the fly kind, they will be a great nuſance to all planters.

'Laſt year I had a large quantity of fruit trees ſpoiled by them, which were not tranſplanted; and alſo numbers of ſhrubs and roſes killed: and this year they began to attack a large quarter of new-grafted apples, and numbers of choice ſhrubs, ſo that I was greatly frighted at the havock which they made; but I ſoon diſcovering ſome of them, and, as they at that time could not fly, they were eaſily killed.

'This inſect is of the fly kind, near the ſize of the fern-fly, but more taper, and longer, and of a greyiſh colour, with a ſmall ſharp head, and two long horns, or feelers. Thoſe I ſaw had no wings, but I ſuppoſe they have them in May, at which time they are all gone.'

Number XXX. is a letter from John Mills, eſq; reſpecting the burnet cultivated by Mr. Rocque.

This letter, which is a vindication of Mr. Mills's Work on Huſbandry, from ſome objections made to it by the reverend Mr. Comber, we ſhould have altogether neglected, had we not, towards the concluſion, been honoured with particular regard.

Mr. Mills ſays we have criticiſed his work in an invidious manner;

ner: but we appeal to the public, whether the character we have given of his two firſt volumes is not ſtrictly impartial.

He tells us he has been choſen a member of the ſociety of Brittany, of the royal ſociety of agriculture at Paris, and of the ſociety of agriculture and arts at Berne. We have only on this occaſion to obſerve, that notwithſtanding the honours conferred on him, no perſon who has read the Memoirs of the ſociety of Brittany can affirm they are judges of agriculture? Can any one behold ſuch extenſive tracts of the fineſt land in Europe lying uncultivated in the Orleannois, at no great diſtance from Paris, and at the ſame time think that the Pariſian ſociety fulfils the end of its inſtitution? In praiſing Mr. Mills's publication, they reflected a large ſhare of honour on their worthy member du Hamel, whoſe works make ſo conſpicuous a figure in the Treatiſe on Huſbandry.

Mr. Mills informs the public, that M. Lullin de Chateauvieux has, in a letter to a merchant in London, called his performance *Un ouvrage infiniment eſtimable.* This we readily believe; but then it is kind of ſelf-praiſe: Mr. Mills was made the medium through which M. Lullin might reflect praiſe on M. de Chateauvieux. Our readers will readily conceive our meaning, when they recollect that the experiments made by the laſt mentioned gentleman fill up a large ſpace in Mr. Mills's performance. But enough on this head.

We recommend to our country-gentlemen the peruſal of number XXXI. which follows Mr. Mills's letter, on the ſubject of raiſing pine apples, and contains an eſtimate of the expence of building a ſtove, and the annual charge of a pinery.

Number XLIII is the copy of a curious old MS. containing an account, delivered by Queen Elizabeth's cofferer, of the expences in a year of her majeſty's diet, and that of all her court; in which there appears to have been great hoſpitality and plenty, yet the whole annual expence amounted only to 1843*l.* 15*s.* though there were fifty tables kept beſides her majeſty's.

Number LVII. treats of the culture of teazel, which is worth attention. Number LXV. deſcribes a machine for cleaning fallows (accompanied by a plate) invented by Mr. Aaron Ogden, of Aſhton Underline in Lancaſhire. The invention is ingenious, but we fear the machine will not anſwer when brought in practice. Number LXXIV. comprehends a compariſon of the profits ariſing from arable and paſture land near Bury, in Suffolk. The writer of this piece is a very valuable correſpondent to the work, as all his letters are on uſeful practical ſubjects.

Number LXXXIX provides a remedy for the fly and ſcab in ſheep, which we ſhall inſert for the benefit of our readers.

'You

'You muſt not be ſurpriſed when I ſay, what will deſtroy the fly, will alſo cure the ſcab, with little or no alterations: mercury is a mortal foe to both; and the remedy for the fly is as follows.

'Take of good corroſive ſublimate, half an ounce; diſſolve it in two quarts of rain water; to which add a gill of ſpirits of turpentine: this is the whole of it, which muſt be uſed in the following manner.

'When the ſheep is ſtruck, the ſhepherd muſt make a circle round the maggots with ſome of the water, by dropping it out of a bottle: this prevents them getting away, for they will not come near the water: then he muſt ſhred or open the wool within the circle, and drop a few drops of water amongſt them, and rub them about with his finger, and there leave them, for they will all die preſently.

'I ſpeak this from my own certain knowledge, and many others in this part of the country can do the ſame.

'To a quart of the above water I add a pint of the ſimple lime-water of the London diſpenſatory; and I declare it from experience, there is no more certain cure for the ſcab than it: I am ſure it is the cleaneſt, the ſooneſt prepared, and, when ſo, the cheapeſt; which are inducements, I think, ſufficient to have every countryman make uſe of it.'

In number XCV is a ſimple method for preventing the ſmut in wheat, which conſiſts only in waſhing the ſeed well before it is ſown.

In the volume now before us, ſome letters ſhould be particularly diſtinguiſhed, of which kind we ſhall firſt mention three ſigned E. S. and dated in Middleſex. Theſe are numbers XII, XXXVIII. and LXVIII. and are all on the ſubject of the drill huſbandry. We earneſtly recommend them to our readers attention, particularly the laſt, which contains an account of nineteen or twenty crops of wheat having been got in the ſame field in little more than twenty years, by practiſing Mr. Tull's method of huſbandry.

We muſt next take notice of ſome letters from an old Eſſex farmer on the ſubject of chalking land; in the firſt of which, number XLVIII. is a curious and uſeful diſcovery, relative to the ſubſidence of chalk, and the manner of recovering it after the land is ſeemingly worn out. This letter is perhaps the beſt and moſt uſeful that has been for many years publiſhed on the ſubject of agriculture; and, if univerſally read with due attention, might poſſibly prove of infinite ſervice to land owners, as well as tenants by leaſe. The other two pieces, written by the ſame farmer, numbers XCIII. and XCIV. are only in ſupport of the author's ſyſtem; but they are uſeful in corroborating his

his former aſſertions. Theſe three letters abound with philoſophical reaſonings, and may ſerve to ſet the naturaliſt or chemiſt to work, to diſcover in what manner chalk operates in vegetation, when, after having ſubſided, it may be again brought to the ſurface in full poſſeſſion of its original virtues, ſeeming in this reſpect to partake of the qualities of antimony or mercury.

Though there are many other papers in this volume deſerving of our notice, yet we ſhall only mention one more letter, inſerted in number LXX. ſigned W. A. S. and dated from Edinburgh: it is ſenſible and ingenious, containing ſome remarks on ſtaining elm boards of a mahogony colour; but our principal reaſon for mentioning this piece is, becauſe, if we remember right, it is the only letter in all the three volumes of this work, written by a North Briton. We are the more ſurprized at this, as we know the North Britiſh farmers and manufacturers are rather more capable of writing properly on the ſubjects of their vocations, than thoſe of the ſame rank in England; and that for this plain reaſon, becauſe education is acquired at a much cheaper rate there than here. They cannot want matter to write on, as numberleſs improvements have been made within theſe twenty years in the agriculture of Scotland, and their manufactures are raiſing above mediocrity; witneſs the manufactories for cambrick or Scotch lawn, and for haberdaſheries, eſtabliſhed in various parts; the gauze manufactory at Paiſley near Glaſgow; and particularly the ſail-cloth and thread manufactories eſtabliſhed at Montroſe and other parts, which are of late years brought to ſuch perfection, that the owners are under articles to ſend to London all they can produce. Such ſubjects would nobly employ the pen of a North Briton; and we imagine it would prove of no diſſervice to the manufactories, if an account of their progreſs was publiſhed in a ſeries of letters, addreſſed to the editors of the Muſeum Ruſticum.

As we have no farther remarks to make on this volume, the contents of which we think very valuable and intereſting, we ſhall conclude the article with a wiſh, that agriculture, on which the preſent, as well as future proſperity of the Britiſh empire ſo much depends, may continue to improve, till it ſhall attain that ſummit of perfection, which will render us a rich and independent people.

V. *Original Papers relating to the Diſturbances in* Bengal; *containing every material Tranſaction from* 1759 *to* 1764. 2 *Vols. Pr.* 7 *s.* Newbery.

WE have often had occaſion to review the hiſtory of the Engliſh affairs in Indoſtan, or as it is commonly called the Eaſt-Indies (ſee vol. xv. p. 502. vol. xvi. p. 249.) and Mr. Scrafton's

Scrafton's work has brought down the accounts of thoſe tranſactions to the period where the papers before us commence. Before we proceed in reviewing them, we are to put our reader upon his guard againſt ſounds and words. The term of *original* conveys no degree of truth, far leſs infallibility, to the contents of a paper. All we gather from thoſe before us is, that ſome gentlemen in the Eaſt-Indies proceeded upon a certain plan of meaſures, and the originality of the papers does no more than authenticate the identity of that plan and thoſe meaſures; but whether they were conſiſtent with the intereſt and honour of the mother-country (for we are perhaps not ſingular in thinking, that the intereſt of England and the Eaſt-India company, and likewiſe of that company and its agents, are very different conſiderations) muſt be left to the judgment of the reader.

The opportunities we had of reviewing many curious pieces, publiſhed during ſome late ſcrambles for power in the Eaſt-India company (ſee vol. xvii. p. 146, 147, 149, 151, 155, &c.) will greatly contract our labour upon the publication before us. In the courſe of thoſe reviews many opportunities preſented to juſtify our ſcepticiſm with regard to *original* Eaſt-India papers; and as a proof of this, we need only put our readers in mind, that certain gentlemen of great and unimpeached credit wrote an original letter addreſſed to the Eaſt-India directors, in which they affirmed that major Carnac gained a complete victory over the Mogul, after a famous battle comparable to that of Porus with Alexander the Great. Mr. Preſident Holwell, on the other hand, who is likewiſe a gentleman of great and unimpeached credit, denies (ibid. p. 231) that ſuch a battle was ever fought, or that a ſingle muſket was fired on the occaſion. Notwithſtanding this and many other diſcouragements we have met with in Eaſt-India publications, that before us is a valuable preſent to the public, (though we have already reviewed many of the pieces it contains) becauſe we are thereby enabled to form a connected ſeries of the lateſt tranſactions that have come to our hands from that country, as repreſented by *one ſide of the queſtion*.

One Mr. John Surman and Khoja Sirhud, agents for the Engliſh Eaſt-India company in the year 1716, obtained from king (or the Mogul) Furruckſeer a phirmaund or grant to the company, confirming all prior grants, and exempting the Engliſh from payment of cuſtoms and duties on their imports and exports. Orders were given at the ſame time for the magiſtrates of the country, to ſupport the Engliſh in their *juſt* concerns. According to this editor, no new privileges of trade were granted by the treaty which was made with Meer Jaffier, by admiral Watſon and colonel Clive; but it confirmed the articles agreed

on before with Serajah Doula. It perhaps would have given ſome ſatisfaction to an inquiſitive reader, if thoſe articles had been here inſerted. From the complexion of the papers before us, and indeed from the whole tenor of Mr. Vanſittart's government, it appears as if great encroachments had been made by the company's ſervants, upon the undoubted rights of the Indoſtan government (ibid. p. 233, 300.) particularly in the articles of ſalt and betel-nut, which the Moguls and their ſubſtitutes had always reſerved to themſelves; nor could any of the company's ſervants engage in the ſalt trade without the Nabob's ſpecial licence.

Upon the arrival of Mr. Vanſittart at Bengal, he found the affairs of the company in great diſorder, chiefly through the miſmanagement of Jaffier Aly Cawn, whom the Engliſh had made nabob, and his miniſters. They neither paid their own troops, nor fulfilled their ſtipulations with the Engliſh, who were their auxiliaries. The Shah Zada, (who by the bye appears to be the true heir to the crown of Indoſtan) was within thirty miles, and upon the death of the nabob Miran (eldeſt ſon and the ſole hope of the nabob Jaffier) who is ſaid to have been killed by lightning, every thing went into ſuch diſorder, that a general plunder was expected, through the uneaſineſs of his troops for want of pay. They refuſed to march; the nabob's treaſury, as well as that of the company, was exhauſted; (for, to ſay the truth, the latter ſeems to have depended on the former) and a ſtop was put to the company's inveſtment. The ſervants of the company, it ſeems, had demanded a mortgage upon certain countries, inſtead of the aſſignments that had been given them; but the nabob told them that thoſe revenues were pre-engaged for the uſe of his own family. It appears by a letter from one colonel Caillaud, that the very ſervants to the ſervants of the company, were the directors of this great prince, the nabob, who has been repreſented as poſſeſſing a revenue of above two millions and a half a year. 'The nabob's uſage to me, (ſays Caillaud) in the courſe of this affair, hath piqued me ſenſibly, nor will I let it go unnoticed.'

In the mean while the famous Coſſein Aly Cawn became a mighty favourite with the Engliſh, for having put a ſtop to a mutiny of the Seapoys in Jaffier's ſervice, by paying part of their demands out of his own treaſury; and here we think is the great hinge upon which our narrative turns. Thoſe high and mighty ſervants found out this ſame Coſſein Aly Cawn to be a ſly cunning fellow; and that, though he was the nabob's ſon-in-law, he would be very glad to fill his place. They felt the nabob's pulſe, and recommended Coſſein to him in the

the ſtrongeſt terms; but in a letter from the nabob to Mr. Holwell, dated the 10th of July 1760, it appears that he had preferred the Chuta nabob's ſon to ſucceed his father. About this time Pondicherry was inveſted; and on the 28th of July 1760 the ſelect committee at Calcutta acquainted the preſident and council of fort St. George, that for want of money they could give them no manner of aſſiſtance for carrying on the ſiege or blockade. The affairs of the nabob at his capital of Moorſhedabad went from bad to worſe; and it ſeems pretty plain, from the letters before us, that the nabob's ſubjects depended on the Engliſh for protection in all their outrages; and that the ſervants of the company had taken a reſolution, that Jaffier ſhould now become a needy, deſpicable, bloody tyrant. Mr. Vanſittart, however, was for continuing him in the government; nay, for guarantying the poſſeſſion of it to him, in caſe a treaty with the Shah Zada ſhould take place, but upon the modeſt terms of his putting into the hands of the *company's ſervants*, eſtates to the value of 750,000 l. a year.

We cannot here help pauſing upon this demand, as it may reaſonably be ſuppoſed, that ſuch a rent given without account, might to the factory be worth the round million, and 250,000 l. a year was ſurely a very moderate allowance for ſtewardſhip and collection; for it does not at all appear, that they were obliged to account to the company at home for more than the 750,000 l. Meer Jaffier, barbarian as he was, ſaw the drift of their high mightineſſes, and ſhewed ſenſible marks of reſentment at their pretending to make him their milch-cow. *Hinc mali labes*, and we find a copy of a memorial (but by whom drawn up, or how authenticated, does not appear) by which Jaffier is repreſented as a monſter of inhumanity, [illegible]d of having murdered the firſt grandees in his government, with five of the princeſſes, wives, daughters or relations of his predeceſſors, who were all of them maſſacred or drowned in one night, with about ſeventy female attendants. Surely, gentle reader! thou canſt have no idea, that our high and mighty nabob-makers would continue ſuch a monſter of blood in his government, as long as ſo virtuous and ſo diſintereſted a relation as Coſſein was ready to relieve him. Jaffier, according to the ſame paper, was as fooliſh as he was tyrannical; and the memorial, towards the cloſe of it, appears to be penned by the very perſons who had undertaken (ſee vol. xvii. p. 149.) to diſplace Jaffier, and to ſubſtitute Coſſein in his place (ibid. p. 150.)

In the courſe of thoſe letters, Jaffier is accuſed of having entered into a ſecret negotiation with the Dutch, for tranſporting hoops from Batavia into thoſe provinces; and of his being puſillanimous, irregular, and of giving contradictory orders to his

his general. He is ſaid to have attempted to negotiate a ſeparate treaty with the Shah Zada, and of having obſtructed the collection of the company's appointments. Were thoſe charges true, they are by no means ſurprizing, when we conſider the thraldom in which he was held by his makers; and that the rapaciouſneſs of their inland dealings, with their refuſal to pay the ſtated duties upon the moſt vendible country commodities, created that very inability to diſcharge his engagements with the Engliſh, which in this collection is imputed to him as a capital crime. In the mean while, the negotiation with Coſſein was ſtill going on, and Jaffier's diſtreſſes multiplying; but the road for Coſſein's preferment was ſmoothing, and he undertook to remedy, not only the diſtreſſed ſtate of the company's affairs, but the diſorders of the country government. Matters being ripe, the following articles were agreed upon.

'Firſt, The nabob Jaffier to continue in poſſeſſion of his dignities, and all affairs to be tranſacted in his name.

Second, Coſſim Aly to be placed in the adminiſtration of the affairs of the provinces, and to have the reverſion of the government.

Third, Alliance offenſive and defenſive.

Fourth, The Europeans and Seapoys of the Engliſh army, ſhall be ready to aſſiſt the nabob in the management of all affairs.

Fifth, For all charges of the company, and of the ſaid army, and proviſions for the field, &c. the lands of Burdwan, Midnapoor, and Chittagong, ſhall be aſſigned.

Sixth, Sillet.

Seventh, Former balances to be paid.

Eighth, Lands of the company and of the government, how far diſtinct.

Ninth, The reſpective governments how far independent.

Tenth, Whether *peace or war with the prince*, ſhould be left to future deliberation, but in either caſe, the preſent agreement to remain inviolable.'

We have in former Reviews (ibid. p. 150.) ſeen the conſequences of this treaty, the execution of which was entirely left to Mr. Vanſittart and colonel Caillaud. We have freſh lights from this collection, as to the inſolence and overbearing manner in which poor Jaffier was forc'd into a private life, and how money aroſe from his depoſition. In a letter from Mr. Vanſittart to the ſelect committee, dated October 15th, 1760, from Coſſimbazar, he ſays, that while he was treating with Jaffier to reſign, "I deſcribed every thing in the worſt light I could, in hopes that, by magnifying his difficulties, I might bring him more eaſily to conſent to thoſe meaſures, which we have reſolved on.

on. This ſeemed to operate in the manner I could wiſh." But in the ſame letter he tells them, that he was reſolved at all events to carry his point. This reminds us of the common ſaying, *Get money, my ſon, honeſtly if you can, but get money.* At this time we find there was an inſurrection at Patna, where the nabob's ſoldiery mal-treated their commander Rajebullub for want of pay. The *at all-event* ſcheme was executed with great punctuality. Mr. Vanſittart being apprehenſive of three wicked counſellors about the nabob's perſon, he ordered colonel Caillaud to turn him fairly out of his palace, without any ceremony: which poor Jaffier, ſeeing no remedy, was obliged to ſubmit to; and he had the favour of retiring as a private perſon to Calcutta, as he could expect no ſafety againſt Coſſein's ambition in any other ſpot of his dominions.

The company, or rather its ſervants, were now at the higheſt pitch of glory and felicity, eſpecially as, according to Mr. Vanſittart's letter to the ſelect committee, they had in Coſſein got an ally, whoſe attachment to the company might be depended on. But we do not perceive this revolution, proſperous as it was, to have been entirely agreeable to ſome of the company's ſervants, who thought that the ſelect committee carried things to unjuſtifiable lengths, without the knowledge and approbation of the whole council; and that the depoſition of Jaffier was a ſtain upon the honour of the company and that of the Engliſh nation, eſpecially as Jaffier had been by the court of Delly, which is the ſupreme tribunal of Indoſtan, confirmed in his ſubah or nabobſhip. This was the opinion of Mr. Amyatt, who ſeems to have been a very ſenſible worthy man; and indeed, when we conſider his letter upon the ſubject, the whole proceedings of the depoſition ſeem to have been a mean ſhort-ſighted expedient for getting a little money. The ſelect committee endeavoured to vindicate themſelves from the reflections of Mr. Amyatt and the other gentlemen: but nothing can be more weak than this paper, which reſts upon Holwell's unauthenticated ſelf authorized repreſentations, and other vague aſſertions. It never ſeems to have entered into the heads of the nabob-makers, that every prince, if he can, will be independent, and that the greater Coſſein's abilities were, he was the more dangerous.

It does not even appear that matters ſucceeded ſo proſperouſly as they had predicted. The council ordered major Carnac to aſſiſt the new nabob in collecting his revenues, or, in other terms, in getting money for themſelves. The major and Coſſein ſoon quarrelled, becauſe the latter wanted to be independent, and the council took Coſſein's part. Soon after colonel Coote ſucceeded major Carnac in his command at Patna.

He was particularly inſtructed to ſupport Ramnarain, the Indian governor of Patna, who had been remarkably devoted to the Engliſh intereſt, and to aſſiſt the nabob in collecting his revenue. Coſſein quarrelled both with Ramnarain and the colonel, for he complained that they had rendered him no better than a cypher in his own government. The council continuing to ſide with the nabob, Shah Zada, who ſeems to have been now recognized as Great Mogul, and whowas then in thoſe parts, with the colonel's encouragement, put in for a part of the nabob's revenue, which having accordingly obtained, he departed for Delly. As to Coſſein, he kept up a cloſe correſpondence with Mr. Vanſittart; but he appears very plainly to have been a poor nominal tool in the hands of his creators: his complaints were bitter, and he demanded Coote's diſmiſſion. The truth is, the colonel ſeems not to have behaved with the greateſt moderation; tho' to do him juſtice, even by the nabob's account he did not treat that prince much worſe than a choleric Weſt Indian would do one of his negroes. It is certain that, upon a very unreaſonable ſurmiſe, he entered into the nabob's encampment, with horſemen and ſeapoys, who had piſtols in their hands; tho' the colonel declares, that thoſe piſtols were not cocked. The Shah Zada himſelf ſeems to have been as much diſſatisfied with the nabob as the colonel was; for, by a letter from major Carnac, he offered the devannee, which indeed amounted to the ſubahſhip of Bengal, to the company. The company rejected this offer, not without ſome tart reflections upon the major's ſelf-created importance; becauſe their acceptance of it would be a ſource of continual jealouſies between the nabob and the company.

Ramnarain became now obnoxious to the council, on account of ſome diſputes he had with the nabob, who hated him; but he was protected by major Carnac. It is worthy obſervation, that all Ramnarain's merit, and the great ſervices he had performed to the Engliſh, ſeem to have been now forgotten, becauſe he had not paid the vaſt ſums demanded of him by the nabob, who was to pay it again into the council. As to major Carnac, he writes with the honeſty becoming an Engliſhman; and both he and colonel Coote having orders to repair to Calcutta, and leave the command of the army to captain Carſtairs, he ſays, that he is happy in being removed from the command of an army, that was to be employed on the purpoſes for which he found it was intended. We cannot but think, from a minute of the third of Auguſt, 1761, that Mr. Vanſittart was a little ſore on this head, and indeed not without reaſon. Matters between the major and him came to extremities, as the former frankly declared 'that he had rather incur the charge of

of diſobedience, than comply with orders, the execution whereof would bring diſhonour upon the nation, and diſgrace upon himſelf, and the forces under his command.'

About this time the direction of the company at London began to make a diſtinction between the public and private trade of the company, and thought it was for their intereſt, that their troops ſhould aſſiſt the nabob in forcing the zemindars, or great landholders, to pay their contributions. The reaſon of this is obvious; but ſome of the council, Mr. Amyatt in particular, had a very indifferent opinion of the nabob, and thought it was diſhonourable for the company's military ſervants to be under his direction, as it muſt be according to the inſtructions given to Mr. Ellis, who was appointed to be chief at Patna, and to ſuperintend captain Carſtairs. The inſtructions, however, ſeemed to have been approved of. The violent behaviour of Mr. Ellis, in ordering captain Carſtairs to arreſt ſome of the nabob's ſubjects and officers, was, and perhaps with ſome reaſon, highly reſented by Coſſein, who repreſented, that his intereſts and the company's were united. Mr. Ellis ſeems not to have underſtood ſuch a ſcheme of policy; but the reader of this collection may eaſily perceive its meaning; and indeed the wantonneſs of thoſe impriſonments laid but too juſtifiable a foundation for Coſſein's reſentment. The executive power was lodged in the hands of the company's ſervants, who not only carried on trade for themſelves, but protected the natives in doing the ſame, without paying a ſhilling towards the nabob's revenue, without which it was abſolutely impoſſible for him to fulfil his engagements with the company. This cannot be better explained, than by a quotation from the contents of the papers before us.

'The perſon mentioned in Mr. Ellis's letter to have been ſent a priſoner to Calcutta, was an officer of the nabob's—his name was Coja Antoon—he had been accuſed of purchaſing five maunds of ſalt-petre: to anſwer for this crime, he was ſent 900 miles, and after a confinement of three months, was delivered over to farther puniſhment. Another charge againſt this perſon was, that he had given a certificate of ſome goods having been duly paſt, which was a contempt of the company's duſtuck. Diſtinction between the trade of the *company*, and the concerns of private merchants—every ſtruggle made by the country people againſt the oppreſſions and extortions of the *private Engliſh Gomaſtahs trade*, was immediately conſtrued as an attack upon the company's rights.'

Some other very haſty meaſures were purſued by Mr. Ellis. Upon a falſe information he ſearched the fort of Mongheer for two deſerters, than which there could not be a greater inſult

offered to the nabob's government; and he even ordered a company of ſeapoys to lye before the fort for three months, till the nabob gave orders for admitting a lieutenant, two ſeapoys, and a ſerjeant, who ſearched the fort, but could find no deſerters. Thoſe, and many other violences, occaſioned Coſſein's enemies to have a vaſt diſregard for his perſon; and they more than once conſpired againſt his life; but being detected, were tried before an aſſembly of the people, who ſentenced them to death. Mr. Vanſittart, the preſident, was all this while extremely uneaſy, but behaved with great moderation, to prevent any rupture between the nabob and the company. Mr. Haſtings was ſent with inſtructions to Coſſein with that view; but a 'motion was made by Mr. Amyatt, to ingraft on theſe inſtructions to Mr. Haſtings, a demand to be made on the nabob for twenty lacks of rupees*, which he had formerly, after his acceſſion, offered the governor and the members of the ſelect committee, and which they had refuſed.—The paper or bond, containing the offer of this ſum, was returned to the nabob by the preſident, the moment he knew the contents of it.—The gentlemen of the ſelect committee intirely approved of the preſident's refuſal of the offer; but it was now moved, that the money ſhould be demanded of the nabob, "And in caſe he refuſes payment on account of the bond's being returned, that he ſhould be made to underſtand, that it was returned without proper authority."

This was a trying point; and major Carnac being unconſtitutionally called to the board on the occaſion, the majority agreed to make the demand, though Mr. Vanſittart proteſted againſt it in the ſtrongeſt manner. Mr. Haſtings, upon his arrival at Patna, found the nabob highly diſguſted with the demand he made, but well diſpoſed towards Mr. Vanſittart and the company. The reader is to remember, that, at this time, the œconomy which Coſſein had introduced into his finances, had enabled him punctually not only to fulfil all his engagements with the company, but to make them a preſent of 62500*l.* without being a ſhilling in debt. It appears likewiſe, that he perfectly well underſtood the conſtitution of the company in India, and that he made a proper diſtinction between the proceedings of the company and thoſe of Mr. Ellis. During theſe tranſactions, a full approbation came from the company of the revolution which had happened in the nabobſhip. The diſputes between the nabob and Mr. Ellis ſtill continued; and at laſt, the whole came out to be founded upon the right which the ſervants of the company claimed, to carry on a private trade diſtinct from that of the company.

[*To be concluded in our next.*]

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* A lack of rupees is worth about 12,500*l.*

VI. *A Diſſertation on the Inutility of the Amputation of Limbs. Written in Latin, by* M. Bilguer, *Surgeon General to the Armies of the King of* Pruſſia. *Augmented with the Notes of Mr.* Tiſſot, *Phyſician at* Luſanne. *Now firſt tranſlated into* Engliſh *by a Surgeon.* 8*vo. Pr.* 2*s.* 6*d.* Baldwin.

M. BILGUER publiſhed this diſſertation in Latin for a degree in phyſic. M. Tiſſot thought the piece ſo valuable, that, though much hurried with buſineſs, yet, finding no other perſon undertake the taſk, he himſelf tranſlated it into French, to which he added many uſeful notes of his own.

The author endeavours to prove in this pamphlet, the inutility of amputations in moſt of the caſes in which it is at preſent practiſed. The caſes wherein amputation has been deemed neceſſary, he reduces to ſix:

'Firſt, A mortification, which ſpreads till it reaches the bone.

'Secondly, Any limb ſo greatly hurt, whether by fracture or dilaceration, that there is room to dread the moſt fatal conſequences, a mortification and death.

'Thirdly, A violent contuſion of the ſoft parts, which has at the ſame time ſhattered the bones.

'Fourthly, Wounds of the larger veſſels, which convey the blood into the limb, either, as the only means of ſtopping the hemorrhage, or through the apprehenſion the limb ſhould periſh for want of nouriſhment.

'Fifthly, An incurable caries of the bones.

'Sixthly, If any part is either attacked with a cancer, or is in danger of being ſo, it is cuſtomary to take it off.'

In the firſt caſe, when a mortification attacks any part, from whatever cauſe, our author makes deep and long inciſions on the parts mortified, and thoſe adjacent, taking care of the direction of the great blood-veſſels, nerves, and muſcles. In the muſcles, the inciſions ſhould follow the direction of the greateſt number of fibres; but he obſerves, that if the gaſtrocnemee or deltoid are wounded by a ball, they muſt be cut tranſverſe, otherwiſe convulſions, particularly the ſpaſmus cynicus, will probably enſue.—After this, we muſt examine carefully, how far the actual mortified part reaches, which he directs to be ſeparated from the ſound by inciſion; taking great care, however, not to cut the nerves, larger blood-veſſels, or any ſound piece of fleſh. If the mortified parts have reached to the bone, he gives the form of a liniment to be applied: dried lint is to be laid above, and a powder of myrrh, ſal ammon. camph. and nitre, ſprinkled on; different layers of lint and powder

muſt be laid on till the wound is filled up. The parts about are to be ſcarified, and ſprinkled with the powder; all the ſores to be embrocated with oil of turpentine, a light bandage applied, and the whole kept moiſtened night and day with warm fomentations; of which he gives a variety of forms, generally compounded according to the German manner. Theſe fomentations thus diligently applied, will, he ſays, in twelve hours, greatly alter the condition of gangrened wounds for the better—The ſame dreſſings are to be renewed every twelve hours: the third or fourth dreſſing, the wound will diſcharge favourably, and it will only be neceſſary to give the bark internally. After this, he dreſſes the wound with digeſtive ointment. He takes notice of the bark's having proved of great ſervice to him, in ſtopping and curing mortifications.

When a mortification ariſes from an internal morbid cauſe, amputation can be of no benefit, except the internal cauſe, as dropſy, *&c.* be firſt removed.—When a mortification ariſes in a healthy conſtitution, from an external cauſe, if it is ſpreading, there is ſuch a fever and inflammation accompanying, that if amputation was to be performed in ſuch a ſtate, life would be in the utmoſt hazard. Again, we muſt not amputate on the ſound parts near the mortified, as the infection has often reached much higher than could well be imagined. If the rottenneſs of the bone demonſtrate that the limb cannot be ſaved, amputation muſt be performed, if the patient has ſtrength, becauſe there is no other remedy.

When there is a large contuſion of the limbs, and the bones are extremely bruiſed and ſhattered, M. Bilguer adviſes practitioners not to amputate, but to lay open the parts, extract extraneous bodies and ſplinters, which come away without violence; but ſays, that by proper dreſſings, giving the bark, proper diet, *&c.* he has cured more than could have been hoped for from amputation—It is never neceſſary, he ſays, to perform amputation for an hæmorrhage; for wherever the artery is ſituated, by inciſions it may be reached, and the bleeding ſtopped by aſtringents, *&c.* Agaric and ſpirit of turpentine have often ſucceeded in ſtopping hæmorrhages; and there is little danger to be apprehended as to the waſting of the limbs, becauſe the anaſtomiſing branches will dilate, and furniſh, in a little time, a ſufficient ſupply of blood, as we ſee happens in aneuriſms. Our author then enumerates ſeveral particular caſes of great contuſions, fractures penetrating into the joints, entire pieces of the bones taken away, which were ſucceſsfully cured by his treatment.

When the bone is attacked with a caries, if recent, we ſhould not think of amputation. The bone muſt be laid bare, and

treated

treated by proper perforations, and the application of frankincenſe, maſtic, myrrh, balſam of Peru, *&c.*—If the caries is very extenſive, and accompanied with a bad habit of body, the caries depending on this, amputation would be of no ſervice; but if we can remove the morbid ſtate of the body, we need not deſpair of a cure of the caries by trepanning, *&c.*

In the cure of cancers, if the complaint is recent, the conſtitution good, and if neither internal nor external remedies have proved ſerviceable, he adviſes extirpation. But, generally, the diſeaſe has gained too much footing when the operation is performed, and thus it rather haſtens the patient's death. From the concluſion of this ſection, our author ſeems to be unacquainted with Dr. Storck's publications.

To conclude: This pamphlet not only contains arguments againſt amputations of limbs, but alſo the author's own ſucceſsful treatment of many caſes where others would have employed this operation; and under one or other of theſe heads will be found the treatment of the far greater number of caſes which will fall under a ſurgeon's hand after a battle; ſo that it cannot fail of proving very uſeful in this reſpect. M. Tiſſot, the French tranſlator, has added many uſeful notes, explaining or illuſtrating the text.

The Engliſh tranſlation is, upon the whole, very lame and inaccurate.

VII. *An Anſwer to a Letter to the Reverend Doctor* Thomas Leland. *Containing, An Examination of the Criticiſm on a late Diſſertation on the Principles of Eloquence. In which is particularly ſhewn, that the Lord Biſhop of* Glouceſter's *Idea of the Character of an Inſpired Language, as delivered in his* Doctrine of Grace, *is acknowledged to be indefenſible by the learned Vindicator. By* Thomas Leland, *D. D. 4to. Pr. 2s. 6d.* Johnſton.

THIS controverſy gives us a lively idea of a preferment-hunting *toad eater*. A great prelate, who has many literary qualifications; but, in that part of knowledge which regards genius, is not perhaps the beſt critic in England, happens to go out of his depth, and while he is ſinking, his *toad-eater* tells him that he is treading good ground; but, at the ſame time, offers him the uſe of a cork jacket to keep him above water.

We have already (See Vol. XVIII. P. 328.) declared our opinion, that Dr. Leland, in the diſpute between him and the officious letter-writer who *pitted* himſelf as the champion for the Right Reverend Prelate, has greatly the advantage in this

controversy: nor can we more fully vindicate the observations we made on the subject of Sublimity, which forms the capital article of dispute in this question, than by transcribing the following passage from the work before us.

'The bishop asks, What is Sublimity but the application of such images, as arbitrary or casual connexions, rather than their own native grandeur, have dignified and ennobled?'—— You say, 'I answer this question by asking another, *Whether Sublimity doth necessarily consist in the application of images?*'—— In justice to myself, I am obliged to remind you, that *this* is *not* my answer. I have said indeed that such a question *might be asked.* But instead of resting the argument on a matter not unworthy of notice, but not of the utmost moment, I proceed to what I expressly declare is of *more especial moment* to the point in debate; and that is, to shew, by many arguments and illustrations, that those *images* or *vivid ideas*, or whatever you are pleased to call them, which critics denominate *sublime*, do *not* owe their *grandeur*, that is, their power of elevating, affecting, and transporting, to fancy, caprice, casual connections, *&c.* but have their several degrees of dignity and grandeur, naturally, necessarily, and universally.—Against the force of what I offer upon this head, your argument is this:

"I maintain that these bright and vivid ideas are rendered *interesting* to the reader or hearer from the influence of Association, rather than *of their own native dignity and grandeur:* of which I could give so many instances, that for this reason, I will only give your *own*, which you lay so much stress upon, of *the famous oath by the souls of those who fought at* Marathon *and* Platæa: where the peculiar ideas of *interest*, *glory*, and *veneration*, associated to the *image* or idea of the battles of *Marathon* and *Platæa*, gave a sublime and energy to this oath of Demosthenes, *by the souls of those that fought there*, in the conceptions of his countrymen, which no other people could have felt from it, and of which you, Sir, with all your admiration of it, have certainly a very faint conception at this time."

'It will appear to any one who takes the trouble of examining, that, far from *laying any stress* upon this *instance*, I have but mentioned it casually, and made no use or application of it at all to the proof or illustration of the point now before us. However, as you have certainly chosen it very properly and pertinently, I shall not refuse to join issue with you, upon this very instance.

'Demosthenes is enforcing the gallant and glorious conduct of his countrymen, in opposing a bold invader of their liberty. "Shall your unsuccessful valour be condemned?" exclaims the orator. "No! by the souls of those our brave countrymen who

who fought at *Marathon* and *Platæa!* you have acted nobly." This you ſay *had a ſublime and energy* in the conceptions of his countrymen. And this ſublimity you reſolve into *the bright and vivid ideas* which are excited. What then were theſe ideas! National *intereſt*, you ſay, and *glory* and *veneration* of their anceſtors. And your poſition is, that theſe ideas did not owe their influence to a *native grandeur*; that they had no *natural* power of tranſporting and affecting; but that the emotions which they excited were merely accidental.—Indeed! Examine your own heart, and revolve what you have ſeen, or heard, or read. Have theſe ſpecies of action which are called *great* and *glorious* in every language, no *natural* influence upon our minds? Is that rapture of love and admiration which they excite, to be reſolved into caprice and accident? The very diſpute in which we are now engaged, is a direct proof that the intereſt which we take in the fortune of nations, the tranſport which we feel from inſtances of magnanimity and patriot virtue, is *natural* and *univerſal*. Elſe why have we ranſacked all the records of antiquity? How could we have ever thought or heard of the battles of *Marathon* or *Platæa?* Or how could we be now engaged in a diſpute on an alluſion to theſe battles?

'But you ſay, that the violent effect which this paſſage in Demoſthenes had upon his hearers aroſe "from the peculiar ideas of *glory*, *veneration*, &c. being accidentally aſſociated with the idea of the battles of *Marathon* and *Platæa*."—I ſhall not enquire whether there was any *natural* connection between the idea of the glorious actions of their countrymen and that of the victories obtained by thoſe actions; I will ſuppoſe there was not; and I will ſuppoſe, that by the *ideas* of veneration, *&c.* you mean the impreſſion or emotion raiſed by the *objects* of veneration, *&c.* And is not this impreſſion *naturally* violent and tranſporting, becauſe the object is preſented to the mind by an aſſociation of ideas, or any accidental cauſe? A man is reminded by ſome caſual circumſtance of the death of his beloved friend, and burſts into a violent paſſion of grief. But does it follow from hence, that his agitation is caſual or *unnatural?*—That I may adhere to the inſtance before us, I readily agree, that the image or *idea* of the battle of *Marathon* was ſtrictly connected in the mind of an *Athenian* with *thoſe* of the heroic valour of his anceſtors and the glory of his country. But this, far from being the *cauſe* of that rapture which theſe latter *ideas* raiſed in his mind, was really the *effect* of it. For he muſt have frequently reflected with rapture on the great deeds performed at that particular place, before ſuch a connection had been formed at all.

'And ſurely you cannot mean, that the paſſage in debate

amounts to no more than an incidental mention of the battles of *Marathon* and *Platæa*; which by an aſſociation of ideas reminded the hearers of the glorious deeds of former times. The very paſſage itſelf is an inconteſtible evidence againſt ſuch a ſuppoſition. It is a lively expreſſion of that rapture which the *ſpeaker himſelf* felt from thoſe *ideas* of national glory, &c. which he raiſed in others. *He himſelf* appeared to be violently tranſported, and hence principally the violent effect upon his hearers.

'Or if your meaning be, that the image or idea of a particular battle fought at a particular place, hath no native dignity, but affects only by aſſociation; it is obvious to obſerve, that the idea raiſed by Demoſthenes in the minds of his hearers was not barely the idea of a particular battle fought at a particular place. He ſwears not by the *battle of Marathon*, but by *the ſouls of thoſe who fought at Marathon*. The idea thus raiſed was, that of a glorious victory, obtained in a glorious cauſe by the heroic valour of his countrymen. And the real queſtion is nothing more than this, Whether ſuch an idea be naturally grand and elevating, or no?

"But no other people," you ſay, "except the *Athenians*, could have felt the energy of this paſſage in *Demoſthenes*."—A people ſtrangers to the hiſtory of *Athens* could indeed feel no effect from it. A people not immediately intereſted in the fortune of *Athens*, though no ſtrangers to the exploits of her citizens, could not be *ſo violently* affected by it.—Suppoſe an *Engliſh* poet were to introduce an animated invocation of the Spirit of WOLFE. It raiſes a thouſand vivid and tranſporting ideas in his countrymen. A *Pruſſian*, who knows the hiſtory of the late war in *America*, feels ſome part of this tranſport, though by no means ſo violently. A *Frenchman* is affected by the paſſage in a quite different manner. A *Japoneſe*, who we will ſuppoſe is only acquainted with the words, receives it with abſolute inſenſibility. Does it follow, that this invocation is not *really* animated; that it owes its power of affecting to caprice or accident; that it amounts to no more than an incidental mention of the battle of *Quebec*; or that it has no real grandeur, becauſe the image or idea of this battle is not naturally and univerſally grand and tranſporting? (which by the way is not true of the idea of any battle.) Or that the impreſſion made by the *ideas* of national glory, patriot virtue, and an heroic contempt of danger, is merely *local* and accidental? Is not the emotion of *grief* natural, becauſe *Thomas* is a ſtranger to the misfortunes of *William*, or *William* not ſo deeply affected with thoſe of *Robert* as he himſelf?'

As the diſtance between Dr. Leland and the London preſs

makes it unlikely (if not impoſſible) for him to have ſeen our Review of the Letter he anſwers, at the time of his writing this publication, we are proud of the coincidency of his ſentiments with our own. We cannot, however, help thinking that he has made too modeſt an uſe of his victory.—Senſations ariſing merely from local circumſtances, are not characteriſtical of a generous mind, which feels the battle of Marathon in every battle fought for the liberties of mankind; and an Engliſhman is affected by a Demoſthenes ſpeaking of his countrymen's victory at Marathon, with almoſt the ſame ſenſation as he would a Raleigh deſcribing the defeat of a Spaniſh armada. French critics, it is true, have found out a wonderful propriety in local ſubjects for the Epic, and of late for the Drama; but the effect of the ſublime is independent of all conſiderations, except that ſimplicity which the God of nature gives to happy genius.

The doctor in this anſwer has eſtabliſhed an unanſwerable ſuperiority over his antagoniſt, who, if he has any feeling, muſt be more ſenſibly affected by the rational, yet temperate, manner in which this anſwer is penned, than if Dr. Leland had launched out in all the ſwelling ſupercilioufneſs eſtabliſhed dignity aſſumes over modeſt learning.

VIII. *The Morality of the New Teſtament, digeſted under various Heads, comprehending the Duties which we owe to God, to ourſelves, and to our Fellow-creatures. With an Introduction addreſſed to Deiſts; in which the Character of* Jeſus Chriſt *is vindicated againſt the Aſperſions of modern Unbelievers; and alſo an Attempt is made to prove, that the Religion taught by* Jeſus Chriſt *was the pure Religion of Nature and of Reaſon. The whole concluding with Obſervations on a late Treatiſe, intituled, The Doctrine of Grace, written by Dr.* Warburton, *Biſhop of* Glouceſter, *together with an Enquiry, how far the Belief of any Doctrine may be neceſſary to Salvation; and ſome Obſervations on the Arguments of Mr. Locke and Dr.* Leland. *By a Rational Chriſtian.* 4to. *Pr.* 10*s.* 6*d.* Johnſton.

A *Friend* of the author, or the author himſelf, who has written a preface to this *moſt excellent* tract, as he is pleaſed to ſtile it, informs us that 'the deſign of it, is, to ſeparate and diſtinguiſh between pure and ſimple Chriſtianity, or Chriſtian morality, as it was taught by its great author; and the adulterated, ſophiſticated, clerical Chriſtianity, which hath prevailed in Chriſtendom, and which hath elbowed and joſtled the Chriſtianity of Jeſus Chriſt almoſt out of the world.' Our author, he tells

tells us, hath endeavoured to ſhew, that the true ſterling coin of Jeſus Chriſt has been adulterated by artful men, and that their *braſs* hath been palmed upon the world, and paſſed with the vulgar for pure gold; that ſuperſtition and fooliſh rites and ceremonies have been ſubſtituted in the room of pure morality, true virtue, and genuine religion.

'The author has laboured, he ſays, to purge Chriſtianity from its baſe mixture, to refine the maſs, to ſeparate the pure gold from the droſs with which it is alloyed, to ſhew it in its native excellency and luſtre, and to demonſtrate how worthy it is of our regard and admiration, when cleanſed from the dregs with which it is cruſted round, and under which it has been long buried. Pure Chriſtianity is a beauty which hath been dreſſed up in the filthy rags of human invention, ſo that none of her native charms could be ſeen unleſs by the penetrating and curious eye. She has been ſo maſked and diſguiſed by thoſe who have pretended to recommend her to the world, that ſhe has rather appeared a whore of Babylon than a daughter of the ſkies: our author has ſtripped her of the ridiculous tinſel trappings with which ſhe has been covered, and made her appear *ſimplex munditiis*,—the character of a true beauty, capable by her genuine ſimple charms, of attracting the admiration of all men of true taſte and genius. *Peace on earth, good-will to men, the love of God and of our neighbour, univerſal charity and benevolence, and the doing to others as we would they ſhould do unto us*, is the ſummary of the religion of Jeſus. How ſhort and full her apothegms! how ſweet and enchanting the voice of pure and genuine Chriſtianity! Good God! what have we got in its ſtead! . . . If Jeſus Chriſt was to return into the world, and to ſearch the records of prieſts for his religion, he could not know it again.'

Chriſtianity, we confeſs, like its divine author, has been dreſſed up, by bigots and enthuſiaſts, in a ridiculous attire, and under that diſguiſe expoſed to deriſion; but this writer, when he attempts to ſtrip off her maſk, and diſplay her genuine graces, robs her of her diſtinguiſhed characteriſtics, tears away the lineaments of her divinity, and leaves a ſkeleton in the room of that heavenly beauty, which he pretends to exhibit in her original form.

For, according to his repreſentation, 'Jeſus Chriſt is only a wiſe and virtuous man. It was not, he thinks, neceſſary for him to produce a commiſſion immediately from God to claim the regard and attention of mankind, ſeeing that what he taught them was plain and clear, and had a natural tendency to promote their happineſs.'

His

His religion is a mere ſyſtem of morals. ‘ The *moral* doctrines and precepts of Chriſt and his Apoſtles, appear to me to be a fair and perfect tranſcript of natural religion, and therefore I ſtile *theſe* and *theſe* only, the religion of Chriſt or Chriſtianity.’ . . . ‘ The *moral* parts of the New Teſtament are thoſe only which can concern mankind. . . . . Nature and conſcience dictate and diſcover to us the relations we ſtand in to God, and to our fellow-creatures; and reaſon points out the duties which flow from theſe relations. . . . . If there are any other relations or any other duties, I confeſs I am unacquainted with them: I think there can be no other; and I alſo think that *theſe* are clearly diſcoverable by the light of nature only; and that a *ſupernatural revelation* is a manifeſt contradiction. . . . The firſt converts, or diſciples, called themſelves Chriſtians, as a mark of their gratitude to Chriſt, the founder of this, according to them, *new* religion; agreeable to a common practice among the diſciples of philoſophers in thoſe days, of calling themſelves after the names of their maſters. Nor do I find any other reaſon for denominating the religion taught by Chriſt, the Chriſtian religion. However his ſyſtem, I mean all of it that may fairly be called his own, appears to me to be no other than the religion of nature and reaſon republiſhed; that religion which God had originally implanted in the minds of his intelligent creatures, and which the wiſe men in all ages conſtantly practiſed.’

Our author pays no attention to the prophecies which foretold our Saviour’s appearance, the miracles and predictions which evinced his divine legation, the exalted character which he ſuſtained, and will always ſuſtain in the Chriſtian diſpenſation; the inſtitution which was deſigned to keep up the remembrance of an important fact; the *evangelical* diſcoveries of a future world; and other points of this nature. Theſe things, we preſume, he includes among the articles of ſuperſtition, enthuſiaſm, bigotry, and prieſt-craft, againſt which he inceſſantly declaims.

‘ The religion of nature, he ſays, can admit of no improvement, no other can be ſo perfect and complete in all its parts, or ſo well adapted to promote the happineſs of mankind: its maxims muſt be allowed by all, if they deliberate a moment, and conſider who was their author. What can be more perfect than the law of God? who, beſides the Maker of the univerſe, can be ſo capable of framing laws fit to govern it? Who can ſo well know the wants and neceſſities of mankind as God, whoſe omnicient eye penetrates all nature? How eaſy muſt it have been for that infinitely wiſe Being, who made all things, to make laws which would always anſwer the purpoſes of his

govern-

government? It is indeed a degree of blaſphemy to ſay, that he could not do this, or that his laws ſhould ever ſtand in need of alteration or amendment.'

We readily allow the excellency of the laws of God; but when they are only written, as our author ſays 'in the hearts of intelligent creatures,' how liable are they to be obliterated or miſconſtrued! The law of nature is only what men are capable of diſcerning by their natural faculties, and can be no more perfect than human reaſon. It cannot poſſibly comprehend all that is included in the nature of things. There are many articles of *great importance* to mankind, which vitiated reaſon could have never determined with any preciſion; and therefore an *expreſs revelation* from God became expedient.

The circumſtances of mankind under this diſpenſation, muſt be very different from what they were in the beginning, and from theſe different circumſtances different duties neceſſarily reſult. Above all, the divine authority of the meſſenger, who is employed in the redemption of mankind, and produces his credentials for that purpoſe, muſt be conſidered and acknowledged.

Mr. Locke, in his Treatiſe on the Reaſonableneſs of Chriſtianity, has inſiſted upon the neceſſity of believing that Jeſus was the Meſſiah, who had been promiſed by God to the world.

Our author diſlikes this notion, and exclaims, 'how wretched then are thoſe who have heard the preaching of the Goſpel, and yet, after the beſt uſe of their faculties, in an honeſt and impartial enquiry, cannot believe' what the New Teſtament aſſerts concerning the Meſſiah! 'According to the whole tenor of Mr. Locke's diſcourſe, their ſincerity, their good works, will avail them nothing; and the beſt they are to expect from their merciful Father, is eternal death.'

When Jeſus Chriſt came to convert mankind from their errors and vices, and evidently proved that he was the authoriſed legiſlator of heaven, the belief of that point was certainly a duty, and the diſbelief of it a vice; as the one was the reſult of a laudable diſpoſition, the ground of their converſion and adherence to his laws; the other, an indication of wilful negligence, vitious prejudices, and a contempt of religion. Our author therefore miſrepreſents Mr. Locke, and talks abſurdly, when he pretends, that he puts their ſincerity in oppoſition to their faith.

But juſt repreſentations of men and things are not the diſtinguiſhing characteriſtics of this performance. Dr. Sykes, in his Eſſay on the truth of the Chriſtian religion, wiſhed, "that Chriſtians would not vend, under the name of evangelical truth, the abſurd and contradictory ſchemes of ignorant and wicked men;

men; that they would part with that load of rubbiſh which makes thinking men almoſt ſink under the weight, and gives too great a handle for infidelity." Our author produces this obſervation as a proof that the Doctor was of his opinion, in ſuppoſing that what is called the religion of Chriſt, over and above his moral doctrines and precepts, is entirely uſeleſs, and mere rubbiſh; but we are amazed at this impudent inſinuation; for that worthy and judicious divine had no ſuch thoughts; he made it the buſineſs of his life to examine and diſcover the genuine ſenſe and meaning of all the ſacred writers on thoſe points of doctrine which our author promiſcuouſly rejects.

If he exploded the common notion of predeſtination, propitiation, &c. he did not explode thoſe parts of ſcripture which the authors of thoſe doctrines had miſtaken, but he endeavoured to explain them in a rational and conſiſtent manner. Our author, on the contrary, 'rejects every thing which *(to his apprehenſion)* is myſterious, unintelligible, or abſurd, as interpolation, corruption, impoſition, and forgery; and compriſes the whole ſyſtem of Chriſtianity under the moral doctrines of the New Teſtament—becauſe he underſtands no other.

'If prieſts, he ſays, were to aſſert only the moral doctrines of the New Teſtament; and if they would give up thoſe things which reaſon cannot approve, becauſe they cannot be comprehended by it, they would then meet with very little trouble or oppoſition from any quarter.

'I contend only for the moral parts of the New Teſtament, nor ſhall I endeavour to account for the introduction of thoſe other parts which are blended with them.' . . . I leave the latter 'to thoſe, who, without underſtanding them, ſtill make them a part of their religion, and I heartily recommend ſuch perſons to the care of their ſpiritual guides.

'If any conſiderable degree of learning had ſeemed to me neceſſary to this end, I ſhould never have undertaken it: but pure morality will always be on the level with common ſenſe. The unlearned are as much concerned in it as the learned. It is the ſame in all languages, in all places, and at all times: the practice of it is required univerſally without diſtinction; and therefore all paraphraſes, all commentaries, all explanations of the ſcripture would be ſuperfluous and unneceſſary, if the moral parts only were regarded. Indeed it appears to me that a rule given for univerſal uſe, by a Being of infinite wiſdom, can never want explanation.'

Our author, conſiſtently with this opinion, ſhould have maintained that Chriſtianity ought to have been delivered in a language conſiſting of words and phraſes, which all capacities, in all nations and all ages, might have underſtood invariably, without any kind of inſtruction. The

The author proceeds: 'The law of nature is univerſally underſtood, ſo far as to conſtitute a rule "perfect in it's direction for the conduct of human life," and is therefore of univerſal and eternal obligation.

'I am in a particular manner willing to convince you Deiſts *, how very improper and abſurd it is for you to ridicule and depreciate the character of Him, who loſt his life in the cauſe of virtue and true religion. The religion of Chriſt, unadulterated, is pure morality: now the practice of morality has a direct tendency to promote the happineſs of ſociety, by making better fathers, better huſbands, better wives, better children, better ſervants, better ſubjects, better maſters; in ſhort, a ſtrict attachment to it will exalt human nature to that glorious height, which God the maker of the world, intended it ſhould attain. You cannot, upon your own principles, be enemies to morality. You believe there was ſuch a perſon as Jeſus Chriſt, and that he taught morality to mankind; nay, ſome of you have gone ſo far as to ſay, that you believed him to have been a Deiſt. How inconſiſtent then is it, for you to endeavour to depreciate his character!'

Upon our author's principles, it would indeed be very unreaſonable in the Deiſts to endeavour to depreciate the character of Chriſt; for what character can they poſſibly leave him below that of a wiſe and virtuous moraliſt!

The author has divided his work into four books. The firſt contains the duties which we owe to God; the ſecond, the duties which we owe to ourſelves; the third, the duties which we owe to our fellow-creatures; and the fourth, ſundry general articles, *viz.* happineſs, good works, repentance, religion, &c. Each book is ſub-divided into chapters, to which he has prefixed ſome paſſages from the New Teſtament, applicable to his ſubject.

His intention, he ſays, 'is to reconcile all contending parties, by proving the morality of the New Teſtament to be a tranſcript of the law of nature; and by demonſtrating it to be a ſyſtem of *morals* worthy of having God for its author, worthy of having Chriſt for its republiſher, and worthy of the regard of every rational being.'

In this part of his work the reader will find ſeveral obſervations worthy of his attention.

In his chapter on equity he ſpeaks with proper indignation (which indeed we expect in writers of his principles) againſt perſecution, on account of miſtaken opinions in matters of religion.

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* The introduction from which this paragraph is taken, is an addreſs to the Deiſts.

'Would

'Would to God, ſays he, that all thoſe in power, both in church and ſtate, would ever remember, that God has reſerved to himſelf the knowledge and judgment of the human heart, and that he cannot be pleaſed with having his authority uſurped. One would think that the judges of the earth ſhould tremble when they pronounce ſentence on their brethren, in things of which God alone can judge. How irrational and unchriſtian is it, for the rulers of our church to influence and add weight to the arm of civil power in the invaſion of the rights of conſcience; inſtead of following the example of Chriſt and his apoſtles! How abſurd, that they ſhould copy from the inquiſition, and ſubſtitute corporal puniſhments in the room of reaſon and inſtruction! This is not acting like rational beings, but like beaſts, who, having no arguments to ſupport their cauſe, recur to force.

'Conſcience is a ſteady friend to truth, or at leaſt to what appears to be true. No bodily puniſhments can alter, or leſſen this attachment. Reaſon may convince a man of his error, but the puniſhment of his body hath no ſuch tendency.

'Perſecution is the bane of truth and ſincerity. It never informs or convinces the judgment, but will always tend to eſtabliſh hypocriſy, ignorance, and ſuperſtition; and therefore is abſurd, uncharitable, and diabolical *.

'After all, if the moſt excellent precept of nature, and of Chriſt, Matth. vii. 12. which is the ſubject of this article, will not prevent perſecution, ſurely nothing can.

'Tell me, you who perſecute and ill treat ſuch as differ from you in religious opinions; tell me, whether this rule be written in your hearts? and farther, tell me, whether that can be a good religion, which tolerates perſecution?—Surely there cannot be a ſtronger mark of a bad one.

'If you apprehend a man's opinion to be erroneous, you are taught by your great maſter to reſtore him in the ſpirit of meekneſs; by reaſon and argument, and not by puniſhment: the one may cure, the other confirm his errors.

'The friends of virtue and true religion can never be the friends of perſecution: it always injures and weakens the cauſe of virtue, and eſtabliſhes hypocriſy and ſuperſtition on the ruins of true religion.

'Reaſon obliges us to conform to the laws of virtue: now the laws of virtue are conformable to the divine will. Nature

* 'The good biſhop of Cambray obſerves, that liberty of thinking is an impregnable fortreſs which cannot be overcome; and that force may make hypocrites, but can never make proſelytes.'

and reaſon, as well as chriſtianity, teach us, that it is the immutable will of God that his creatures ſhould be happy. Where then can an excuſe for perſecution be found? Not in reaſon, not in nature, not in chriſtianity, or at leaſt in that which I conceive to be chriſtianity. It is directly oppoſite to the will of God, and therefore is diabolical; having, as Dr. Warburton ſays, the mark of the beaſt.'

The concluſion contains ſome obſervations on what *this writer* calls the *myſterious* parts of the New Teſtament, in the courſe of which he endeavours to ſhew, that they are the adulterations of frailty and fraud; that many human errors have been blended with divine truths; that pure morality, or the religion of nature, wanted no inſpiration but ſuch as Job ſays, ch. xxxii. 8. every rational man is poſſeſſed of; and that the New Teſtament, take it altogether, as it appears in our language, can hardly, with propriety, be ſtiled the word of God. He produces ſome inſtances in confirmation of this opinion, which are ſtale and trite objections; and only ſerve to convince the intelligent reader, that the cavils of deiſtical writers generally ariſe from miſtake; and that the myſteries, againſt which they exclaim, are either *antiquated* notions, or the illuſions of their own underſtanding.

Our author, however, applauds himſelf on the merit of his performance and the integrity of his deſign. 'I have endeavoured, ſays he, for the honour of Chriſtianity, to diveſt it of the maſk with which bigotry and enthuſiaſm have diſguiſed it, and to defend it on principles of *reaſon*, its beſt and ſureſt defence.

'I have laboured to prove, and I hope have proved, that the religion taught by Chriſt * and his apoſtles was the religion of nature; and that it is conſonant to reaſon and to our moſt approved conception of the divine nature.

'I reverence the character of Chriſt and endeavour to practiſe his precepts, becauſe my conſcience tells me that they are reaſonable, natural, and productive of human felicity, and for this reaſon I denominate myſelf a rational Chriſtian.'

In an appendix the author endeavours to prove, that the doctrine of a future ſtate of retribution is not *peculiar* to Chriſtianity, but a part of the primitive religion, revealed by God himſelf to mankind. He deduces his arguments from our natural notions of God and his attributes, the natural feelings and deſires of mankind, and that knowledge of it which the ſages of antiquity had, long before the appearance of Chriſt in the world.

* By the religion of Chriſt he deſires the reader would underſtand that he always means, his *moral* doctrines and precepts.

We readily grant that the preſumption of a future ſtate was very great and general among mankind before the appearance of Chriſt; but ſurely the conjectures of philoſophers, and the fictions of poets, are not to be compared with the diſcoveries of the Goſpel; in which Jeſus Chriſt, whoſe divine character leaves us no room to queſtion his knowledge and veracity, teaches and illuſtrates this important article, and demonſtrates the truth of his aſſertions by his own reſurrection from the dead: which all together ſeems to be the higheſt evidence of an inviſible world that mankind can poſſibly receive.

IX. *The Political Balance. In which the Principles and Conduct of the* two Parties *are weighed.* 8*vo.* *Pr.* 1*s.* Becket.

THE author of this maſterly performance conſiders the two parties he treats of, with reſpect to their *principles of government*, to their *ſyſtem of foreign policy*, and to their *domeſtic adminiſtration*. He begins his compariſon from the time at which the two parties aſſumed their preſent form, and which comprehends the tranſactions of the ſummer of 1763, and the following winter. He obſerves, that his preſent majeſty, at the time of his acceſſion, found neither danger nor difficulty from the ſeceſſion of the heads of the former miniſtry, rooted as they were in the poſſeſſion of power for almoſt half a century.

But, proceeds this author, 'It is certain that a very different ſcene preſented itſelf at the time this pamphlet begins its review. The frequent tranſitions of the miniſterial power had the neceſſary conſequence of weakening the ſtrength of the government, and that reputation for firmneſs which is one of its ſureſt ſupports.

'It was at the cloſe of the ſeſſion of 1763, that the care of the public buſineſs in the Houſe of Commons devolved upon Mr. Grenville; and from that time he ſeems to have ſtood in the Houſe of Commons, at the head of one of the two parties which it is propoſed to compare.

'But notwithſtanding the character of this miniſter for conſtitutional knowledge and unblemiſhed integrity; and notwithſtanding the reputation he had acquired to himſelf, and the facilities which he had given to government, while he had been entruſted with the conduct of the K——'s buſineſs, he could not immediately expect an extenſive ſupport.

'His adminiſtration was liable to two objections, which being contradictory could not both be true; but had however much weight in the minds of thoſe who formed them.

'The retiring miniſter (ſaid the partizans of the late *ſecre-*

party] ſhall not find it eaſier to exerciſe his power under the ſanction of another name, than he did to retain it in his own; nor will the vigour of the oppoſition be ſo much abated by this pretence of change, as excited by the inſult which it offers to their underſtandings.

'We were attached, ſaid another knot of men, by the bands of friendſhip and gratitude to the perſon of the earl, into whoſe councils we could enter, and of whoſe favour we were aſſured; a new miniſter riſes on the ruin of our protector, who will not purſue his meaſures, who cannot promote his friends; can it be prudent to range ourſelves on the ſide of one, to whom we are not bound by the ties of gratitude, ſcarcely by thoſe of hope?

'Even the more ſober and diſintereſted part of the nation made ſome pauſe; the minds of honeſt men do not form, lightly and ſuddenly, with different men and upon different plans, connections of a delicate and important nature: nor could they be aſſured (and this uncertainty retained many) that this ſyſtem would be more laſting than thoſe which they had ſeen ſucceſſively formed and diſſolved.

'On the other hand, this new frame had now in the courſe of four months begun to knit, and to gain ſtrength; when a new plan almoſt diſlocated it; and if it had been purſued in the extent which was demanded by the oppoſition, there would not I think have remained even to the *Crown* the power of altering the adminiſtration; at leaſt during the lives of the confederated chiefs.

'When this plan was found dangerous and impracticable, and the government reſettled upon its former bottom; it was foreſeen that this event muſt give to the miniſter a much greater and more avowed influence: it was believed that he now received from many quarters ſtronger and more explicit aſſurances of confidence and ſupport. He was remarkable for that reſolution, which is a qualification ſo neceſſary to ſucceſs. His having undertaken the ſupport of Government at the time he did, ſhewed that he knew enough of the nature of party to deſpiſe the clamours of it if he did not deſerve them; and his parliamentary character left no room to ſuſpect he would give any cauſe of juſt reproach: many therefore were inclined to adhere to a miniſter of whoſe conſtancy they were aſſured, in whoſe principles and meaſures they could ſafely confide, and who held out a plan of conſtitutional policy as the only bond of that union which he wiſhed to form.'

This writer next obſerves, that the haughty terms demanded for the re-admiſſion of Mr. P. and his friends into the miniſtry, united the ſober ſerious part of the nation with the preſent miniſter; and '(continues he) it was the ſentiment of almoſt all the kingdom which a noble duke expreſſed, when he ſaid, *He*

wiſhed to guard the crown though but in the office of a petty conſtable, rather than ſee it expoſed to ſo inſolent an attack.' The indecencies, falſities, and abuſe, publiſhed by the North Briton, ſtrengthened the hands of government with all moderate men; and their treaty of Auguſt that year, in which they courted the earl of B. heightened the odium of the public againſt them, as it ſhewed 'either that they knew themſelves the falſehood of the abuſe which they had encouraged; or that they would not heſitate to unite themſelves to the object of it, if he would open for them the door to power.'

Mr. Grenville adopted a ſyſtem, according to this author, that went upon principles directly contrary to thoſe which had guided the diſcarded faction, who had always ruled by making their ſovereigns believe, that one half of the nation were the enemies of the preſent eſtabliſhment, and that the other, which they themſelves headed, were its only ſupport. To this excluſion of above one half of the kingdom from public poſts, they added the affectation of being, by their experience and abilities, the only adepts in the art of government. Mr. Grenville's plan threw down thoſe partition-walls, and opened a door for admitting, without diſtinction of party, every honeſt ſubject to the ſervice of his ſovereign. He did more, he ſeized the only tenable poſts of oppoſing patriots, thoſe of publick virtue and œconomy. The firſt, by introducing into the nation a plan of Engliſh policy; and the latter, by putting an end to a devouring war, and the moſt expenſive meaſures Great Britain had ever been engaged in. Our author then ſhews how very ill qualified Mr. P. was in his own perſon and diſpoſition to be the head of a party. He likewiſe examines all the other ſorts of the oppoſition, and demonſtrates upon what wretched principles its heads had acted while in power, and to what pitiful ſhifts they were reduced, and of what contradictory ingredients they were compoſed.

The writer proceeds to take a ſurvey of the points upon which the oppoſers tried their forces; thoſe of privilege, the cyder tax, general warrants, the government-regulations, and taxes of the colonies. The following thoughts upon the firſt of thoſe points are equally juſt, uncommon, and indeed new to the public

'The firſt ground of debate which the oppoſition took, was in ſupport of the opinion given in the court of Common Pleas, that Mr. Wilkes was entitled to privilege for his ſeditious libel. In this they were unfortunate. It was not neceſſary to trace privilege up to its ſource, to prove the falſehood of this doctrine; that ſuch a number of men ſhould have exemption in criminal caſes, muſt, in itſelf, be a greater evil than any it could prevent; and muſt be a grievance more heavy in proportion as the

ſtate was more free. For if freedom be the power of doing every thing which the law does not forbid, a privilege againſt the reſtraint of law inflicts a badge of ſlavery and all its conſequences upon all thoſe to whom it is not extended, and deſtroys at once our ſo much boaſted conſtitution. Theſe conſequences were ſo ſenſibly felt, that the party were ſoon forced to relinquiſh all hopes of making this a popular cauſe; and to truſt to that favour within the Houſe, which is generally given to thoſe who pretend to defend its privileges.'

Our readers can ſcarcely be ſuppoſed ignorant of the ſubſequent events that attended the expulſion and exile of Mr. Wilkes; but this author has ſet aſide the opinion of lork Coke on the point of privilege, ſo far as it favoured Mr. Wilkes, and likewiſe of lord chief juſtice Holt; the firſt, becauſe it was grounded on a caſe that Coke had never read, and proved to be nothing to the purpoſe; and the ſecond, becauſe the opinion is ſpurious, and falſly fathered upon Holt. He then conſiders the tax upon cyder, which he places in a very fair light, and fully vindicates the miniſtry's proceedings on that head. General warrants afterwards fall under his conſideration; and the inconſiſtencies of the oppoſition on this head are fully expoſed.

'Every body (ſays he) has ſeen thoſe (the general warrants) of Mr. Pitt. In them, not only the names of the perſons to be apprehended are omitted, but they do not even ſpecify the crime, the cauſe of apprehenſion. This omiſſion, as having been, and capable of being abuſed to the moſt arbitrary purpoſes, had been declared by the petition of rights to be contrary to law. The nation therefore would have ſeconded the heavieſt cenſure which could have been impoſed upon thoſe, who, while they covered their oppoſition to government, by pretences to zeal for the liberties of the people, had ſhewn themſelves thus capable of uſing their own power in a manner directly contrary to the moſt ſacred and acknowledged claims of their freedom.'

The ſyſtem of foreign policy falls next under this writer's pen. 'Much, indeed (ſays he) has been ſaid by the late ſecretary upon the expedience of foreign alliances, and the forming a balance of power, and much reproach thrown on thoſe whom he accuſes of neglecting this great object; but if we examine his conduct, we ſhall find this one of thoſe ſpecious declarations, which, however eaſily they flow from his warm imagination, are totally unſupported by fact. It would be going too far out of the way to enter into the particulars, but whoever will view the ſtate of our alliances at the time he left the ſeals, and after he had exhauſted our treaſury to purchaſe them, will ſee that France, Spain, and Vienna, were in actual hoſtilities; Holland,

Holland, ſoothed and irritated by turns, was held but by a thread; that our friendſhip with Denmark has ſince that time been improved; that we paid 670,000 l. to Pruſſia for the aſſiſtance of ſome 4000 dragoons during part of one campaign; and that we had actually no one ally in Europe but count la Lippe; for I do not call Heſſe, whoſe towns we garriſoned, whoſe army we paid, even whoſe damages we reimburſe, by the name of an ally; and he will be inclined to approve the more wiſe and frugal conduct of the preſent government, which ſeem to think that no friendſhips can be bought which are contrary to the intereſts, and that few need be bought which are conſiſtent with the intereſts of the parties who form them. Theſe too are the ſentiments of Monteſquieu.'

He then proceeds to conſider the caſe of our colonies and the taxes to which they have been ſubjected, a ſubject, which we have already conſidered (ſee p. 225.) and the reader will here find additional arguments in defence of the adminiſtration's conduct. The laſt head of his argumentation turns upon our domeſtic adminiſtration, which is here treated with great candour and accuracy; and his reaſoning on that head, we think, is unanſwerable.

'The firſt ſtep (ſays he) which Mr. Grenville took on this ſubject, was to recal that German commiſſariate, which had been opened to receive all the demands which thoſe who had ſaid they had loſt, or who thought they had not gained enough in the ſervice of the allies, were ready to make. He inſtituted a commiſſion of only three gentlemen to deſcend into the detail of thoſe demands, and by their means at the end of the laſt ſeſſions the ſums ſtood thus:

The whole which they had examined was ſaid to be — — — —		1,354,000
Of this they had allowed — —	103,000	
They poſtponed, till further proofs could be brought — —	263,000	
		366,000
		988,000

And by this means, near another million ſterling was already ſaved to the public.'

Mr. Grenville was by his enemies accuſed of having been profuſe in penſions; 'and (continues this author) thoſe writers of the party, who are paid by dinners and promiſes for filling the public papers with abuſive falſhoods, had, from time to time, aſſured us, that the earl of —— and a certain right honourable gentleman, and lady —— &c. &c. &c. had received penſions of 2, 3, and 4000 l. a year.

'The miniſter would not ſuffer the publick ear to be ſo groſly

abuſed; he declared therefore in the moſt public manner, that from the time he had been entruſted with the care of the revenue, only two penſions had been granted; one ſpringing from the compaſſion of his royal maſter, and confirmed by the feelings of every humane mind, to the afflicted family of lady M—h; the other beſtowed on an old and eſteemed ſervant of the ſtate, and one who had ſerved with great ability and honour for a great number of years, in one of the moſt active and confidential departments of government.'

The ſubſequent part of this pamphlet is ſevere upon a late ſecretary; and tends to eſtabliſh a point by which we are fully convinced, that the preſent adminiſtration is by no means ſo unpopular in the nation as its enemies have repreſented it to be.

'In fact (concludes this author) ſuch a ſyſtem as that which is now purſued, muſt be approved where-ever it is known; it muſt ſecure eſteem and beſtow reputation. The little arts of calumny and faction have tried to defame and to oppoſe, but in vain; thoſe who ſubmit to practiſe them, ſee their numbers daily diminiſh, recur by turns to party-clamour, and low intrigue, with equal diſappointment; and behold with all the pangs of envy and of diſappointed ambition, what every honeſt man muſt ſee with pleaſure, the encreaſing reputation of thoſe whoſe adminiſtration is directed by maxims of ſtrict frugality and public juſtice, of Engliſh policy and of conſtitutional principles.'

X. *A full and free Enquiry into the Merits of the Peace; with ſome Strictures on the Spirit of Party.* 8vo. *Pr.* 2 *s.* Payne.

THIS pamphlet, which appears to be of no vulgar compoſition, unites in one point of light all the arguments which are diſperſed in the ſeveral political publications which we have reviewed. It is written profeſſedly on the ſide of adminiſtration, and in a manner that does honour to the temper, candour, and capacity of the author.

He begins by deſcribing the deluſive ſtate of Great Britain at the glorious cloſe of the late war, when ſhe was becoming every day more weak, more indigent and diſtreſſed, and advancing every moment farther and farther within the ruthleſs gripe of undertakers, contractors, and alley-jobbers. The writer's reaſoning on this ſubject cannot be too much attended to, becauſe the circumſtances the nation was then in, are deciſive of the queſtion as to the neceſſity of making the peace. He obſerves, that before the peace was made, there had been great differences between Mr. P. and other ſervants of the king. He then proceeds upon

upon the principles of equity and the laws of peace and war, to try the merits of the definitive treaty. He ſtates very fairly the diſputes between France and England concerning the limits of Nova Scotia; he repreſents France as having been in the wrong, but thinks that upon the above mentioned principles, Great Britain could not fairly have demanded any other ſatisfaction from her, that what ſhe obtained by the peace. He appeals to the late adminiſtration, and indeed to all England, whether the protection of our North-American colonies was not the popular demand of all ranks and degrees of men before and during the late war; and he deſcribes the vaſt acquiſitions and ſecurity which both they and the mother-country have acquired by the peace.

That our readers may form an idea of this writer's impartiality, we ſhall in his owns words give them his ſtate of the objections to the peace.

'The diſtracted and ruined condition of France, beaten out of the Eaſt and almoſt intirely out of the Weſt-Indies, without a fleet, without a treaſury, a bankrupt people, and a government without credit; all this taken along with the proſperous and triumphant condition of Great Britain, and the important acquiſitions ſhe had made from the year 1761 that the negociation was broke off by Mr. P. to the year 1762 that the conferences were renewed by Lord B. gave a fair and advantageous opportunity, on the recommencement of theſe conferences, for weakening and humbling France as a maritime power, and for raiſing and aggrandiſing the importance of Great Britain in this reſpect, ſo as to render the former incapable hereafter to hurt, and the latter for the future perfectly ſecure. That the enormous debt of the nation neceſſarily incurred by the war, and ſolely occaſioned by the bad faith and rapacious ſpirit of France, called aloud for indemnification and reimburſement. That both the one and the other of theſe were to have been obtained by excluding intirely the French from the fiſh trade of Newfoundland and the gulph of St. Laurence, and by at leaſt keeping poſſeſſion of the rich and precious iſland of Guadaloupe in the Weſt-Indies, and both the ſettlements of Goree and Senegal on the coaſt of Africa. Theſe would have been to us an immediate ſource of riches and ſtrength, by giving the moſt extenſive ſcope to trade, augmenting our ſhipping, and eſtabliſhing an inexhauſtible nurſery of ſeamen, the only true and ſolid ſtrength of the nation. The intereſt of North America itſelf required this, as Guadaloup would have been a great and additional market for their lumber and proviſions; and the proſperity and advantages thereby mutually ariſing to both, would in the reſult have highly advanced the intereſt and proſperity of Britain. That it would have been infinitely more eligible,

gible, rather than have failed in this point, to have admitted the French again into a part of their former poſſeſſions in North America, and given them the barren ſoil of Canada to work upon: for the advantages ariſing there, are at a very remote period, not to ſay very uncertain; but thoſe proceeding from the poſſeſſion of the ſugar-iſlands are immediate and of the moſt ſubſtantial kind, and [illegible] debt of the nation ſtands in the moſt immediate and real need of. But in place of all this, to reinſtate the French in the fiſhery, the African and ſugar trade; is to reſtore to them all the certain ſources of that naval power by which they have been already ſo very formidable, and will again be enabled very ſoon to give ſcope to their inſatiable ambition by a renewal of the war. When added to all this it is taken into view, that they are reſtored intirely to all their former trade in the Eaſt-Indies; that the intereſt of our heroic and magnanimous ally, the king of Pruſſia, was deſerted from the beginning to the end of the treaty; and that out of all our important conqueſts in the Weſt-Indies, only the worſt of the neutral iſlands with the inſignificant iſlands of the Grenades and Grenadines were ſhared out to us, whilſt St. Lucia and its excellent port were given up to the French: we may venture to conclude, notwithſtanding all the additional conqueſts we made in the interval of the diſcuſſions of peace, that the definitive treaty, with all thoſe advantages ſaid to be on its ſide, has concluded a much worſe peace than what Mr. P. planned, even when he was as to Germany under many and great difficulties, and as to the Weſt-Indies unprovided with the conqueſts of Martinico and the Havanna; and that upon the whole, the peace is inadequate to our conqueſts, diſhonourable, diſadvantageous, and inſecure.'

We are of opinion that thoſe objections are more fairly and candidly ſtated than they are ſatisfactorily anſwered. The author thinks, that to have excluded the French from the Newfoundland fiſh-trade; and to have retained poſſeſſion of Guadaloup, Senegal, and Goree, would have been paſſing the line of juſtice and moderation, and have manifeſted a ſpirit of wild barbarous ambition. This opinion, conſidering the provocations of Great Britain from the power of France, is perhaps controvertible; and, our author will not, amongſt the profeſſed politicians of the preſent age, find many admirers, we had almoſt ſaid readers, of the moral and religious motives of pacification which he has introduced.—He next reverſes the ſcene, and puts us in the ſituation of France and Spain at the time of the peace, when they had it in their power to have conquered Portugal, and when they might have been maſters of Heſſe and Hanover as well as Minorca. He deſigures our ſentiments, and ſhows what our reaſoning

ſoning would have been in ſo unfortunate a ſituation; and how the public of Great Britain would have reliſhed a peace concluded by her government, upon the ſame humiliating terms as France yielded to in the late peace. He is of opinion, that if we had inſiſted upon the above-mentioned terms, France would have buried herſelf in her own ruins, rather than have accepted them. He is ſtrong on this head; and very properly obſerves, that when Lewis the XIVth came to that reſolution, previous to the treaty of Utrecht, if more ſhameful terms had been demanded of him, France was in a much worſe condition than ſhe was, with regard to the real ſtrength and ſpirit of that nation at the concluſion of the late treaty. He then conſiders the conſequences in point of intereſt that muſt have attended Great Britain inſiſting upon demands that France would not grant. Our national debt muſt have been encreaſed eight or ten millions annually. Our manufacturers and agriculture were ſuffering for want of hands, and our army and navy were deficient in half their complement of men. He paints the conſequences of all thoſe diſadvantages; and ſhews that the continuance of the war muſt have required at leaſt 10 or 15,000 men to be raiſed in Great Britain beſides the uſual complement.

Our ſenſible author reminds us of the favourable interpoſition of providence (or as ſome affect to call it fortune) in many of the chief operations of the late war; the infatuation of the French in not taking advantage of the ſtorm, that, in 1757, diſperſed our fleet, and drove it from Louiſbourg; the panic that ſeized them when we landed on that iſland, under the moſt dreadful and diſcouraging circumſtances; Wolfe's fortunate aſcent to the plains of Abraham at Quebec; the critical capitulation of Guadaloupe; our ſucceſſes at Belleiſle; the unaccountable conduct and cowardice of the French, which gave us poſſeſſion of Martinico; with many other incidents. He alſo conſiders the growing ſpirit of diſcontent and diviſion among ourſelves, and how it might have operated to our deſtruction had the war continued, and the danger of a general confederacy againſt us, which our author is of opinion would have covered the ſeas with a fleet equal to our own. In this we muſt be of a different opinion from this writer; nor did we ever, before he told it as a fact, conceive that Venice could of herſelf have furniſhed twenty line of battle ſhips of eighty guns each.

He then examines the value of Guadaloupe, compared with the immenſe expence and danger that muſt have attended the continuance of the war; and ſhews, that the returning Canada to the French muſt have afforded more colourable reaſons for oppoſition than any that are now urged. He ſhews the immenſe riches and the great advantages ariſing to Great Britain by their acquiſition of Canada, its vaſt value above

Guada-

Guadaloupe, and the little probability that there is of the French rivalling us in the Newfoundland fiſh-trade.

'I beg leave then moſt humbly to conclude upon this head, that it was not the intereſt of Great Britain to continue the war: that as we could not exclude the French from the fiſh-trade, and keep poſſeſſion of Guadaloupe, Senegal and Goree, without continuing the war; it was directly and immediately the advantage and intereſt of Great Britain to conclude peace upon the honourable, advantageous and enlarged terms the enemy agreed to: and that to have exchanged Canada, or any part of the enemy's former dominion in North America, for Guadaloupe; would have been moſt eſſentially hurtful and injurious to the nation, in its deareſt and greateſt intereſt.'

Our author inveſtigates the merits of the two negotiations, carried on in the reſpective years of 1761 and 1762. This is a ſubject which the public has been long in poſſeſſion of, from authenticated papers, and has been ſo often diſcuſſed in the courſe of our own publications, that we can add nothing to his arguments, which fully vindicate the propriety and advantages of the late peace, and ſhew it to have been the beſt that we poſſibly could have obtained. The author, through the whole of his arguments, ſhews great knowledge of his ſubject.—He proceeds to conſider the ſtate and diſpoſition of the nation and parliament after the eſtabliſhment of the peace, and the high approbation it met with from the legiſlature. He chaſtizes the authors of the public clamour againſt lord B. and the government, on account of bribery and corruption. Had that been the caſe, he thinks that whatever idea we might have of the *corrupted*, the *corrupters* merited our higheſt praiſe. He ſays, it is ridiculous to imagine, that a parliament (he muſt mean the majority) can be bribed. He might receive an anſwer to this argument by peruſing the writings and pamphlets publiſhed againſt Sir Robert Walpole. He is much more defenſible in the particular examination he has made of the charges brought againſt the preſent miniſtry, which he ſhews to be trifling, ridiculous, or falſe. He enters into a ſevere ſcrutiny of the writings and conduct of Mr. Wilkes, and ſhews the wicked tendency of every thing that leads to weaken or aboliſh the union of Scotland and England; and mentions the commendable partiality exerciſed by Mr. Pitt in favour of Scotchmen, who were the moſt obnoxious to a whig adminiſtration. He dates the æra of the preſent adminiſtration from May 1762, when the duke of N. reſigned; juſtifies the conduct of lord B. and very plainly proves, that the Highlanders, who had been formerly in the rebellion of 1745, had been introduced into our army during the adminiſtration of the

duke

duke of N. and Mr. P. He concludes with ſome general obſervations on the demands made upon the crown in the famous conference of Auguſt 1763, but preſerves the higheſt reſpect for Mr. P.

If diſpaſſionate enquiry and repreſentation are the ſigns of a good cauſe, and an accurate ſtating of facts the proof of an able head, we muſt be of opinion, that both the ſubject and the writing of this pamphlet deſerves from the public the greateſt degree of attention.

FOREIGN ARTICLE.

XI. *Le Siége de* Calais, *Tragédie, dédié au Roi, Par M. De* Belloy, *Repréſentée pour la premiere fois, par les Comédiens* François *ordinaires du Roy, le* 13 Février. *A* Paris. 8*vo.* 2*s.* Nourſe *and* Vaillant.

HAD this play appeared merely as a dramatic performance, its plot and characters might have paſſed unnoticed among the other numerous monuments of French vanity; but when it is mentioned as meriting the patronage of that government, on account of the juſtice that the author does to the Engliſh nation; when it is mentioned as a reconciling piece, and, as ſuch, liberally rewarded by Royalty itſelf; when the author plumes himſelf, as he does in his preface, on the favours ſhowered down upon him by the French king and people, we are to eſtimate from that, the comparative ideas which the preſent French court and nation form between their own virtue and valour, and that of the Engliſh. The ſtory on which the play is founded is antient, but the application of it is confeſſedly modern; nor can we think that a true Engliſhman can look upon it in any other light than as a wilful miſrepreſentation of hiſtory, that the author may give his countrymen at once the higheſt contempt and deteſtation of the Engliſh, and impreſs them with the ſtrongeſt veneration for the virtue and courage of their own anceſtors.

We are perhaps not to blame a Frenchman for a conduct like this, at the cloſe of a war which overwhelmed their country with loſs, ſhame, and confuſion; but to pretend that the author does the ſmalleſt juſtice to the Engliſh king and nation, and that he does not degrade them, even to infamy, is offering an inſult to the underſtanding of the public. The author, M. de Belloy, obſerves, in his Preface, that ſtrangers enquire, how it is poſſible that a people, who for above a century have excelled all others in the dramatic art, never ſhould have dipt into its own hiſtory for theatrical ſubjects.—While (continues he) moſt of the Engliſh tragedies are taken from the hiſtory

of

of England. The glory of England's having produced a Shakespear and an Otway, renders M. de Belloy's vaunt of France's superiority in the dramatic art ridiculous as well as false; and we know no poet of great note, excepting Shakespear, who founded his plays on the English history. But how very different are the writings of that sun of genius, from those of M. de Belloy! Though we could mention fifty speeches in Shakespear's historical plays, each of them of more value than all that the French theatre ever produced, yet he never deviates from history. His kings, his heroes, his men, his women; their actions, their virtues, and their vices, are the same as they come from Hollinshead, Grafton, Hall, and other ancient writers. If any of his scenes are embellished with fiction, it is such as he has either borrowed from history, or such as can have no manner of effect in prejudice to the French nation.

How much is M. de Belloy's conduct the reverse of this! His play opens with two capital misrepresentations, to prepossess the readers and spectators against English valour.

Two of his patriots, Eustache de Saint-Pierre, and Ambletuse, are left to command in Calais, in the absence of the count de Vienne, its governor, who is supposed to be gone to assist in raising the siege, and is attended by the son of Eustache, a brave young man. While they are every hour expecting the event, Saint-Pierre bewails the revolt of Godfrey d'Harcourt (who in fact is the hero of the piece) from his natural sovereign, the French king; and, to prepossess his readers, he tells them, that the conquest of France by the English was owing to this Frenchman.

'La France doit sa perte aux talens d'un Français.'

'*France to a Frenchman's courage owes her ruin.*'

That a Norman of the name of Harcourt was in Edward's army is true, and that he served under the prince of Wales; but we know of nothing that distinguished him from the other officers who attended that great conqueror, he being but just mentioned in the list of commanders before the battle. At the battle of Cressy he is afterwards said to have been seized with remorse of conscience for fighting against his country; but Mr. Barnes, in his Life of Edward III. very justly observes (p. 361.) that he afterwards not only lived in good correspondence with that king, but actually lost his life in his service.

The next expedient our author makes use of for depreciating the valour of the English is, that they brought a huge train of brass cannon to the field, and that the French were even ignorant of the use of gunpowder. Says Saint-Pierre,

'Eh!

'Eh! que peut désormais tout l'effort d'un grand cœur
Contre les noirs Volcans d'un airain destructeur,
Qui semble renfermer le dépôt du tonnerre,
Et dont le seul Anglais effraye encor la terre.'

Against those brazen Vulcans of the field,
That hold the stores of thunder, which the English
Alone command, and therewith shake the world,
All valour must be vain.

Thus, according to our poet, the English had the same advantage over the French, that the Spaniards had over the Americans. Now the truth is, that it does not appear from any ancient writer (for Mezeray is but a modern one) that Edward fired a single cannon in this siege; and it can be proved from undoubted records, that when great guns came into use, the French were more early acquainted with them than the English. We are somewhat at a loss to know what the poet means when he calls artillery

'Monument infernal d'un siècle d'ignorance,
Où l'art de se détruire est la seule science'

Hellish invention of a barb'rous age,
Stranger to all the arts, but those of murder.

While this conversation is passing between the two French patriots, they are apalled, by a sudden silence from without the walls; from which they conclude that their king and his army had been repulsed in their attempts to relieve the city. While Ambletuse goes out to know the truth, Alienor, the daughter of Vienne, (who is supposed to have been contracted to Godfrey d'Harcourt, when the unworthy treatment he met with at court made him throw himself into the arms of the English) enters in tears, and confirms his suspicions of the French having been defeated by those *villainous* instruments of war. The loyal Harcourt, Godfrey's brother, is killed, the king is wounded, and her father a prisoner.

'Nos braves (says she) chevaliers, & mon père à leur tête,
De cent globes de fer ont bravé la tempête:'

My father led our Frenchmen on, and stood
The iron entrails of an hundred cannon.

No wonder then the French did not succeed, and that they were completely vanquished. Sainte-Pierre then learns that his son had behaved very bravely; and it gives him great pleasure when he hears that he was wounded and carried off by his soldiers.

'Il

'Il reſpire! & ſon ſang a coulé pour la France!
Double faveur des cieux qui ſe répand ſur moi!
J'ai donc un fils encore à donner à mon roi!'

He lives! and he has ſhed his blood for France!
Thanks, gracious heav'n, for this thy double favour!
That I have yet a ſon to give my king!'

Alienor, who, according to the poet, is the only fictitious character in the play, ſhews a becoming concern for her father, whom ſhe is afraid that Edward, who pretends to be lawful king of France, may put to death as a rebel; but ſhe is comforted by the hopes which Saint-Pierre has in the virtues of Godfrey d'Harcourt, who is Edward's favourite and general, and is here remembered by Alienor with a mixture of indignation and concern. In the fifth ſcene, young Saint-Pierre, who is here called Aurele, having rallied his men, and repulſed the Engliſh general Mauni, throws himſelf into the town, and appears upon the ſtage. He gives an affecting account of the loyal Harcourt's death; and that he himſelf had been wounded by Godfrey, who ſaw his brother in the agonies of death.

In the ſixth ſcene, Saint-Pierre, who by the bye is the mayor of Calais, makes a long harangue to his fellow-citizens, in the old ſtrain of French valour, and Engliſh unmerited good fortune. He ſhews them their own miſerable ſituation, but exhorts them to perſeverance and loyalty. Speaking of his own king, he ſays,

'Nous mourrons pour le roi, pour qui nous vivions tous.'
We live for him, and for him let us die.

He is ſeconded by Alienor, who adviſes them to make a funeral pile of their city, and throw themſelves into it, promiſing to ſhew them the example, rather than ſtand the conſequence of a ſtorm. Aurele praiſes her reſolution; but is checked by the thoughts of his aged father's death. Saint-Pierre ſtops him as he is going out to put the fatal advice into execution. He then propoſes that Ambletuſe ſhould go to the Engliſh camp, and offer to ſurrender Calais and all its riches to Edward, provided the inhabitants are ſuffered to repair to their king.

The ſecond act opens with a ſoliloquy of Godfrey d'Harcourt, who appears to be haunted by the remembrance of his brother's death, the remorſe of his own conſcience, and his love for Alienor; all which concur in driving him to Calais; where he ſends an Engliſh officer to Alienor. She believes Harcourt to be an Engliſh Lord, ſent by Edward to make ſome propoſals concerning her father. Harcourt then diſcovers, and throws himſelf

ſelf at her feet, ſtands the tempeſt of her indignation, and tells her that Edward reſpects her father. Overjoyed at this news, ſhe is about to retire; and Harcourt practiſes the ſtale trick of laying his hand upon his ſword, and threatening to run himſelf through the body if ſhe does not hear him: an animated and indeed intereſting converſation follows. Harcourt promiſes by his future conduct to make amends for his apoſtacy; and ſhe conſents to pardon him if he makes good his promiſe. In the next ſcene, lord Mauni, Saint-Pierre, and the other Caliſians, appear upon the ſtage. He treats them as rebels; but tells them, Edward rejects every other condition of ſurrender but that of putting into his hands ſix citizens, who are to be put to death by the executioner. Aurele takes fire at this propoſal, and reſumes Alienor's ſcheme of the funeral pile, to which the Caliſians ſeem to agree, when they are ſtopt by Harcourt, who promiſes either to mollify Edward, or to mingle his blood with that of the unhappy victims.

Upon the departure of Harcourt, Mauni acquaints the Caliſians with Edward's inflexibility, and gives the following reaſon for it:

'Il croit qu'en ce moment la rigueur tyrannique
Eſt une loi d'etat, un devoir politique:
Et je crains que d'Harcourt l'impétueux courroux,
En voulant vous ſauver, ne le perde avec vous.'

The time he thinks demands a tyrant's ſway;
True policy—the laws of ſtate, require it;
And much I fear, from Harcourt's haſty ſpirit,
That, pleading for you, he may ſhare your fate.

The Caliſians, by Ambletuſe and Alienor's advice, are again running into deſperate meaſures, when Saint-Pierre offers himſelf for the firſt victim; his ſon claims the honour of being the ſecond; Ambletuſe ſucceeds, and the number is ſoon complete. They deliver up their ſwords to Mauni, who ſheds tears at ſo affecting a ſcene; and informs Alienor, that Edward expects to ſee her, and that poſſibly ſhe may prevail with him to ſpare the priſoners. Upon this, Alienor, turning to Saint-Pierre, ſays,

'Que veut-il de moi?
Magnanime héros, je te donne ma foi
De ne point conſentir à racheter ta vie,
Que par des actions que ta grande âme envie.

SAINT PIERRE.

Ah! voilà la vertu qui ſied à votre cœur:
Bravez plus que la mort, en bravant le malheur.'

ALIENOR.

What can his meaning be?— O gen'rous hero!
Never ſhall Alienor thy ſafety purchaſe,
But by ſome glorious act, thy ſelf muſt envy.

SAINT-PIERRE.

There ſpoke the virtuous heart — To face misfortune
Is more than facing death.

[To be concluded in our next]

MONTHLY CATALOGUE.

12. *Thoughts on a Queſtion of Importance propoſed to the Public, Whether it is probable that the Immenſe Extent of Territory acquired by this Nation at the late Peace, will operate towards the Proſperity, or the Ruin of the Iſland of* Great-Britain. 8vo. *Pr.* 1s. Dixwell.

WE can almoſt pronounce this writer, by *his taking a walk through the ſtreets of London*, and quoting BARON *Monteſquieu*, to be a *Scotchman.*—Hail! thou worthy acquiſition to that diſintereſtedneſs and public ſpirit which every hackney political writer for a century and a half paſt, from Martin Marprelate down to the North-Briton, has claimed as his characteriſtic, and the ſole motive of his publications! Hail! labours that "have been generated (to uſe the words of our author in his Preface) by reading and reflexion on the hiſtory of other nations." But to be ſerious: notwithſtanding the aukward pertneſs of this writer, and his miſerable deficiency in that kind of knowledge requiſite for the ſubject he undertakes, his queſtion deſerves conſideration.

The ſum of his thoughts are, That the late general peace may prove detrimental, nay, ruinous to this nation. He ſupports his opinion in the manner that may be expected from a man who reads baron Monteſquieu, and ruminates on the antient hiſtories he had been taught at ſchool, without conſidering, that however faſhionable it is now to quote that Frenchman, his ideas of the Engliſh conſtitution and intereſts are very fallible; and that neither Livy nor Tacitus, Cicero nor Cæſar, ever formed the leaſt notion of a mercantile ſovereign ſtate.

A little attention to, or acquaintance with, the hiſtory of the late general peace and the laſt war, would have been of more ſervice to him than all his claſſical knowledge or French read-

ing; and while he was *taking a walk through the ſtreets of London*, their opulence and ſplendor ought to have inſtructed him, that our colonies, ſo far from being the ruin, are the ſtrength and ſupport of their mother country. The immenſe territory acquired by the late peace was connected with other cauſes than the rage for extending dominion; for it was in a manner forced upon Great Britain. Whatever ſpeculative notions this author may entertain, it was her duty and capital intereſt to vindicate the rights and poſſeſſions of her American coloniſts; and it was evident, from the very principles on which the war was founded and conducted, that this could not be done, while a reſtleſs, ambitious, enterprizing people, in the neighbourhood, had it in their power every hour to attack, alarm, rob, and murder them.

Our author is afraid of the depopulation of this country, from the population of our American colonies. Many grave, wiſe, and pious patriots, entertained the ſame fear above a hundred and fifty years ago, and with much better reaſon; but every day's experience proves it to be groundleſs; for our colonies have amply replaced all the hands they borrowed from their mother country. There is no danger of depopulation to a country the enjoyment of which is the great object that is to anſwer the ultimate ambition and wiſhes of its moſt wealthy coloniſts. But our author, on ſo important and trite a ſubject, ought to have known, that at leaſt one third of our North American colonies have not been peopled from Great-Britain. We are, however, ſo far of this writer's opinion, that we wiſh ſome method could be found for peopling our acquiſitions with good ſubjects who are not natives of the mother country. That ſuch a ſcheme is practicable experience convinces us. We cannot agree with him as to the great numbers of manufacturers who have gone over from England to America; and he himſelf furniſhes us with a very good argument why we ſhould not; becauſe he takes his information from common news-papers, and hackney politicians.

He proceeds to examine our excluſive right to trade with our colonies, which he thinks may be pernicious to the mother country. This is an argument which ſtrikes at the general principles of all colonization. Though the bounds of our undertaking did not debar us from entering into it, yet we ſhould avoid it, becauſe the writer has ſaid nothing new upon the ſubject, and his arguments are weaker than thoſe that have appeared in former publications of the ſame kind. But, notwithſtanding what we have ſaid on this head, we are moſt zealouſly of opinion, that the Britiſh government, while they are conſulting the welfare of our colonies, ought to con-

ſult likewiſe the means of keeping them in a dutiful dependence on their mother country. This great and ſalutary end, however, never can be anſwered by ſuch publications as that before us.

13. *A* North-Briton *Extraordinary. Which was printed but never publiſhed. Pr. 6d.* Moran.

We have ſtrong reaſons for believing Mr. Wilkes to have been the real author of this paper. He begins in the following manner. 'Whatever difference we may find in other reſpects between the preſent and late miniſter, in the exertion of a determined and inflexible reſolution, they certainly bear a near reſemblance to each other. One diſtinction, indeed, ought to be made even here, that Mr. Pitt's reſolution aroſe from conſcious virtue, and the Earl of ***'s from conſcious power; but to the credit of the latter we muſt obſerve, that he has ſhown as inflexible a ſpirit in ſupporting every meaſure which was wrong, as the former could poſſibly maintain in promoting what was right. Regardleſs of all petty and private conſiderations, bleſſed with the moſt excellent qualities of head and heart, and ſincerely attached to the intereſts of his country, Mr. Pitt proceeded with that well-grounded confidence, to which he was entitled by thoſe qualifications, and in which he was juſtified by the moſt extraordinary ſucceſs. Without any real regard to this country, wholely engroſſed by private views, the qualities of his head as yet doubtful, and thoſe of his heart too plain, the Earl of *** hath, through his adminiſtration, behaved with that inſolence, which in narrow minds is always the conſequence of power.'—Surely political, of all knowledge, is the moſt fallible: who could have thought that this monſter of a ſtateſman, in a few months after this paper was written, was to be applied to and courted as the right hand, the guardian, and the pole-ſtar of this angel of a miniſter! Who could have imagined that ever the *guide* of all *guides* would have ſubmitted himſelf to have been *guided* by ſuch a weak, wicked man, though he has not been known, ever ſince he abdicated his power, to have entered into any one meaſure that could make the ſmalleſt atonement for his paſt miſconduct!

Proceed we to the principal purpoſe of this publication, which now firſt appears abroad, and which is no other than a vindication of Mr. Rous, the Eaſt-India director, with regard to the ſhare he took in ſettling articles of the late peace relating to the Eaſt-India company. As the ſubject is now unſeaſonable, and as the diſpute ought to be confined ſolely to the company, we can only ſay, that it ſeems intended to load

load the late lord Egremont with the blame of what was *likely* to have been done amiſs; and as the matter has been often diſcuſſed in public, we ſhall here take our leave of it.

14. *Conſiderations on* Taxes, *as they are ſuppoſed to affect the Price of Labour in our Manufacturies: alſo ſome Reflections on the general Behaviour and Diſpoſition of the Manufacturing Populace of this Kingdom; ſhewing, by Arguments drawn from Experience, that nothing but Neceſſity will enforce Labour; and that no State ever did, or ever can, make any conſiderable Figure in Trade, where the Neceſſaries of Life are at a low Price.* 8vo. *Pr.* 1s. 6d. Johnſon.

This author is of opinion that 'our taxes, and particularly thoſe on the neceſſaries of life, have not hitherto, *ſo raiſed the price of labour in our manufactures, as to injure our foreign trade.*' He grounds his opinion upon facts and experience, in oppoſition to theories, which ariſe from *deceitful appearances, fallacious reaſonings, and common prejudicies.* It muſt be acknowledged that his opinion at firſt ſeems to be not a little paradoxical; for he thinks that '*taxes on the neceſſaries of life* tend to enforce general induſtry, to reſtrain idleneſs and debauchery, to improve our manufactures, and to make labour cheap a *variety of ways.*' He tells us that the Dutch are three times more taxed than we are; and though their power, as a ſtate, is upon the decline, yet their commerce is flouriſhing, and their individuals very rich.

This ſenſible author combats the common opinion 'That the neceſſaries which the manufacturing poor conſume, being rendered dear by taxes, muſt inevitably oblige them to raiſe the price of their labour; which will, of courſe, enhance the price of our manufactures, and injure our foreign trade. I wonder not that this opinion ſhould prevail, as every one clearly ſees, that if a populace can live cheap, they can *afford* to labour cheap; from whence it is immediately concluded that they will do ſo.'

'But thoſe who have cloſely attended to the diſpoſition and conduct of a manufacturing populace, have always found, that labouring *leſs*, and not *cheaper*, has been the conſequence of a low price of proviſions; and that when proviſions are dear, from whatever cauſe, labour is always plenty, always well performed, and, of courſe, is always cheap. This is a paradox which nothing but experience could teach us to explain. In order to do this, let us obſerve, firſt, That mankind in general are naturally inclined to eaſe and indolence, and that nothing but abſolute neceſſity will enforce labour and induſtry. Se-

condly, That the poor, in general, work only for the bare neceſſaries of life, and for the means of a low debauch, which when obtained they ceaſe to labour, till rouſed again by neceſſity. Thirdly, That it is beſt for themſelves, as well as for ſociety, that the poor ſhould be conſtantly employed.'

He then recommends matrimony, as being of infinite advantage to a trading ſtate: but his great argument for taxing the neceſſaries of life ariſes from the habitual indolence of the Engliſh common people, who will not work half the week if they can poſſibly ſubſiſt without it. He thinks that the great clamour about the high price of wheat, and other proviſions, is ill founded. 'The average price of wheat, ſays he, for twenty years paſt, is not above half what it was for twenty years together an hundred and twenty years ago.' And he affirms that proviſions are certainly at this time cheaper in this kingdom than in any other country in Europe. We are of opinion that the facts he has brought to ſupport this are true, and that the principle is therefore irrefragable. The publication is the more uſeful on account of the public diſcontents that are ſo artfully propagated on its ſubject.

15. *Conſiderations relative to a Bill under the Conſideration of a Committee of the Houſe of Commons, for taking off the Duty on all raw Silk of every Denomination, that ſhall be imported into* Great-Britain. *Humbly offered to the Right Honourable* Charles Townſend. 8*vo*. *Pr*. 6*d*. Wilkie.

This affair is of great importance: we are cautious in paſſing our judgment upon commercial affairs; but we think that this pamphlet deſerves attention; that its author is maſter of his ſubject, and writes with preciſion, temper, and diſcernment.

16. *An Eſſay on the Duty and Qualifications of a Sea-Officer. Written originally for the Uſe of two young Officers.* 8*vo*. 2*s*. Johnſton.

It has been often obſerved, that *a by-ſtander ſees more of the game than a player*. The author of this excellent pamphlet does not himſelf ſeem to have been, properly ſpeaking, a ſea officer; but he certainly has had great experience in, and opportunities of knowing, the ſervice. It is amazing, when we conſider the intereſting concern that this country ought to have in her marine department, that this is the firſt performance which has been compoſed for the uſe of ſea-officers, for inſtructing them in the prudential, the liberal, the moral, and the religious

part

part of their buſineſs; and, indeed, in every thing but what regards its mechanical and ſcientifical parts.

This author's inſtructions to his two young officers, are drawn up in a perſpicuous, plain, but elegant manner. They appear to be the fruits of long experience, and the reſult of profound attention to his ſubject, and they are occaſionally ſtrengthened by obſervations and characters that throw great lights upon the naval hiſtory of England. After laying before his two young officers the importance and general duties of their profeſſion, and telling them that many endowments muſt be added to that neceſſary one of being a practical ſeaman, he proceeds to particulars; but we muſt give the whole of the pamphlet, the profits of which are dedicated to two public charities, if we ſhould tranſcribe every excellent or uſeful advice, that is here laid down. Upon the whole, we moſt ſincerely think that this performance deſerves public encouragement; and that a better ſervice could not be done to the nation, than for our admiralty to order that every officer, together with his inſtructions and liſts, ſhould be accommodated with one of thoſe Eſſays, printed in a convenient ſize.

17. *Poems by* Charles Churchill. *Vol. II.* 4*to.* *Pr.* 10*s.* 6*d.* Flexney.

This volume contains Mr. Churchill's Conference, Author, Duelliſt, the three books of Gotham, his Candidate, Farewell, Times, Independence, and a poem called the Journey, which ſeems to be unfiniſhed, and is the only piece in the volume that we have not already reviewed.

The author ſets out with the advice his friends give him, not to run out his ſtock of genius by his repeated rapid publications, and then proceeds as follows:

'Recover'd from the vanity of youth,
I feel, alas! this melancholy truth,
Thanks to each cordial, each adviſing friend,
And am, if not too late, reſolv'd to mend,
Reſolv'd to give ſome reſpite to my pen,
Apply myſelf once more to books and men,
View what is preſent, what is paſt review,
And my old ſtock exhauſted lay in new.
For twice ſix moons (let winds, turn'd porters, bear
This oath to heav'n) for twice ſix moons I ſwear,
No Muſe ſhall tempt me with her ſiren lay,
Nor draw me from Improvement's thorny way.
Verſe I abjure, nor will forgive that friend,
Who in my hearing ſhall a rhime commend.

'It cannot be——Whether I will, or no,
Such as they are, my thoughts in meaſure flow.
Convinc'd, determin'd, I in proſe begin,
But ere I write one ſentence, verſe creeps in,
And taints me thro' and thro': by this good light
In verſe I talk by day, I dream by night;
If now and then I curſe, my curſes chime,
Nor can I pray, unleſs I pray in rime.
E'en now I err, in ſpite of common ſenſe,
And my confeſſion doubles my offence.'

Though we are unwilling to take that liberty now with Mr. Churchill's works which we did in his life time, or to continue thoſe animadverſions which he felt ſo ſenſibly, yet we can ſee nothing original in this quotation.

Quicquid conabar dicere verſus erat. OVID.

I liſp'd in numbers, for the numbers came. POPE.

are the texts of our bard's poetical ſermon. He then reſigns himſelf to his propenſity for rhime; but, as if recovering himſelf, he proceeds thus:

'Far from me now be ev'ry tuneful Maid,
I neither aſk, nor can receive their aid.
Pegaſus turn'd into a common hack,
Alone I jog, and keep the beaten track,
Nor would I have the ſiſters of the hill
Behold their bard in ſuch a diſhabille.
Abſent, but only abſent for a time,
Let them careſs ſome dearer ſon of rime,
Let them, as far as decency permits,
Without ſuſpicion, play the fool with wits,
'Gainſt fools be guarded; 'tis a certain rule,
Wits are ſafe things, there's danger in a fool.
'Let them, tho' modeſt, Gray more modeſt wooe,
Let them with Maſon bleat, and bray, and cooe:
Let them with Franklin, proud of ſome ſmall Greek,
Make Sophocles, diſguis'd, in Engliſh ſpeak;
Let them with Glover o'er Medea doze;
Let them with Dodſley wail Cleone's woes,
Whilſt he, fine feeling creature, all in tears,
Melts as they melt, and weeps with weeping peers;
Let them with ſimple Whitehead, taught to creep
Silent and ſoft, lay Fontenelle aſleep;
Let them with Browne contrive, no vulgar trick,
To cure the dead, or make the living ſick;
Let them in charity to Murphy give
Some old French piece, that he may ſteal and live;

Let

Let them with *antick* Foote ſubſcriptions get,
And advertiſe a ſummer-houſe of wit.'

We really, excepting the laſt line, can find no wit or humour in this quotation, the whole of which is as void of poetry as of juſtice. The reader will ſcarcely doubt of Mr. Churchill's paying his compliments to Scotch writers in the ſame ſtrain of abuſe, which we ſhall forbear to quote, becauſe we are ſorry if Churchill was the author of ſuch a dull, pitiful, frantic production.

18. *A Morning's Meditation, or, a Deſcant on the Times. A Poem. Pr.* 1*s.* 6*d.* Richardſon *and* Urquhart.

This is a ſplenetic, enthuſiaſtical, unnatural rant, conceived in ſpite, and delivered in doggrel. The following lines are the moſt tolerable in the whole poem.

'See! what a hideous monſter yonder ſtruts,
Goliah's ſize—MONOPOLY by name—
Stalks ghaſtly 'mongſt the throng, his rolling eyes
Flaſh baneful avarice at ev'ry glance,
At ev'ry ſtep wide devaſtation ſpreads!
Pale, meagre FAMINE, following at his heels;
No ſeed of virtue's living in his ſoul,
Meek ſympathy, benevolence and truth—
The common feelings of humanity
Are baniſh'd—Int'reſt's baſe, mere ſelfiſh laws,
Guides ev'ry ſtep, and ev'ry act inſpires.
See! in his hand a cruel ſcythe he holds,
Nor ſweeps it 'mongſt the *pigmy* multitude,
Deſtruction's dealt around at every ſweep,
And thouſands fall faſt by his pond'rous ſide;
See! thunder-ſtruck the gaping throng aghaſt,
Stand trembling—

We ſhould not have troubled our readers with this quotation, did not the ſtate of the times render it preferable to any other paſſage of this miſerable performance.

19. *The Courteſan. By the Author of the Meretriciad. Pr.* 2*s.* 6*d.* Harriſon.

We have already (See Vol. XII. P. 201.) given an opinion of this author's talents, morals, and genius. The poem before us confirms the judgment we then paſſed; only we think this performance has a little more decency, but leſs wit, than the Meretriciad. The doctrine contained in the following lines

lines certainly requires ſome attention, whatever cenſure, in other reſpects, may be due to the author.

'Some men there are who ſeek a kind of name,
And think it great to wound a woman's fame:
Curs'd be that man, whoſe baſe degen'rate breaſt
Allures the maid to ruin, when poſſeſt
Leaves her on ſeas of grief, promiſcuous hurl'd,
The ſcorn of kindred, and a ſcornful world:
For C* wrongs, ſuch ſhould by heav'n be curſt,
And of ſuch cowards M* the firſt.
Sweet injur'd innocence, whom ſavage man,
By various wiles has ſtudied to trepan;
Who dead to ev'ry tender virtue, boaſts
Your fall, once queen of all the neighb'ring toaſts.
But hear ye fair an abſolution giv'n,
An abſolution ſurely meant by heav'n:
Love, the moſt gen'rous paſſion of the mind,
Softeſt aſylum innocence can find;
Love is not ſin, but where 'tis ſinful love,
But when a crime, firſt pardon'd too above.
It's not the woman—it's the man who ſwore
Honour to you, and made the crime the more:
Is there a ſin? (if women ſin at all)
So very light, ſo very trivial;
The firſt command God iſſu'd from the ſky,
Was to each pair—" encreaſe and multiply."
In pious days, amongſt the choſen ſeed,
The act of propagation was a meed:
Then why ſhould theſe more luſcious days decree
The female damn'd, and not the debauchee?
Is this our pious, great religion too,
O! ſhame upon't! ſo old, ſo bad, ſo new:
A neighbour's fame traduc'd o'er dregs of tea,
Is capital, is downright infamy.
Is this religion?—where's that parent's heart
Who damns his child? yet never weighs the art,
The lures, the ways, the ſpecious means combin'd
To win her tender heart, her ſoul, her mind:
Is there no pity for the babe we bred,
" Nurs'd on our knees, and at our boſoms fed?"
Say, can we from ourſelves ſo ſoon depart,
" So ſoon forget the darling of our heart?"
Shall ſhe, becauſe her virgin honour's torn
By him ſhe lov'd—become the public ſcorn?

Shall

Shall she for want to prostitution bend,
And 'mongst the brutes of lewdness search a friend.
Shall she find even pity in a bawd,
Or at a D*'s feet lay down her load?
Shall she become a Magdalene, and find
A way to heaven shut against her kind?
Or shall her virtue (for 'tis virtue sure)
Make her for want of character, endure
The night's bleak air, the flinty street her bed,
Starving her babe, and dying, begging bread!
Or shall she let it tease the wither'd breast;
Till sinking in her wearied arms to rest,
Death closes up the clinging baby's eyes,
And the poor mother bursts with grief—and dies?'

With regard to the execution of this piece, it is very subsultory (a species of writing modern bards mistake for Pindaric) and personal; but we are too little acquainted with the subject to pronounce it abusive.

20. *Oppression. A Poem. By an* American. *With Notes, by a* North-Briton. 2*s.* Moran.

Some readers may be good, or rather, ill-natured enough to pronounce this piece to be of the hermaphroditical kind, and hesitate to declare whether it partakes most of the witty, or the dull. We labour under no difficulty in determining that the latter is the prevailing gender: nor is the malevolence which forms the ground-work of the whole, tinctured with one grain of wit or true satire. Scotland, Lord B. and the Ministry, are the objects of the author's ill-nature; which is intermingled with a great deal of private personal abuse on inferior characters, both abroad and at home, military as well as civil. We have selected the following passage, because we think it contains the best lines in the poem, and because we would do justice to the most despicable writer.

'B— is the man we only should detest,
As Union's foe, as England's greatest pest;
Before his horrid, dark, and gloomy reign,
The souls of Scotch and English were the same,
One general love presided through the land,
All like good brothers, gave to all their hand;
No party words, nor scornful taunts were us'd,
None for his country, or his tongue abus'd;
But now! oh strange! how alter'd, how unjust!
A nation, for the crime of one is curs'd.

'Blame

'Blame B—, ye Britons, don't deſpiſe that land,
Becauſe they take what's offer'd to their hand:
On him alone, if curſes you muſt pour,
Let looſe your vengeance, and exhauſt its ſtore;
Bid injur'd peace, its outmoſt fury ſhed,
And fall as pond'rous ruin on his head;
Bid haggar'd conſcience, treat him as her foe,
And like the rolling ſtone, give conſtant woe;
Bid juſtice mark him, as it marks a knave,
And deep repentance, bow him to the grave;
Till then, and only then, will England reſt,
So deep the rancour in each Engliſh breaſt.'

21. *The Death of a Friend. A Poem, in blank Verſe.* 4to. *Pr.* 6*d.* Walter.

Very pious, very moral, and very dull. If the author really believes in a future ſtate of exiſtence and conſciouſneſs, he ſurely ought not to have perſecuted his friend's ghoſt with ſuch vile poetry.

22. *A Portrait of Oratory. By* J. Garner, *M. D.* 8vo. *Pr.* 2*s.* Sandby.

We know not who this Mr. Garner is, or where he lives; but we would adviſe him to avoid the purlieus of Moorfields, unleſs he can prove that he was afflicted with a raging fever when he wrote this pamphlet; and procure ſome of his own profeſſion to certify he is in a fair way of recovery.

23. *Letter from M. De* Voltaire, *to M.* D'Am———, *dated the 1ſt of* March, 1765. *Upon two tragical Incidents in* France *at the ſame Time; that of* Calas, *and that of* Sirven; *both on the Account of Religion.* 8vo. *Pr.* 6*d.* Becket.

If we are to judge of the character of a nation by this letter, the common people of France are the ſame barbarians the Engliſh were 400 years ago, when in every ward of the city of London they had a hatchet and a block, on which they cut off the heads of every man and woman who could not pronounce the words *bread and cheeſe* with the true Engliſh accent. M. Voltaire, in this Letter, erects himſelf into a ſanctuary for the perſecuted, and is wonderfully vain of doing an act of humanity, which a country parſon or a trading juſtice in England would ſcarcely mention with any degree of ſelf-approbation. After relating his endeavours to relieve the family of Calas he mentions a like perſecution commenced againſt the Sirven family.

A man of that name had three daughters; one of which was forced into a nunnery, and whipped till she ran mad, and soon after drowned herself. The common people pretended that her father and mother, who were protestants, had put her to death; and these poor people were obliged to fly to Switzerland, where M. Voltaire does them the honour of his protection and patronage.

This letter is the composition of self-applause; and a writer who possesses delicate feelings would have blushed to make such a parade of his humanity to the publick.

24. *A Letter from a Gentleman in Town to his Friend in the Country; containing some interesting Particulars, said to be received from Abroad, relative to* Jonas, *the celebrated Conjurer.* Hooper. *Pr. 6d.*

This is a feeble attempt at wit and humour, on the threadbare subject of the conjurer Jonas. The letter-writer pays a visit to all the powers of Europe, the Pope, and the grand Turk among the rest; and shews the vast importance of the Conjurer to each; not without some rude, unmannerly insinuations, equally dull and scurrilous towards a certain great personage.

21. *The Holy Bible, containing the Old Testament and the New; carefully revised: with explanatory Notes, for the better understanding of those sacred Records. 8vo. Pr. 1s. 6d.* Henderson.

The editor very justly complains, that 'whilst profane authors, the poets of orators and antiquity, the historians and biographers of modern times have received all the elegance that the paper-mill and the press could bestow, the scriptures, more valuable than all the books in the world, and which exhibit more finished eloquence, more lofty metaphors, and a greater force of truth and reason, than any other writings, have not met with equal improvement; he therefore proposes in this edition, of which the book of Genesis is now published as a specimen, I. To redress the confusion, in which these writings are involved by rejecting the usual barbarous division of them into chapters and verses; the former introduced in the twelfth, and the latter no longer ago than the sixteenth century, viz. anno 1551: divisions which have misled the ignorant, and caused many thousand disputes, which otherwise had been never heard of in the world, and have tended not only to the discredit of the Scriptures, but of religion itself. Nevertheless, as it has so many years been continued, and concordances, paraphrases, com-

mentators and preachers have followed that method in their references and quotations, he has placed the chapters and verses, according to the common diviſion, in the margin, that his edition may be equally uſeful to all perſons with the common Bibles.

'Secondly, Though he has choſen to preſerve the text, as it ſtands in the laſt tranſlation, he has availed himſelf, by giving, in brief notes, the ſenſes of learned divines and ſacred critics, for the clearing up difficulties, and rectifying miſ-tranſlations, and has alſo exerciſed his own judgement, where it was not repugnant to that of more able writers. He has likewiſe throughout explained the technical terms; given the value of the Scripture coins; and reduced the weights and meaſures, of length and capacity, to our own ſtandard. His arguments to each book, will form a clear ſynopſis of the Bible, and afford a pleaſing hiſtory, which, even read alone, muſt greatly refreſh the memory, and benefit the reader.

'Thirdly, He has frequently altered the punctuation; but not without conſulting the beſt critics on that head.

'Upon the whole, the editor flatters himſelf, that this edition will be executed in ſuch a manner as will give ſatisfaction to all ranks of people: being ſo calculated, that the ſeveral books may be kept apart, or united together, in ſuch manner as the reader ſhall think proper. In fine, the nobleman, gentleman, ſcholar, and all degrees of people, will be now furniſhed with a pocket companion in the ſacred oracles of divine truth; and he truſts this diſpoſition of thoſe books will be preferred to Horace, Virgil, Milton, &c. for ſurely, by all ſincere Chriſtians at leaſt, Moſes, the Prophets, David, Solomon, and St. Paul, are eſteemed greatly ſuperior to every profane author.'

We heartly applaud this uſeful deſign, having often reflected with concern on the mean appearance of the Bible, when we have ſeen it diſgraced by ordinary paper, a wretched type, and a Gothic page.

We ſhall not however pretend to aſſure the reader that he will be ſatisfied with this edition. It is printed in an elegant form, but might have been improved by embelliſhments of various kinds; ſome chronology might have been introduced, and the interlocutions diſtinguiſhed by inverted commas. The annotations can hardly be commended for any thing but their brevity. The author ought to explain his own remark, when he tells us, that the ſerpent, before the fall, was a more noble creature, a *flying ſeraph*. He ſhould not abſolutely aſſert that the land of Havilah was Colchis, and Piſon the river Phaſis: this hypotheſis is exploded*. He informs us that a *cunning hunter*

* See Geneſis xxv. 18. — 1 Sam. xv. 7.

hunter is a *skilful hunter*; that to *bring down* a person's *grey hairs with sorrow to the grave*, is, to *make him die of grief*; that Jacob *swooned away*, when his *heart fainted*; and that Joseph's brethren were *chearful* when they are said to have been *merry*.

Such notes as these can neither contribute to the instruction of the reader nor the advantage of the publication!

26. *A Treatise on Parish Rates, occasioned by the Disputes that have lately arisen and are encreasing with much Heat and Animosity in many Parts of the Country. By an Impartial Hand.* 4to. *Price* 1s. Baldwin.

The author of this little piece seems to have studied his subject with particular attention. He states the difference which the law makes in fixing the church rate and the poor rate. He thinks that the manner of making the latter by church-wardens and overseers *only*, to be confirmed by two neighbouring justices, is liable to great objections, supposing the parties should disagree; not to mention the absurdity of those four persons, not only taxing a whole parish, but themselves. He therefore thinks that to prevent the many disputes which this omission, defect, or inequality of the poor laws, has introduced, all the parish rates should be put upon the same footing, and made by the parish officers and the major part of the parishioners. He mentions some other inconveniences arising from the present poor laws, and thinks that there ought to be *a stated valuation* (of property) *justly and fairly made*, which in particular cases may be appealed to, and prevent inequalities, from whatever cause they may arise.

This writer next undertakes to prove, that Dr. Wood in his Institutes is inconsistent with himself in saying, 'that a taxation by the pound rate is the most equitable way, and not according to the *quantity* of the land.' He seems to think that respect ought to be had to the *quality* of the land, and that a pound rate, without any other consideration, may be unjust. As this subject is now before the parliament, we make no doubt but the author's observations will there have their due weight.

27. *A Letter to the Fellows of a College, concerning their Method of Fining; with Tables for Renewals of Years expired in Leases of ten and twenty Years, and a Proposal to make the Interest of Money they allow their Tenants upon Renewals, the Standard for encouraging Enclosures by their Lessees, with a Table for that Purpose, useful to all Parties interested in Church and College Leases.* 8vo. *Pr.* 6 *d.* Fletcher.

The title of this letter sufficiently shews its purposes. The calculations seem to be very exact, and to come from one who, from the present practice of fining, thought them necessary, to prevent college tenants *from having too good bargains*.

28.

28. *The Free Maſons Quadrille; with the Solitary. In* French *and* Engliſh. *With the Free Maſons Minuet and Country Dance.* 12*mo. Pr.* 1 *s.* Walter.

From the preface to this compoſition, we learn that the free-maſons in France hold in their capital cities a lodge every week, to which their wives and daughters are admitted, as well as card playing, concerts, dancing, and *refreſhments*. The quadrille here mentioned is calculated for thoſe lodges, and its rules differ little from the other methods of playing that game, but in the names of the cards, which are conformed to the terms of maſonry. Spadille, for inſtance, is the maſter, Baſto the junior warden, &c. In the Chapter of Penalties, the fourth rule runs as follows:

'The terms of reſpect are ſubject to fines; no other compliments ſhould paſs, than favour, ſincerity, cordiality, union and fraternity; as, *do me the favour*; *I eſteem you ſincerely*; *here you I love you with all my heart*, &c. but as the Engliſh are as shy and little addicted to compliment, as the French, Germans, Italians are prodigal; in this reſpect, the poor might very likely ſtarve by the benefit ariſing from theſe penalties in England.'

This forced introduction of the Engliſh into ſuch an article, gives us no favourable opinion of the French author being a man of either good ſenſe or good breeding, tho' he is very probably a man of quality and faſhion. If he ſhould be pleaſed to read the words of a ſong made by Mr. W. (not the laureat) about the cloſe of the year 1759, he may poſſibly there find a definition of the true *Engliſh ſalute*, as practiſed by that excellent maſter of manners Sir Edward Hawke.

29. *A Review of Mr.* Mayhew's *Remarks on the Anſwer to his Obſervations on the Character and Conduct of the Society for the Propagation of the Goſpel in Foreign Parts. By* Eaſt Apthorp, *M. A.* 8*vo. Pr.* 1 *s.* Rivington.

This controverſy has long ſubſiſted, with an acrimony that ought to be baniſhed from the writings of reverend divines. The facts on which it turns are ſo much confined to America, that it is impoſſible for us to form any judgment where the ſuperiority lies in argumentation. This publication, if the facts are as Mr. Apthorp has ſtated them, we think bids fair to be deciſive of the controverſy in favour of the ſociety, and the eſtabliſhed church. As to the policy or expediency of ſending Engliſh biſhops to America, the meaſure, if we are not miſinformed, is now under the ſerious conſideration of a high board; and we think the mention of them in this diſpute (till it ſhall be known what their appointments and powers are to be, if they are conſtituted) is premature.

THE CRITICAL REVIEW,

For the Month of *May*, 1765.

ARTICLE I.

The Comedies of Terence, *tranſlated into familiar Blank Verſe. By* George Colman. 4*to*. *Pr.* 1*l.* 1*s.* Becket.

SHAKESPEAR was, perhaps, the only mortal who preſided in every province of Genius. That Terence is an inhabitant appears from his pleaſing without the ſmalleſt oſtentation of art. Simple, ſenſible, and elegant, we riſe from him with the ſerenity that accompanies a happy temperature of climate: he has his acclivities, but they are ſo gentle, that we reach the ſummit without knowing we have been aſcending; and his ſtreams are ſo pure, that we ſee the rich ſand at the bottom, without being ſenſible of an interpoſing medium.

It has often been remarked, that the plaineſt ſignatures are moſt difficult to be counterfeited: we may ſay the ſame with regard to tranſlating Terence: his plain, unadorned manner, is more hard to be imitated than, perhaps, any author of antiquity; and that Mr. Colman has ſucceeded ſo well in this tranſlation, muſt be owing more to a ſimilarity of manner than to ſtudy and application. From the latter we might have been led to the meaning and ſenſe of Terence; but the former can only communicate his eaſe and ſpirit. He appears to be the only tranſlator that ever acquired freedom and facility by writing in blank verſe; and a reader who has a true taſte for the original muſt be immediately ſenſible that Mr. Colman's ſucceſs is, in a great degree, owing to the path he has choſen.

To this tranſlation is prefixed a critical Preface, in which the author vindicates the propriety of making choice of blank verſe. This he does from the practice both of the antients

and moderns. After ſome quotations from Horace, he thus proceeds:

'Among the antients then it is evident that meaſure was always conſidered as eſſential to comedy, nor has it always been thought improper even among the moderns. Our neighbours, the French, ſeem to have imagined mere proſe, which, with Moliere's *Bourgeois Gentilhomme*, the meaneſt of us have talked from our cradle, to be too little elevated for the language of the theatre. Even to this day, they write moſt of their plays, comedies as well as tragedies, in verſe; and the excellent *Avare* of Moliere had nearly failed of the applauſe it deſerved by being written in proſe. In our own nation, Shakeſpear, Jonſon, Beaumont and Fletcher, Maſſinger, Shirley, and all our old writers uſed blank verſe in their comedy: of which practice it is too little to ſay, that it needs no apology. It deſerves the higheſt commendation, ſince it hath been the means of introducing the moſt capital beauties into their compoſitions, while the ſame ſpecies of excellence could not poſſibly enter into the comedies of a later period, when the muſe had conſtrained herſelf to walk the ſtage in humble proſe.

'I would not however be underſtood, by what I have here ſaid of meaſure in comedy, to object to the uſe of proſe, or to inſinuate that our modern pieces, taken all together, are the worſe for being written in that ſtile. That indeed is a queſtion that I am not called upon to enter into at preſent; and it is enough for me to have ſhewn that poetical dialogue was in uſe among our old writers, and was the conſtant practice of the antients. Menander and Apollodorus wrote in meaſure; Terence, who copied from their pieces, wrote in meaſure; and conſequently they, who attempt to render his plays into a modern language, ſhould follow the ſame method. If Terence, in the opinion of Quintilian, failed of tranſfuſing all the elegancies of Menander into his ſtile, by neglecting to adhere to trimeters, how can the tranſlator of Terence hope to catch the ſmalleſt part of his beauties by totally abandoning the road of poetry, and deviating entirely into proſe? If it is too true of tranſlations in general, according to the ſevere and witty cenſure of Don Quixote in his viſit to the printing-houſe at Barcelona, that they are like the wrong ſide of Flemiſh tapeſtry, in which, though we diſtinguiſh the figures, they are confuſed and obſcured by ends and threads; they, who render verſe by proſe, may be ſaid purpoſely to turn the pieces of their original the ſeamy ſide without; and to avoid copying the plain face of nature, in order to make their drawings by the camera obſcura, which makes the figures appear topſy-turvy.'

Our

Our duty to the public obliges us juſt to hint, that it is poſſible Mr. Colman, in what he has mentioned of Quintilian, has quoted from memory. If we miſtake not, the great critic ſays, that the writings of Terence were attributed to Scipio Africanus, and indeed, continues he, "they are in their kind moſt elegant; and they would have ſtill been more graceful had they been confined to trimeters."

'The mere modern critic, continues Mr. Colman, whoſe idea of blank verſe is perhaps attached to that empty ſwell of phraſeology, ſo frequent in our late tragedies, may conſider theſe notions as void of foundation; and will not readily allow that the ſame meaſure can be as well adapted to the expreſſion of comick humour, as to the *pathos* of tragedy: but it is obſerved by Gravina, that as an hexameter ſounds very differently in Homer and in Theocritus, ſo doth an iambick in tragedy and comedy. Nobody will pretend that there is the leaſt ſimilarity between the ſtile of Horace and Virgil; and yet they both uſe the ſame meaſure. But not to dwell on argument, and rather to produce irrefragable proofs of the fact, let me recur to the works of our old writers. Shakeſpear, Jonſon, Fletcher, &c. ſhall be my vouchers. Let the critick carefully read over the works of theſe authors. There he will ſeldom or ever find that tumour of blank verſe, to which he has been ſo much accuſtomed on the modern ſtage. He will be ſurpriſed with a familiar dignity, which, though it riſes ſomewhat above ordinary converſation, is rather an improvement than perverſion of it. He will ſoon be convinced, that blank verſe is by no means appropriated ſolely to the buſkin, but that the hand of a maſter may mould it to whatever purpoſes he pleaſes; and that in comedy, it will not only admit humour, but even heighten and embelliſh it.'

Having vindicated the practice of blank verſe in his tranſlation, Mr. Colman entertains us with ſome very ſenſible, and, if we miſtake not, original, ſtrictures, which leave it paſt doubt that Shakeſpear ſtudied Terence in the original. Mr. Colman then explains the method he has followed in illuſtrating his author by a variety of obſervations that throw great light upon the character and manners of the drama. He has exhibited the maſks from a variety of plates engraved after the cuts in the Vatican Terence; and has ingenuouſly confeſſed, that the moderns have infinitely the advantage in making no uſe of maſks in their dramatical repreſentations. We ſhall juſt add, that Cicero was of our tranſlator's opinion; and one paſſage in his Dialogue of an Orator gives ſome room for thinking that the *perſonæ*, or maſks, were not always made uſe of on the ſtage; for he ſays that the more elderly people at Rome were

not very laviſh of their applauſes even upon Roſcius, when he played in a maſk. The paſſage is curious in the original. *Sed in ore ſunt omnia. In eo autem ipſo dominatus eſt omnis oculorum: quo melius noſtri illi ſenes, qui perſonatum, ne Roſcium quidem, magnopere laudabant.*

Mr. Colman's diſſertation upon the antient flutes is inſtructive. He thinks that 'the moſt probable opinion ſeems to be that the flute was employed to accompany the declamation or recitative, and the lyre was peculiar to the chorus.' To give as plain an idea as poſſible of the muſic to the antient comedies, Mr. Colman has ſubjoined a plate containing three muſical figures, from a very antient baſs-relief in marble, preſerved in the Farneſe palace. But though his diſſertation on that ſubject is ingenious, and contains as much as can be ſaid with any propriety, perhaps a modern maſter of muſic will find great difficulty in comprehending the doctrines of flutes equal or unequal, right or left-handed. It is certain, however, that the muſic accompanied the voice of the player, and was accommodated to his action. Roſcius, as Cicero tells us, when he grew old, made his flutes move more ſlow. *Senex tardiores fecit tibias.*

The Life of Terence, which follows the Preface, is tranſlated from Suetonius, or, according to others, Donatus; and, though a meagre performance in the original, is accompanied with ſome uſeful notes, chiefly from madam Dacier. That lady thinks it is doing injuſtice to Terence, to ſuppoſe him to have been aſſiſted in writing his plays. It muſt at leaſt be allowed that the opinion was very old, and very general. It may perhaps be ſome conſolation for certain modern poets to know, that Terence was the firſt poet that ever received ſo large a ſum as ſixty pounds from the profit of a play, though it was acted twice in one day.

Mr. Colman is inclined to think, that the Andrian was the firſt comedy Terence compoſed. The Conſcious Lovers of Sir Richard Steele is borrowed from the fable of that play; and the French Baron adopted even the title. Our tranſlator has occaſionally thrown in very juſt obſervations on the performances of thoſe two moderns. Part of the famous conference between Simo and Soſia, in the firſt ſcene of the Andrian, will give our reader an idea of Mr. Colman's abilities as a tranſlator,

'*Soſia.* If I have ever done, or now do aught
That's pleaſing to you, Simo, I am glad,
And thankful that you hold my ſervice good.
And yet this troubles me: for this detail,
Forcing your kindneſs on my memory,

Seems

Seems to reproach me of ingratitude.
Oh tell me then at once, what wou'd you? Sir!
' *Simo.* I will; and this I muſt adviſe you firſt:
The nuptial you ſuppoſe preparing now,
Is all unreal.
' *Soſia.* Why pretend it then?
' *Simo.* You ſhall hear all from firſt to laſt: and thus
The conduct of my ſon, my own intent,
And what part you're to act, you'll know at once.
For my ſon, Soſia, now to manhood grown,
Had freer ſcope of living: for before
How might you know, or how indeed divine
His diſpoſition, good or ill, while youth,
Fear, and a maſter, all conſtrain'd him:
' *Soſia.* True.
' *Simo.* Though moſt, as is the bent of youth, apply
Their mind to ſome one object, horſes, hounds,
Or to the ſtudy of philoſophy;
Yet none of theſe, beyond the reſt, did he
Purſue; and yet, in moderation, all.
I was o'erjoy'd.
' *Soſia.* And not without good cauſe.
For this I hold to be the golden rule
Of life, Too much of one thing's good for nothing.
' *Simo.* So did he ſhape his life to bear himſelf
With eaſe and frank good-humour unto all;
Mix't in what company ſoe'er, to them
He wholly did reſign himſelf; and join'd
In their purſuits, oppoſing nobody,
Nor e'er aſſuming to himſelf: and thus
With eaſe, and free from envy, may you gain
Praiſe, and conciliate friends.
' *Soſia.* He rul'd his life
By prudent maxims: for, as times go now,
Compliance raiſes friends, and truth breeds hate.
' *Simo.* Meanwhile, 'tis now about three years ago,
A certain woman from the iſle of Andros,
Came o'er to ſettle in this neighbourhood,
By poverty and cruel kindred driv'n:
Handſome and young.
' *Soſia.* Ah! I begin to fear
Some miſchief from this Andrian.
' *Simo.* At firſt
Modeſt and thriftily, tho' poor, ſhe liv'd,
With her own hands a homely livelihood
Scarce earning from the diſtaff and the loom.

But when a lover came, with promis'd gold,
Another, and another, as the mind
Falls easily from labour to delight,
She took their offers, and set up the trade.
They, who were then her chief gallants, by chance
Drew thither, as oft happens with young men,
My son to join their company. So, so!
Said I within myself, he's smit! he has it!
And in the morning as I saw their servants
Run too and fro, I'd often call, Here, boy!
Prithee now, who had Chrysis yesterday?
The name of this same Andrian.

'*Sosia.* I take you.

'*Simo.* Phædrus they said, Clinia, or Niceratus,
For all these three then follow'd her.—Well, well,
But what of Pamphilus? — Of Pamphilus!
He supp'd, and paid his reck'ning — I was glad.
Another day I made the like enquiry,
But still found nothing touching Pamphilus.
Thus I believ'd his virtue prov'd, and hence
Thought him a miracle of continence:
For he who struggles with such spirits, yet
Holds in that commerce an unshaken mind,
May well be trusted with the governance
Of his own conduct. Nor was I alone
Delighted with his life, but all the world
With one accord said all good things, and prais'd
My happy fortunes, who possest a son
So good, so lib'rally dispos'd.—In short,
Chremes, seduc'd by this fine character,
Came of his own accord, to offer me
His only daughter with a handsome portion
In marriage with my son. I lik'd the match;
Betroth'd my son; and this was pitch'd upon,
By joint agreement, for the wedding-day.

'*Sosia.* And what prevents it's being so?

'*Simo.* I'll tell you.
In a few days, the treaty still on foot,
This neighbour Chrysis dies.

'*Sosia.* In happy hour:
Happy for you! I was afraid of Chrysis.

'*Simo.* My son, on this event, was often there
With those who were the late gallants of Chrysis;
Assisted to prepare the funeral,
Ever condol'd, and sometimes wept with them.
This pleas'd me then; for in my self I thought,

Since

Since merely for a ſmall acquaintance ſake
He takes this woman's death ſo nearly, what
If he himſelf had lov'd? What would he feel
For me, his father? All theſe things, I thought,
Were but the tokens and the offices
Of a humane and tender diſpoſition.
In ſhort, on his account, e'en I myſelf
Attend the funeral, ſuſpecting yet
No harm.

'*Soſia.* And what —

'*Simo.* You ſhall hear all. The corpſe
Born forth, we follow: when among the women,
Attending there, I chanc'd to caſt my eyes
Upon one girl, in form—

'*Soſia.* Not bad, perhaps.—

'*Simo.* And look; ſo modeſt, and ſo beauteous, Soſia!
That nothing cou'd exceed it. As ſhe ſeem'd
To grieve beyond the reſt; and as her air
Appear'd more liberal and ingenuous,
I went, and aſk'd her women who ſhe was.
Siſter, they ſaid, to Chryſis: when at once
It ſtruck my mind; So! ſo! the ſecret's out;
Hence were thoſe tears, and hence all that compaſſion.

'*Soſia.* Alas! I fear how this affair will end!

'*Simo.* Meanwhile the funeral proceeds: we follow;
Come to the ſepulchre: the body's plac'd
Upon the pile, lamented: whereupon
This ſiſter, I was ſpeaking of, all wild,
Ran to the flames with peril of her life.
Then! there! the frighted Pamphilus betrays
His well-diſſembled and long-hidden love:
Runs up, and takes her round the waiſt, and cries,
Oh my Glycerium! what is it you do?
Why, why endeavour to deſtroy yourſelf?
Then ſhe, in ſuch a manner, that you thence
Might eaſily perceive their long, long, love,
Threw herſelf back into his arm, and wept,
Oh how familiarly!'

Perhaps Mr. Colman was unwilling to overload his notes, as he has omitted the beautiful criticiſm of Cicero upon the above narrative; a tranſlation of which we ſhall here give the reader.

'*If brevity conſiſts in making uſe of juſt as many words as are abſolutely neceſſary, that may ſometimes indeed be expedient; but it is very often greatly prejudicial to a narrative; not only as it renders it obſcure, but likewiſe becauſe it deſtroys the chief property of a nar-*

ſative, which conſiſts in its being agreeable, and adapted to perſuade: for inſtance, where the old gentleman ſays, Now to manhood grown; *is there any thing tireſome in this narrative? In this paſſage we ſee the manners of the youth himſelf, the curioſity of the ſlave, the death of Chryſis, the look, the ſhape, and ſorrow of the ſiſter; and every other circumſtance is told in a ſpirited agreeable manner. But if the author had affected a brevity like the following:* Meanwhile the funeral proceeds; we follow; come to the ſepulchre: the body's placed upon the pile, lamented: *he might have almoſt comprehended the whole in ten ſhort verſes: yet the conciſeneſs of the expreſſion,* the funeral proceeds, we follow, *gives it rather a beauty than brevity. Had there been nothing more than,* ſhe is placed upon the pile, *the whole might have been eaſily underſtood. But a narrative receives a certain chearfulneſs, when it is marked with characters.*'

It is doing no more than juſtice to Mr. Colman, to acknowledge that his tranſlation of the paſſage before us fully vindicates the choice he has made of blank verſe. He has hit upon that mean which ſo critically diſtinguiſhes the louder voice of comedy, and which occaſionally knows how to ſeparate the tragic from the pathetic, and meanneſs from familiarity. Our tranſlator, however, is not like many who pore ſo long upon an author that they become blind to all his imperfections. He very juſtly animadverts upon the cuſtom of introducing a protatic perſonage, ſuch as Soſia, and who diſappears after he has ſerved the poet's end of opening the plot to the audience. Though we would avoid being too bold in our conjectures, yet we are apt to think that the Greek ſtage owed at leaſt ſome part of its imperfections to the magiſtrates, who regulated the exhibitions of the drama with the ſame ſeverity, and indeed impropriety, as they did their pleadings in the courts of juſtice, where their orders extended even to the form of the habits in which their orator was to ſpeak; and which was purpoſely contrived to make them appear ungraceful. The plots, manners, and perſonages of Terence's drama are Greek; nor can we eaſily believe that it received any embelliſhments on the Roman ſtage; but we throw out this as matter of conjecture.

Mr. Colman thinks that the word *immutatus,* made uſe of by Pamphilus, has a double ſignification, the one negative, and the other poſitive; that is, it ſignifies either to be *unchanged* or *changed.* We own ourſelves to be in ſome doubt as to this opinion. Let the ſpeech be read with a point of interrogation.

'Pa. *Quid Chremes? qui denegerat ſe commiſſurum mihi gnatam ſuam uxorem; id mutavit, quia me immutatum videt?* Mr. Colman

man tranſlates *aliquid monſtri alunt: ea quoniam nemini obtrudi poteſt,*

——— They breed ſome monſter;
Whom as they can obtrude on no one elſe,
They bring to me.—

His note upon this is as follows:

'*Aliquid monſtri alunt.* Dacier and ſome others imagine theſe words to ſignify ſome plot that was hatching. Donatus and the commentators on him interpret them as referring to the woman, which is the ſenſe I have followed; and I think the next ſentence confirms this opinion.'

We are perſuaded that if Mr. Colman ſhould review this note, he would give his tranſlation of *aliquid monſtri* a different turn. We are doubtful whether *monſtrum* in Latin ſtrictly ſignified what we properly call a *monſter*. A number of paſſages in the oldeſt claſſics convince us that it is a kind of an haruſpical term, and applicable to any extraordinary appearance. Virgil, on that account, terms the Trojan horſe *monſtrum*, and by his joining the epithets *horrendum informe* and *ingens* to it, in deſcribing the Cyclops, he confirms our conjecture. The word *dolor* likewiſe deſerves conſideration; and whether it does not, in a claſſical ſenſe, always ſignify intenſe pain, rather than any affliction of the mind.

Theſe, and ſome other ſlips (if they are ſuch) bear no proportion to the many beauties and juſt obſervations with which this tranſlation abounds, and which we have not room to tranſcribe. We cannot, however, omit the following paſſage, as it contains a kind of a contraſt to the quotation already given.

'*Gnat.* Good heav'ns! how much one man excels another!
What diff'rence 'twixt a wiſe man and a fool!
What juſt now happen'd proves it: Coming hither
I met with an old countryman, a man
Of my own place and order, like myſelf,
No ſcurvy fellow, who, like me had ſpent
In mirth and jollity his whole eſtate.
He was in a moſt wretched trim; his looks
Lean, ſick, and dirty; and all his cloaths, all rags.
How now! cry'd I, what means this figure, friend?
Alas, ſays he, my patrimony's gone.
— Ah, how am I reduc'd! my old acquaintance
And friends all ſhun me.—Hearing this, how cheap
I held him in compariſon with me!
Why, how now? wretch, ſaid I, moſt idle wretch!
Have you ſpent all, nor left ev'n hope behind?
What! have you loſt your ſenſe with your eſtate?
Me!—look on me—come from the ſame condition!

How

How ſleek! how neat! how clad! in what good caſe!
I've ev'ry thing, though nothing; nought poſſeſs,
Yet nought I ever want.—Ah, Sir, but I
Have an unhappy temper, and can't bear
To be the butt of others, or to take
A beating now and then.—How then! d'ye think
Thoſe are the means of thriving? No, my friend!
Such formerly indeed might drive a trade:
But mine's a new profeſſion; I the firſt
That ever ſtruck into this road. There are
A kind of men, who wiſh to be the head
Of ev'ry thing; but are not. Theſe I follow;
Not for their ſport and laughter, but for gain
To laugh with them, and wonder at their parts;
Whate'er they ſay, I praiſe it; if again
They contradict, I praiſe that too: Does any
Deny? I too deny: Affirm? I too
Affirm: and in a word I've brought myſelf
To ſay, unſay, ſwear, and forſwear, at pleaſure:
And that is now the beſt of all profeſſions.
'*Par.* A ſpecial fellow this! who drives fools mad,
'*Gnat.* Deep in this converſation, we at length
Come to the market, where the ſev'ral tradeſmen,
Butchers, cooks, grocers, poulterers, fiſhmongers,
(Who once did profit, and ſtill profit by me)
All run with joy to meet me, ſalute, invite,
And bid me welcome. The poor half ſtary'd wretch,
Soon as he ſaw me thus careſt, and found
I got my bread ſo eaſily, deſired
He might have leave to learn that art of me.
I bad him follow me, if poſſible:
And, as the ſchools of the philoſophers
Have ta'en from the philoſophers their names,
So, in like manner, let all paraſites
Be call'd from me Gnathonicks!'

In the notes, (which are well calculated for elucidating the author, being either original or judiciouſly ſelected from the moſt eminent critics) Mr. Colman obſerves that Gnatho is one of the moſt agreeable paraſites in any play, except the incomparable Falſtaff.—We are pleaſed with this remark, in favour of the moſt original character that ever appeared.

We ſhall now take our leave of this excellent performance, which perhaps contains fewer exceptionable paſſages than any other tranſlation of the ſame difficult nature. An elegant verſion like this, of a favourite claſſic, is a valuable acquiſition to the learned, and ſtill more ſo to the unlearned; by which

we

we only mean ſuch as by the courſe of their education and buſineſs, can dedicate but certain portions of time to enrich their ſentiments, and improve their ſtile in writing. The ancients and the moderns concur in recommending Terence as the ſtandard of refinement in both; and we will venture to ſay, that a perſon unacquainted with Latin, who ſits down with this tranſlation before him, has no great cauſe to regret his ignorance of the original.

II. *A New and Literal Tranſlation of all the Books of the Old and New Teſtament; with Notes critical and explanatory.* By Anthony Purver. 2 *Vols. Folio. Pr.* 4 *l.* Johnſton. [*concluded.*]

THE reader, who conſiders the air of ſuperiority with which Mr. Purver has treated his predeceſſors, will naturally enquire,

'Quid dignum tanto feret hic promiſſor hiatu?'

We ſhall therefore endeavour to gratify his curioſity, and enable him to form a proper judgment of this voluminous work.

The firſt note which is worthy of obſervation contains the derivation of שמים *heavens*; which he ſays, with rabbi Bechai, is compoſed of אש *fire*, and מים *water*; the moſt incoherent compoſition that ever was formed by a rabbinical etymologiſt! The root, which is preſerved in the Arabic, is שמה *altus fuit, eminuit.* See Golii Lex. Arab. col. 1219. Radix שמה, ſays Gjauharius, *ſignat elationem & altitudinem, ult. waw vel je promiſcue.* שמא *notat cœlum, nubes, tectum domus, & omne quod ſupra te eminet.* שמים is not the dual number, as Purver imagines, but the plural of שמי or שמה, as גלין Chald. is formed from the ſingular גלא.

Our author does not ſeem to be acquainted with Arabic; and yet the knowledge of that language is abſolutely neceſſary for a tranſlator of the Bible. The book of Job, in particular, abounds with Arabiſms. אבני chap. v. ver. 23. is commonly tranſlated *ſtones*; but it would be more properly rendered, according to the ſignification of the word in the Arabic, *the* SONS *of the field*, viz. the wild Arabs; *Sparks*, ver. 7, are called, *the ſons of the burning coal.*

'Gen. ii. 14. Euphrates.] The name in Hebrew is *Pherath*; but there being *hu* [or הוא] before it, ſignifying *it was Pherath*, the ſeventy tranſlators, not improbably, taking both for the river's name, which might be read without the vowels *Huphrat*, by diſmiſſing the aſpirate for the ſoftneſs of pronunciation, and adding the Greek termination *es*, made Ευφρατης, *Euphrates*, and ſo it was afterwards called.'

This opinion, concerning the derivation of the word *Euphrates*

phrates, is common, ſee Lex. Schind. but it is abſurd; for it implies that the Greeks firſt became acquainted with this river by reading this paſſage of Moſes, and at the ſame time ignorantly miſtook two words for one. Reland, with more probability, ſuppoſes that the Greeks took this name from the Perſians, who often ſet the word *ab*, *au*, or *eu*, which ſignifies *water* before the names of rivers †, of which word, and *Phrat*, *Euphrates* is compounded.

'Ch. iii. 7. they made themſelves girdles.] Pagn. *cingulos*; Munſter, and the Tigurin. tranſ. *cinctoria*; the French, *des ceintures*; Onkel. זרזין *girdles*, i. e. ſomething to gird about them. Perhaps they were ſmall ozier ſprouts, or ſuch like, thruſt through a great many fig-leaves, which are broad, and tied on like beads; ſeveral of which might be put one above another; and this might be called *ſewing*, and would anſwer the purpoſe for ſtrength and covering, far better than any other way I have heard of. The word is turned *girdle* in the common tranſlation, 2 Sam. xviii. 11. 1 Kings ii. 5. Iſa. iii. 24.'

This contrivance of Adam and Eve was *ſomething more* than a *girdle*, otherwiſe it would not have ſufficiently anſwered their purpoſe.

'Ver. 24. — He placed cherubs.] *Cherubims* is improper, if we conſider that *im* is the Hebrew termination of plural nouns maſculine, as *s* is the common ending of our nouns plural; ſo that it has a double plural ending, as if we ſhould ſay, *feets*, *teeths*, *ſheeps*, *mens*, &c. which to avoid, ſome have uſed *cherubim* plurally, ſomewhat more tolerable than the other.'

Many of our Engliſh writers are very inaccurate in the uſe of this word: thus Addiſon. 'That *cherubim*, which now appears as a God to a human ſoul, knows very well that the period will come about in eternity, when the human ſoul ſhall be as perfect as he himſelf now is.' Spect. No. 111.

In this place the word *cherubim* ſhould have been *cherub*.

'Chap. iv. 15.—Beſides the Lord ſhewed a ſign to Cain, that none who found him ſhould ſlay him.] The proper and uſual ſignification of אות is *a ſign*, and of ל *to*; nor is it *leſt* in Hebrew: how much more agreeable to the context, as well as likely in itſelf this is, I leave to the reader's underſtanding.

'Chap. xiv. 18. Melchi-zedek.] Omitting the various opinions who this was, as alſo the reaſons alledged by ſome that it was Shem; I will offer one which I take to be new, and ſtronger than any other, that Shem was called thus. The name is parted in Hebrew, the former part ſignifying *king*, and Sanchoniatho calls Shem *Sydyc*; which ſmall alteration might well be in another language, eſpecially the Hebrew vowels being

† *Ab Uzjan*, *Ab Serab*, rivers of Armenia.

ing left out [illegible] arbitrarily in the other; the *s* with *z*, and the [illegible] quite commutable. Probably Shem at that time was [illegible] by the name of *The righteous king*, which is the meaning of Melchi zedek. Sanchoniatho living but about 600 years after his death, which might not be many generations then, and compiling his hiſtory from the records in Berytus, began by Thoth, Ham's grandſon, may well be ſuppoſed to know by what name he was called.'

This note exhibits one of Mr. Purver's new diſcoveries. He tells us that Sanchoniatho calls Shem *Sydyc*; but, on the contrary, Sanchoniatho expreſly ſays that, Miſor and Sydyc were the ſons of Amynus and Magus; neither of which were ever ſuppoſed to be Noah. The truth is, our author ſeems to have derived all his knowledge of Sanchoniatho from the Univerſal Hiſtory, and has taken an arbitrary correction, or a mere conjecture propoſed by biſhop Cumberland, for the real aſſertions of the writer he pretends to quote.

He is guilty of the like miſtake, when he ſays that Thoth [or Taaut] was the grandſon of Ham; for, according to Sanchoniatho, he was the grandſon of Amynus, and not the grandſon of Cronus, who is ſuppoſed to have been Ham.

Beſides, Cronus, when he came to maturity, is ſaid to have followed the advice of Hermes, or Thoth; which ſeems to imply that Thoth was a perſon of more years and experience than Cronus; and therefore could not be his grandſon.

If Sanchoniatho deduces the genealogy of theſe perſons from Cain, as thoſe have imagined who look upon this work as a real hiſtory of the firſt ages, it is impoſſible, as it now ſtands, that any of them ſhould be Shem or Ham, who were the deſcendants of Seth.

But, after all, the records of Sanchoniatho are perhaps as fabulous as the Metamorphoſes of Ovid. The ſeries of events recorded by the author does not admit of any deluge; and long before that period, in the fifth generation, Hypſuranius is ſaid to have dwelt at Tyre; when certainly that city had no exiſtence. For theſe, and many other reaſons which might be aſſigned, we look upon this fragment as a piece of mythology, relating to the formation of the world, the birth of the gods, and the invention of arts; and the ſignification of Cronus, Miſor, Sydyc*, &c. corroborates this opinion.

Biſhop Cumberland, by his illuſtrations of this piece, has rather diſplayed his extenſive reading, than done any real ſervice to ancient hiſtory, or to the authority of the books of Moſes, to which theſe Phœnician ſtories have certainly not the

* Time, Liberty, and Juſtice.

leaſt

leaſt relation. The great antiquity of the author is extremely doubtful; and what Purver ſays about the records in Berytus, begun by Thoth, is a circumſtance which we leave to thoſe who have credulity enough to believe it.

'Chap. xix. 26. Pillar of ſalt.] Which Joſephus, who wrote a little after Chriſt was on the earth, ſays he himſelf ſaw. Antiq. lib. 1. 12. Nay, both Benjamin the Jew, and Rauwolff relate it is ſtill remaining, and when diminiſhed, increaſes again. See Wiſd. x. 7. and more in Biblioth. Biblica.'

The people of the country, without doubt, have found their account in drawing ſtrangers to the place, and perhaps have ſhewn them a ſtone, or a ſtatue, or ſomething like one, and poſitively affirmed that it was Lot's wife. Fools and blockheads, at this day, may believe them if they pleaſe; but we ſhould as ſoon expect to ſee a hoof of Balaam's aſs, or the tail of Tobit's dog, as the remains of Lot's wife.

'1 Sam. xvii. 55.—Whoſe ſon is this youth?] All that can be made of this, is, that Saul and Abner did not know whoſe ſon David was; as alſo ver. 57, 58, ſhew, which might well be: ſo that the common ſilly enquiry, *how they did not know David,* like that of Gen. iv. 16, 17, who was Cain's wife that he took in the land of Nod, might be ſpared. It is ſtrange that commentators ſhould be ſo unattentive, and in particular that Poole, after conſulting ſo many to compoſe his Synopſis Criticorum, ſhould labour ſo hard at it in his Engliſh Annotations.'

We were pleaſed with this obſervation, and ready to congratulate the author, on his great attention, and extraordinary penetration, till we found the ſame remark in Poole's Synopſis, and recollected that the father muſt have been as well known to Saul as the ſon; for we are told, ch. xvi. 19, that *Saul ſent meſſengers unto Jeſſe, and ſaid, ſend me David thy ſon, who is with the ſheep;* upon which we perceived that this note was nothing but a piece of groundleſs oſtentation, the difficulty remaining as it was before. This led us to examine what our annotator had ſaid of Cain's wife; but here we met with nothing either new or uſeful. 'Abul Pharagius, he ſays, a noted author of the Chriſtian Jacobites, in Leſſer Armenia, about the end of the thirteenth century, writes that Cain had a twin-ſiſter, named Azrun, and Abel another, named Owain. Eutychius alſo, one of the Melchites, and a patriarch of Alexandria, in the tenth century, ſays in his Annals, that Adam would have Cain marry Abel's twin-ſiſter, but he would not, becauſe his own was more beautiful.'

Purver has confounded theſe accounts: Abul Pharajius calls theſe women, Klimia and Lebûdha; Eutychius, Azrûn and Owain

Owain. But to what purpose is the reader amused with these legendary tales! — Every body knows that Adam begat sons and daughters, and that Cain must have married one of his sisters. The propriety of this collateral marriage admits of no dispute, as it was necessary for the propagation of mankind.

'Psal. cxxxvii. 9. He shall be blessed who takes and disperses thy children at the rock.] The Hebrew verb, which is a common one, and so its meaning, certain and well known, signifies thus, and not *dashes*; but is is supposed the *dispersing* or *scattering* here was to be by *dashing*, which is not proved: and as here, is it not better to keep to the simple sense? which may be *dispersing the children among the rocks*, or *turning them out into the wilderness*; whereas the other requires *their brains* also to be understood, that should be *dispersed* or *scattered*; but by the text, it was the *children themselves*; and if *dashing* had been intended, why was it not expressed? since the Hebrew has another verb, *viz.* רטשׁ for it, used on such occasion, 2 Kings, viii. 12. Isa. xiii. 16, 18. Hos. x. 14, and xiii. 16. As it stands in the com. transl. &c. it seems very shocking; but Barton expresses it more humbly:

"He shall be blessed for his pains,
That dasheth out their infant-brains."

And thus Ford with Patrick.'

Our translator pretends that נפץ does not signify to *dash*, but the same word occurs Judg. vii. 19. and there he renders it, *dashed to pieces*. How necessary for some people is a good memory!

Compare this verse with Isa. xiii. 16.

'Poem of Solomon; ch. i. 2. Let him give me some kisses.] In the spiritual, which is the principal sense. —— I have thought over and over [quoth Mr. Purver] that the present poem represents principally, if not only, the reciprocal love and regard of Christ Jesus and the soul, at the season of its first conversion, or during its being initiated into the state of renovation.'

'Isa. ch. ii. 2. In the latter days.] Of the gospel.'

Our author misapplies this prophecy. The 7, 8, and 9th verses cannot be referred to the days of the gospel. The 4th verse relates to the peaceable establishment of the Jews in their own land, after their return from the captivity.

'Ch. xi. 1. And a sprout will come out of the stem of Jesse, &c.] Jesus Christ indisputably: and the Hebrew word being *Nezer* may also signify a *Nazarite*, to be the prophecy spoken of Matt. ii. 23, which has been so difficult to find out. See Jerome here.'

St. Matthew could not possibly allude to this passage; for he observes that it was said διὰ τῶν προφητῶν, by the prophets in general; whereas the word נזר is not applied to any person what-

whatever, by any other prophet, or in any other place; and it would be ridiculous to ſuppoſe that Chriſt was more properly *the branch* at Nazareth, than at Bethlehem. The other ſenſe which Purver ſuggeſts is forced, and nothing to the purpoſe.

Our author, however, has entirely miſtaken the purport of this chapter: for it does not relate to Jeſus Chriſt, but to Zerubbabel, whoſe government was to be totally different from that of the laſt kings of Judah, who truſted their moſt profligate courtiers with their authority, and by theſe means oppreſſed the righteous of the nation, of which they were accuſed by the prophets. This was that ancient righteouſneſs which God promiſed by Daniel after the reſtoration. The return of the Jews from the countries to which they had fled for ſafety, or had been tranſported by the Chaldeans, the ſubjection of the Philiſtines, Moabites, &c. are circumſtances which clearly and preciſely aſcertain the meaning of this prophecy.

'The union and familiarity of the creatures, ver. 6. Mr. Purver thinks, means the peace and unity of true chriſtians.' But that circumſtance was certainly accompliſhed, in the moſt reaſonable ſenſe, in Judea, which is the country meant by the prophet, and not the whole earth. The Jews were never oppreſſed by the Perſians, whereas they had been cruelly treated by the Aſſyrians and Chaldeans, who in the ſcripture are frequently called wild beaſts, in oppoſition to the Jews, who are compared to ſheep.

'Matt. chap. xix. 24. It is eaſier for a camel, &c.] Had it been *cable*, as Bochart and Whitby contend, there is no probability it would have been altered to *camel*; but the contrary is very probable, as two copies have it ſo; yet not the Syr. nor Arab. though Whitby ſays it. I do not find it has been conſidered that a needle might be made big enough for a cable-rope, and ſo not impoſſible to men, ver. 26, and that it is *go through*, act. not *be put* or *pulled through*, paſſ. nor is this ſaying of a camel ſtrange, ſince the Jews had ſuch a proverb of an elephant; of which conſult Hammond, with the miſtake made, and yet Whitby repeats it, of this Greek word ſignifying a *cable*.'

Dr. Whitby only mentions the arguments of Bochart, who has conſidered both ſides of the queſtion, and in the concluſion obſerved, *Quod* גמל, & καμηλος, *tam à Syris & Helleniſtis, quam ab Arabibus, potuit pro rudente uſurpari: iatque Syros & Arabes non animal, ſed rudentem hîc intelligere jam docuimus.* VideHieroz. p. 92.

The common tranſlation may be right; but the word διελθειν is no proof that Καμηλος, in this paſſage, ſignifies a *camel*; for διελευσεται, Luk. ii. 35, is applied to *a ſword — a ſword ſhall pierce through thy own ſoul*; and ſimilar expreſſions occur in almoſt every author.

Theſe and the like diſputes might be more eaſily determined, if writers would conſider that proverbial phraſes have a *local* propriety. Our Saviour, ſpeaking of a *rich man*, naturally draws his compariſon from a beaſt of burthen, which was uſed to convey, from place to place, the merchandiſe of that country. See Gen. xxxvii. 25.

We ſhall now proceed to conſider the merits of this *tranſlation*.

'Gen. chap. i. 1. God created the heaven and the earth at the beginning.'

The energy of theſe words is diminiſhed by this tranſpoſition. Our common tranſlation—*In the beginning God created the heaven and the earth*—is expreſſed in a more emphatical manner.

'Ver. 2. The earth however was vacant and void, and darkneſs overwhelmed the deep; but the ſpirit of God hovered atop of the water.'

The word *atop* ought to be baniſhed out of the Engliſh language, and inſerted among the *clownifh* and *barbarous* expreſſions which our author has exploded.

'Ver. 3. Firſt God ſaid let there be light, which there was accordingly.'

This paſſage was deſervedly admired by one of the beſt judges of writing among the ancients. The idea is grand and beautiful; the expreſſion admirably calculated to repreſent the inſtantaneous production of light. Almoſt every tranſlator has endeavoured to preſerve the ſpirit of the original. Γενηθητω φως· και εγενετο φως.—*Eſto lux: & fuit lux.*—*Let there be light; and there was light.* But Purver, in his verſion, has totally deſtroyed that ſublimity which Longinus applauded.

'Ver. 4. And God ſaw that the light was good, ſo he ſeparated it from the darkneſs.'

In the original, *God* and *light* are repeated; but inſtead of theſe ſignificant words, our tranſlator has ſubſtituted *he* and *it*, which render this period extremely languid and unharmonious.

'Ver. 5. God alſo called the light day, as he did the darkneſs night. It had then been evening, and was morning the firſt day.'

The author, in a long note, endeavours to illuſtrate the propriety of this tranſlation; but his meaning is obſcure, and his reaſoning inconcluſive.

'Ver. 6. Next he ſaid, Let there be air in the midſt of water, making a ſeparation between the two waters.'

Moſes is here ſpeaking of the airy expanſe, or the atmoſphere which ſupports the clouds; but the reader would imagine, by this tranſlation, that he was only ſpeaking of the air which is incorporated with water.

'Ver. 7. Thus God made the air, which parting the water that was below from that which was above itſelf, there was ſo.'

In the tranſlation of this paſſage, there is neither ſenſe nor grammatical propriety.—We are ſorry to ſee ſuch cobling work in the books of Moſes.

'Chap. iii. 12. That woman, ſaid Adam, whom thou didſt put with me, giving me of it, I eat.'

From this confuſed and ambiguous ſentence, it is impoſſible to collect, whether the offender acknowledges that he had eaten the apple or the woman.

'Chap. xxxix. 20. Joſeph's maſter took him and put him into the round houſe.'

When we find the twelve patriarchs *carouſing*; Shadrach, Meſhach and Abed-nego in the *oven*; and Joſeph in the *round-houſe*, we look upon this tranſlation as a burleſque of the Bible.

'Pſal. xviii. 15. The foundations of the world were diſcovered; at thy rebuke, O Lord, by the blaſt of the breath of thy noſe.'

What an indelicate image of the Supreme Being does this tranſlation exhibit! The Hebrew word ſignifies both *noſe* and *anger*; and our old tranſlation—*the blaſting of the breath of thy diſpleaſure*— is infinitely more expreſſive and majeſtic.

'Pſal. xxiv. 19. Take away your heads, O gates, and get away, you everlaſting doors; that the glorious king may come in.'

Our indignation riſes when we ſee a beautiful paſſage miſerably debaſed by a mean and vulgar tranſlation.

'Pſal. lv. 5. Quaking covers me.'

In what ſenſe *quaking* can be ſaid to have *covered* the Pſalmiſt, we ſhall leave the Quaker to explain.

'Pſal. lxxviii. 6. And ſtruck his adverſaries on the *backſide*.' Ludicrous and indecent!

'Pſal. cxiv. 8. Turned the rock into a *watery* pond.'

"From clime to clime Scriblerus travel'd round,
O'er wat'ry oceans and terreſtrial ground."

'Mar. vii. 27. It is not well to take the children's bread, and throw to puppies.

'Ver. 28. Yet ſhe made anſwer to him, yes, Lord; foraſmuch as the puppies underneath the table eat of the boys crumbs.'

This kind of language debaſes the dignity of the holy ſcriptures, and, inſtead of recommending them to the world, expoſes them to ridicule and contempt. It certainly becomes a tranſlator of the Bible to pay a ſtrict attention to the purity and elegance of his diction, and to expreſs the ſublime conceptions of inſpired writers with a ſuitable energy and elevation of ſtyle.

Our

Our author has avoided ſome of thoſe obſolete words and indelicate phraſes, which occur in our common tranſlation; but at the ſame time, he has diſgraced his own performance by a multitude of mean and vulgar expreſſions.

In his critical and explanatory notes, he has pointed out ſome of the faults which others have committed, and diſplayed a wonderful appearance of learning; but, in many inſtances, he has miſrepreſented the commentator he condemns, and the author he cites.

In explaining the prophecies of the Old Teſtament, he has not run into the abſurdities of thoſe who have dreamt of a future temple at Jeruſalem, and the reſtoration of the Jews to their native land; but he has admitted of ſecondary ſenſes and myſtical meanings, (ſee Iſa. xxxv. &c. *) and by not attending to certain criteria, which evidently confine the greateſt part of theſe predictions to the return of the Jews from the Babylonian captivity, he has applied a great number of paſſages, without the leaſt propriety, to Jeſus Chriſt.

Having mentioned his faults, we muſt, however, do juſtice to his merits, and acknowledge that he deſerves applauſe for his uncommon induſtry and application, and that invincible reſolution which carried him through all the difficulties attending this laborious undertaking.

There is one circumſtance which gives a value to the preſent work, that is, The author, having followed the Maſſoretic copies with the utmoſt care, has furniſhed us with a tranſlation of the Bible, agreeable to their ſyſtem, and thus enabled his readers to ſee the ſtate of the pointed text, and the opinion of the Jews, concerning many important paſſages of ſcripture, at the time when the points were invented.

* Speaking of clean and unclean beaſts, Lev. xi. *Bringing up the cud*, he ſays, may denote ſpiritual remembrance and recollection: a ridiculous fancy borrowed from ſome of the fathers!

III. *Original Papers relating to the Diſturbances in Bengal. Containing every material Tranſaction from* 1759 *to* 1764. *In two Volumes.* 8*vo.* *Pr.* 7*s.* Newbery. [*Concluded.*]

IN our laſt Number (See p. 276) we brought our review of theſe papers down to the period of the diſpute between the nabob and the company's ſervants, concerning a private trade claimed by the latter, diſtinct from that of their maſters. Mr. Haſtings, in his journey to Patna, had many opportunities of obſerving how much this trade was abuſedby the Engliſh, and how ruinous it was to the nabob. Mr. Vanſittart ſuggeſted various expedients for preventing it, which, to a reader

who is not on the ſpot are unintereſting. It is ſufficient to ſay, that by forged duſtucks, or orders, from the Engliſh company, diſpoſed of to natives and others, and which the nabob's officers durſt not controul, ſuch an inland ſmuggling was carried on as daily encreaſed the nabob's difficulties. All the members of the factory agreed to the reality of thoſe abuſes, but differed in the means of redreſſing them.

'Private factors (gomaſtahs) ſet themſelves up for judges of cauſes, particularly where there own intereſts were concerned, or that of their maſters; beating and binding officers of conſiderable ſtation in the country government—ſoldiers and Seapoys attending their orders—they forcibly took away goods, they dealt in all merchandize, fixed their own prices, extorted payment, hoiſted Engliſh colours, forged paſſes, would give no account of themſelves—ſhops were ſhut up—villages abandoned—and nothing was heard of but outcries on the one hand, againſt the tyranny and oppreſſions of the Engliſh and their gomaſtahs; and on the other, againſt the inſolence and encroachments of the Nabob and his officers.'

In October 1762, it was agreed that the governor, attended by Mr. Haſtings, ſhould pay a viſit to the nabob, to regulate affairs with him: and, upon the whole, it appears that they concerted a plan of the regulations to prevent the many complaints and abuſes of the private trade; which was drawn up with great judgment. Mr. Vanſittart eſtabliſhed a trade in favour of the Engliſh merchants, upon their paying nine per cent, which was leſs than had been formerly paid by them at Luckypoor; and the preſident knew that the profits of that trade would bear ſuch a charge without the leaſt cauſe of complaint.

'In order therefore to bring the buſineſs to a concluſion, he ſummed up all his complaints and propoſals in a letter, the 26th of December, and the preſident immediately wrote him an anſwer, aſſuring him, that the regulations agreed on ſhould be eſtabliſhed, and that orders ſhould be ſent in conſequence, to all the ſubordinate factories. At the ſame time, the preſident deſired, that the nabob would give him orders to all his officers, directing them to act in conformity to theſe regulations, which orders ſhould be forwarded with the preſident's from Calcutta.'

In the month of January 1763, various altercations happened between the nabob's deputy at Patna, and Mr. Ellis; but the nabob being then upon an expedition againſt the kingdom of Napal, a letter from the Engliſh preſident it ſeems did not reach him in time. The board of the Engliſh factory thought that the regulations which had been agreed upon by the

the preſident encroached upon their rights; and a reſolution was taken to call down all their members of the board from the ſubordinate factories to the preſidency. The preſident defended his regulations, but it appears that the board was in great agitation; and 'though the preſident had reaſon to be offended at the nabob's haſte and want of thought, and at the ill judged power which he had ſo ſuddenly put into the hands of his officers before the preſident's arrival at Calcutta, to ſend circular letters from the board; yet he uſed every argument, in all his letters to the nabob, that might remove the alarm given him by the extraordinary appearances in Calcutta, and to perſuade him to avoid furniſhing, by any act of reſentment, an occaſion for open hoſtilities againſt him. Unhappily, the jealouſies had ariſen to ſo great a height, that ſuch palliatives had no longer their effect; and from this period, the preſident had not only to contend with the violence of the gentlemen who had now the rule of our affairs, but the unconquerable diſtruſt of the nabob.

'Accordingly, the remaining extracts from the conſultations will ſhew the ſteps by which the breach was widened, and a daily increaſe of authority thrown into the hands of the ſubordinate factories; until at length Mr. Ellis thought himſelf at liberty to begin the war, by the attack of the city of Patna, which was ſurpriſed and taken, without reſiſtance, by our troops (in the night of the 24th of June, 1763) and, by the diſorderly behaviour of our troops engaged in the plunder of the place, was retaken by a ſmall detachment of the nabob's people the next morning.'

The ſubordinate factories multiplied their complaints, and the preſident was loaded with the blame; nor would the board confirm the regulations propoſed in the governor's letter to the nabob. The preſident, according to the letters before us, avoided every word that could inflame, and hoped that the nabob might be induced to conſent to ſubject his government to ſome loſs and inconveniencies, rather than engage in a war, to his *inevitable ruin* and the *company's great detriment*; but in the mean time he gave up, as far as it was poſſible, his own opinion to the board. Their conſultations in March, 1763, ſeem to have been very arbitrary, and, indeed, indefenſible and inſolent to the laſt degree; for, according to the papers before us, it was moved, that a letter ſhould be written to him by the board, to inform the nabob that all power belonged to them; but this was over-ruled, upon proof that he knew, and had a long while known, that all power did belong to the board.

As all negotiating was now at an end, Mr. Amyatt and Mr.

Hay were deputed to wait upon the nabob, who complained of his approaching ruin. Hostilities commenced on the part of the factory. One of the nabob's officers was taken prisoner and sent to Patna; while his master behaved with great moderation, which brought on many consultations in the factory. The nabob thinking himself aggrieved, acted in a manner that made those high and mighty gentlemen of the factory believe he intended to act offensively; and it is incredible what a contemptible opinion they had of him and his power. Some arms designed for the English troops at Patna were seized at Mongheer, and the boats which carried them detained for some time, but released on the 22d of June.—The rest of this very interesting narrative is best known by the words of the editor:

'On the 2d of July orders given for the army to march—report that Mr. Amyatt was set out out for Patna, and that Mr. Ellis had attacked and taken that city.

'The nabob Meer Jaffier proclaimed the 7th of July 1763.

'Whilst the board were sitting, a letter arrived from Meer Cossim, and confirmed, what had been for some days apprehended, the news of the defeat of our detachment at Patna.—The city had been surprized, and taken without resistance by our troops, in the night of the 24th of June; and, by the disorderly behaviour of the troops engaged in the plunder of the place, was retaken by a small party of the nabob's people the next morning; after which loss the scattered remains of the army retired across the river, and were then all destroyed or taken prisoners.

'This was followed by a note from the gentleman of Cossimbazar, dated the night of the 4th of July, with intelligence, that their factory was surrounded by a numerous force.

'The president, that there might appear to be no dissensions to impede the vigorous prosecution of the war, consents to sign the proclamation.

'Consultation, 6th of July, 1763.

'Articles the nabob Meer Jaffier should agree to.

'On the 11th the treaty was concluded.

'Demands made on the part of the nabob Jaffier.

"By the superior courage and discipline of our troops, and "the admirable conduct and activity of major Adams, their "commander, the war was brought to a conclusion, by the "expulsion of Meer Cossim beyond the Carumnassa, in little "more than five months from its commencement, with incon"siderable loss, except that of the unhappy prisoners, who fell "into Meer Cossim's hands at the beginning of the troubles, "and were inhumanly massacred by his orders, on the 5th of "October."

" The firſt intimation of ſuch a deſign was received in a let-
" ter from Meer Coſſim to major Adams, a few days after the
" attack of the intrenchments at Oodwa Nulla. An exact
" tranſlation of it. Dated the 9th of Sept. 1763."

' Letter from the preſident to Coſſim Aly Cawn, dated the 7th of Sept.

' Letter from major Adams, dated the 14th of Sept.

' Strange ſtate of mind of Coſſim Aly—with aſſeverations and oaths he denies he had any hand in the death of Mr. Amyatt who was killed on his return to Calcutta, and that it happened by miſtake, without his order; — laments it, and apologizes for it; and at the ſame time ſeems quite inſenſible of having done amiſs, in the orders given for the maſſacre of the Engliſh priſoners that remained in his power.

' Letters that might tend to determine the queſtion, how far there had been a *concerted deſign* in any members of the council, to diſpoſſeſs the nabob Coſſim of the ſubahſhip, and to procure the king's (Mogul's) nomination of another perſon in his place?

' Extract of a letter from Mr. George Gray, reſident at Maulda, to the governor (dated the 7th of January 1764.)

' Letter the 23d of March 1764, from Mr. Senior.

' Extract from a paper of repreſentations, delivered by the nabob Jaffier Aly Cawn to major Adams, to be laid before the board—All of them complaining of the tyranny and oppreſſions of the Engliſh gomaſtahs in carrying on their trade.

' As ſoon as the war with Meer Coſſim was ended, and the nabob Meer Jaffier was in full poſſeſſion of his government, the preſident thought himſelf at liberty to return to England; which he had before declared his reſolution of doing, when there ſhould be no longer any public call upon him for his ſtay. He accordingly acquainted the board with his intention, in a letter 19 Dec. 1763.

' The anſwer of the council, unanimouſly requeſting the preſident to ſtay another ſeaſon, to " prevent the country and " the company's trade from being again expoſed to the hazard " and deſolation of war."

We have been the more particular in our review of this compilation, as we think it contains a ſeries of tranſactions ſcarcely to be paralleled in hiſtory; and ſuch as would indeed be incredible, were they not authenticated by original papers.

IV. *The Works of Dr.* Jonathan Swift, *Dean of* St. Patrick's, Dublin. *Collected and revised by* Deane Swift, *Esq; of* Goodrich, *in* Herefordshire. *Vol.* 15. *small* 8*vo. Pr.* 2 *.6d. sewed.* Johnston.

THE publisher of these posthumous works, in an advertisement prefixed to this volume, has abundantly satisfied the public as to their authenticity; and we may venture to say that it contains many pieces equal in merit to any of Swift's former productions. The character of this author is too well known to be attempted here, and yet it receives new lights from the work before us. He is known by his indelicate, yet inimitable manner: his brush carries with it more execution than the pencil of any other painter of living manners; and his character is so discernible, that the originality of the work is established beyond all the proof it could receive from the hands and seals of a parliament of critics.

The first tract with which we are presented, is entitled, 'Memoirs relating to that change which happened in the queen's ministry in the year 1710.' It has long been a matter of difficulty to ascertain the rank which this author held among the ministers and politicians of his time. The general opinion is, that he was little better than the drudge of a faction, and only held the pen for the Tory party. The piece before us, however, carries with it the strongest evidence, that in public affairs the author could think for himself; and that he was by no means attached to modes, persons, or forms of government. The colouring is strong and free, and the reader who can divest himself of prepossession, will find it *true* likewise. We here see queen Anne and the earl of Oxford as they were formed by nature, and not as drawn by the Dean in other parts of his writings, where the former is represented as the perfect pattern of religion and majesty, and the latter as the complete model of magnanimity and wisdom. Speaking of the queen, 'There was not, perhaps, in all England, a person who understood more artificially to disguise her passions than the late queen. Upon her first coming to the throne, the duchess of Marlborough had lost all favour with her, as her majesty hath often acknowledged to those who have told it me. That lady had long preserved an ascendant over her mistress, while she was princess, which her majesty, when she came to the crown, had neither patience to bear, nor spirit to subdue. This princess was so exact an observer of forms, that she seemed to make it her study, and would often descend so low, as to observe, in her domestics of either sex, who came in her presence,

ſence, whether a ruffle, a periwig, or the lining of a coat, were unſuitable at certain times. The ducheſs, on the other ſide, who had been uſed to great familiarities, could not take it into her head, that any change of ſtation ſhould put her upon changing her behaviour, the continuance of which was the more offenſive to her majeſty, whoſe other ſervants, of the greateſt quality, did then treat her with the utmoſt reſpect.

'The earl of Godolphin held in favour about three years longer, and then declined, although he kept his office till the general change. I have heard ſeveral reaſons given for her majeſty's early diſguſt againſt that lord. The ducheſs, who had long been his friend, often prevailed on him to ſolicit the queen upon things very unacceptable to her, which her majeſty liked the worſe, as knowing from whence they originally came; and his lordſhip, although he endeavoured to be as reſpectful as his nature would permit him, was, upon all occaſions, much too arbitrary and obtruding.

'To the duke of Marlborough ſhe was wholly indifferent (as her nature in general prompted her to be) until his reſtleſs, impatient behaviour had turned her againſt him.

'The queen had not a ſtock of amity to ſerve above one object at a time; and further than a bare good or ill opinion, which ſhe ſoon contracted and changed, and very often upon light grounds, ſhe could hardly be ſaid either to love or to hate any body. She grew ſo jealous upon the change of her ſervants, that often, out of fear of being impoſed upon, by an over-caution, ſhe would impoſe upon herſelf; ſhe took a delight in refuſing thoſe who were thought to have greateſt power with her, even in the moſt reaſonable things, and ſuch as were neceſſary for her ſervice; nor would let them be done till ſhe fell into the humour of it herſelf.'

If any objection lies to the truth of the above character, it is the preciſion and minuteneſs with which it is drawn; as we can ſcarcely conceive how the Dean could find opportunities to ſtudy the original with ſo much exactneſs. This doubt, however, may be removed, by our reflecting upon the great intimacy in which he certainly lived with thoſe who had the beſt opportunities of knowing her majeſty's character. In the courſe of thoſe memoirs, the Dean accounts for the authenticity of his information, by his perfect knowledge of the perſons and views of the whig as well as the tory miniſtry. His pamphlet, entitled 'The conteſts and diſſentions of the nobles and commons in Athens and Rome, with the conſequences they had upon both thoſe ſtates,' made him firſt known to the world; 'upon which (ſays he) my lord Sommers and Halifax, as well as the biſhop of Saliſbury, deſired my acquaintance,

quaintance, with great marks of eſteem and profeſſions of kindneſs: not to mention the earl of Sunderland, who had been of my old acquaintance. They lamented that they were not able to ſerve me ſince the death of the king, and were very liberal in promiſing me the greateſt preferments I could hope for, if ever it came in their power. I ſoon grew domeſtic with lord Hallifax, and was as often with lord Sommers, as the formality of his nature (the only unconverſable fault he had) made it agreeable to me.'

The Dean, it ſeems, in politics, was inclined to be a whig, but a high-churchman in religion; and he wrote a pamphlet to ſhew the danger the church was in, from an intention which the earl of Wharton had to take off the teſt, when he was lord lieutenant of Ireland. About the end of Auguſt, 1710, our author went to England, at the deſire and by the appointment of the archbiſhops and biſhops in Ireland, to ſollicit the firſt fruits and twentieths to the clergy; of which commiſſion he acquitted himſelf with ſucceſs, by the favour of Mr. Harley, afterwards earl of Oxford. When the tory miniſtry took place, lord Bolingbroke, Dr. Atterbury, Mr. Prior, Dr. Friend, and others, wrote a paper called *The Examiner*, in defence of the adminiſtration. After publiſhing about a dozen numbers, they grew tired of it; and it was continued ſolely by Dr. Swift for eight months. The reſt of theſe Memoirs are curious and entertaining; but we have not room for farther particulars.

We are next entertained with a Preface to the Hiſtory of the four laſt Years of queen Anne's Reign. In this piece the Dean affects to write upon revolution principles, and to have been very independent as to all parties; and yet he ſcarcely keeps within the bounds of decency, when he mentions the acceſſion of George I. to the crown of Great-Britain. He tells us, that he kept Mr. Addiſon and Mr. Congreve, (who were whigs) in their employments; and that Mr. (afterwards Sir Richard) Steele might have been ſafe enough, if his continually repeated indiſcretions, and a zeal mingled with ſcurrilities, had not forfeited all title to lenity. He concludes this Preface with a warm vindication of the tory miniſtry from all imputation of their deſigning to ſet aſide the proteſtant ſucceſſion.

The piece that follows is written with the ſame intention, and is entitled 'An enquiry into the behaviour of the queen's late miniſtry, with relation to their quarrels among themſelves, and the deſign charged upon them of altering the ſucceſſion of the crown.' This, we think, is the moſt important, as well as candid, tract that ever fell from the Dean's pen. He has here drawn the characters of the duke

duke of Ormond, lord Bolingbroke, and the earl of Oxford, in a moſt maſterly manner; and it is eaſy to diſcern, in his ſoftenings of their ſeveral failures, the great lines of obloquy with which they were charged by their enemies. The amiable portrait which he has made of the duke of Ormond has never, ſo far as we remember, been diſputed by his moſt inveterate enemies; and it is well known that ſome of the beſt friends of the proteſtant ſucceſſion would have been glad that he had been leſs precipitately driven into deſpair. The Dean's character of lord Bolingbroke is very highly coloured. 'It happens (ſays he) to very few men, in any age or country, to come into the world with ſo many advantages of nature and fortune, as the late ſecretary Bolingbroke: deſcended from the beſt families in England, heir to a great patrimonial eſtate, of a ſound conſtitution, and a moſt graceful, amiable perſon: but all theſe, had they been of equal value, were infinitely below, in degree, to the accompliſhments of his mind, which was adorned with the choiceſt gifts that God hath yet thought fit to beſtow upon the children of men; a ſtrong memory, a clear judgment, a vaſt range of wit and fancy, a thorough comprehenſion, an invincible eloquence, with a moſt agreeable elocution. He had well cultivated all theſe talents by travel and ſtudy, the latter of which he ſeldom omitted, even in the midſt of his pleaſures, of which he had indeed been too great and criminal a purſuer: for, although he was perſuaded to leave off intemperance in wine, which he did for ſome time to ſo great a degree that he ſeemed rather abſtemious, yet he was ſaid to allow himſelf other liberties, which can by no means be reconciled to religion or morals; whereof, I have reaſon to believe, he began to be ſenſible. But he was fond of mixing pleaſure with buſineſs, and of being eſteemed excellent at both; upon which account he had a great reſpect for the characters of Alcibiades and Petronius, eſpecially the latter, whom he would gladly be thought to reſemble. His detractors charged him with ſome degree of affectation, and, perhaps, not altogether without grounds; ſince it was hardly poſſible for a young man, with half the buſineſs of the nation upon him, and the applauſe of the whole, to eſcape ſome tincture of that infirmity. He had been early bred to buſineſs, was a moſt artful negociator, and perfectly underſtood foreign affairs. But what I have often wondered at in a man of his temper, was his prodigious application, whenever he thought it neceſſary; for he would plod whole days and nights, like the loweſt clerk in an office. His talent of ſpeaking in public, for which he was ſo very much celebrated, I know nothing of, except from the information of others; but underſtanding men, of both

both parties, have aſſured me, that, in this point, in their memory and judgment, he was never equalled.'

If we reflect on the time when this character was drawn, and the high reputation of the original, it muſt be allowed to be juſt; and that under the *liberties* here cenſured by the Dean, is concealed the profligate diſregard his lordſhip had for all religion, and his unbounded perfidy towards all parties and perſons with whom he was connected. It was then little ſuſpected that this pillar and patron of the high-church was (if he had any principle at all) a rank atheiſt. The character Swift has drawn of the earl of Oxford is too long to be inſerted here, and is executed in a manner that can admit of no partial quotation. Though the earl is profeſſedly our author's hero, yet we can eaſily ſee, in the ſtrokes he has thrown into his picture, the darkneſs, the reſerve, the craft, and the perplexity, with which he has been charged by his enemies; for the Dean frankly owns, that procraſtination and delay, (which others perhaps may term treachery and breach of faith) was one of his imperfections, univerſally known and complained of. The author, however, has omitted to inform us, that this other pillar of the high-church was by education and principle a diſſenter.

In this volume * we have the copy of a memorial preſented by the Dean, April 15, 1714, to the queen, praying for the place of hiſtoriographer, that he might write the hiſtory of her majeſty's reign. The remainder is compoſed of miſcellaneous pieces, chiefly relating to politics, and many of them, particularly one called 'An account of the court and empire of Japan,' and another 'An abſtract of the hiſtory of England,' ſuch as would diſcredit the pen of an author of the loweſt claſs. [*To be concluded in our next.*]

* There are three editions of this work, viz —One vol. 4to. Pr. 12s.—Large 8vo. 2 vols. 10s.—Small 8vo. 3 vols. 7s. 6s. all ſewed.

V. *The Hiſtory of the Marquis de* Roſelle. *In a Series of Letters. By Madam* Elie de Beaumont. *Tranſlated from the* French. *In two Volumes.* 8vo. *Pr.* 6*s.* Becket.

THESE letters contain the hiſtory of an artful opera girl at Paris, with whom the marquis de Roſelle, a young nobleman of the firſt rank in underſtanding as well as quality, is ſo deſperately enamoured, that he offers to ſacrifice to her his fortune in preſents, and his perſon in marriage. At laſt, by the prudence and diligence of his friends, the exquiſite hypocriſy with which ſhe had deceived her lover into an opinion of her virtue is diſcovered. He ſhakes off his ſhameful paſſion,

ſion, and marries a lady of real virtue, with whom he is completely happy.

With regard to the execution of this piece, it deſerves our higheſt approbation. The ſentiments are unaffectedly elegant, and its tendency unexceptionably moral. The ſituations of the parties are intereſting and well deſcribed, and the characters in general are admirably ſuſtained. The chief of them, beſides the marquis and the opera girl, whoſe name is Leonora, are,

The counteſs of Saint-Sever, the affectionate ſiſter of the marquis, who is diſtracted with the thoughts of his falling off from that affection and intimacy which had always ſubſiſted between them. She imparts her diſquietudes to her friend madam de Narton, a lady of the moſt conſummate prudence and the ſtricteſt virtue, who gives her excellent advice with regard to her conduct towards her brother: the alteration of whoſe diſpoſition is at laſt diſcovered to be owing to his unworthy paſſion. The counteſs endeavours, but in vain, to conquer it, by bringing about a match between him and a young lady of reputation. In the eighth letter his correſpondence with Leonora begins; and the reader may form ſome idea of this delicate female pen, by the two following ſpecimens.

From the Marquis to Leonora.

Paris, Nov. 28.

'Throw me not into deſperation, adorable creature; you have never been ſo paſſionately admired, you have confeſſed it to me. By what fatality is it that the tendereſt of lovers ſhould incur only your cruelty? What crime is it I have committed? Crime! Can I be criminal? Can ſo ſincere a lover commit a crime againſt the object of his paſſion? Thou haſt prohibited me even the pleaſure of ſeeing you. Two days, two whole days are paſſed without the hope of —— And canſt thou hate me? Good God! —— Yes, Leonora, you may juſtly be accuſed of cruelty; for what can poſſibly be your motive for ſuch conduct? Deign at leaſt to inform me of the cauſe. If — but I will not entertain ſo horrible an idea — My heart grows cold, I ſhudder at the thought. Explain thyſelf — No, rather keep from me —Yes, I would know the worſt. If I am doomed to ſuffer thy hate — But you will be offended at this. — Forgive, oh! forgive, my dear Leonora, theſe involuntary tranſports. You know too well that I had rather die than diſpleaſe you. Do not perſiſt in driving me to deſpair; deign to write to me, to anſwer me, to mix ſome conſolation with your ſeverity; at leaſt from pity, if not from love. Adieu; the agitations of fear, love, and tenderneſs perplex and confound all my ideas.

Hea-

Heavens! What a ſtate of mind! Permit me, dear Leonora, to ſee you to day. Refuſe me not this favour.—You muſt not—I fly to your preſence.

From Leonora to the Marquis.

Paris, Nov. 28.

'Your paſſion, my dear marquis, affects me; but how mortifying are your ſuſpicions! Can you not forgive that I ſhould, in the leaſt, merit your eſteem? Your virtues have inſpired me with ſo much for you, they have caſt ſuch a ray of light over my ſoul, that, inſtead of complaining, you ought to approve its effect. Yes, my dear marquis, it is to you I owe a deſire, a taſte, for virtue. Nature, indeed, had planted the ſeeds in my heart; but you have cauſed them to germinate. Neither the rigour of my fortune, nor the cruelty of my parents, in bringing me up to ſo dangerous and ſeductive a profeſſion; not all the temptations it hath, unhappily ſubjected me to, could eradicate its precious germ from my heart. But diſſipation, the force of example, and what, alas! is ſtill worſe, indigence, horrible indigence, have long held that fatal bandage, which you have cauſed to fall from mine eyes. You have little reaſon to complain of my heart. It is that which pleads for you, and makes me forget the injuſtice of your ſuſpicions. I hope I may put ſo much confidence in your complacency for me, as to be aſſured you will not come to-day. I wiſh I may be able to ſee you any other without danger. Adieu, my dear marquis, it is to be hoped you will know Leonora better.'

Mr. Valville, a faſhionable rake, of great decency but no principle, and one who underſtands the moſt exact decorum of intrigue, is introduced as the marquis's correſpondent. An habitual intimacy had, it ſeems, been contracted between them, and his chief buſineſs is to render the marquis a man of faſhion, and to rally him for having any ſerious attachments to Leonora, or any other woman. This character is admirably well ſupported; and though perhaps fifty years ago it would in England have been looked upon as forced and unnatural, yet, we are afraid that it is one of the immoral acquiſitions which we are daily gaining from our polite neighbours. Saint Sever, huſband to the counteſs, is introduced as a Marplot, who undertakes to cure the marquis of his fondneſs for Leonora, but is perpetually going the wrong way to work, and exaſperates rather than removes the evil.

A young gentleman, whoſe name is Ferval, a friend to madam de Narton, is engaged by that lady to aſſiſt in opening the eyes of the marquis to the infamy of his miſtreſs; and one

De

De la Roche, an old covetous financier, but who keeps Leonora at vaſt expence, being informed by Saint Sever of her infidelity, ſtrips her of all the rich preſents he had given her, and turns her into the ſtreet. She is poſſeſſed of ſuch exquiſite art, that ſhe turns this circumſtance to her advantage; and the marquis is more enamoured with her than ever, even to the approaching ruin of his fortune, great as it is. Ferval, by the help of gold, gets acquainted with Leonora's waiting-woman, and is informed by her, that one miſs Juliet, who is kept by a rich gentleman fifty miles from Paris, is the only correſpondent Leonora has, and miſtreſs of all her ſecrets. It is neceſſary the reader ſhould be informed, that this miſs Juliet had been employed by Leonora to procure a letter to be writ to her from Tours, ſigned by one D'Abbeville, who is ſuppoſed to be a very rich man, paſſionately fond of Leonora, and offers her marriage. This letter, which is formed with moſt conſummate art, falls into the hands of the marquis, who was curious to know its contents, through the apparent uneaſineſs which it gave to Leonora, and her well ſtudied affectation to conceal it.

In the mean while, the indefatigable Ferval, by the aſſiſtance of Martha, (the waiting-woman) gets a ſight of, and tranſcribes two letters of Juliet to Leonora, which ſufficiently diſcovers the wicked deſigns of the latter upon the marquis, who is now ſo diſtractedly fond, that he reſolves to marry her. The reader will ſee, with how much ſincerity on the one part, and cunning on the other, this courtſhip is carried on, in the two following letters.

From the Marquis to Leonora.

Paris, Feb. 19.

'Cruel creature! You forbid me then to ſee you! Unhappy as I am, what crime have I committed? What but that of loving you to diſtraction? But how can I love thee otherwiſe? Forbid me to ſee you! If thus you chuſe to return my aſſiduity and tenderneſs, ought you to carry your barbarity ſo far as to increaſe my paſſion till I am no longer maſter of myſelf? Canſt thou think, my adorable girl, that I can ever fail in point of reſpect to you? No, my dear Leonora; even yeſterday, in that fatal moment when the exceſs of my paſſion prompted me to—Did you not then ſee the ſhame, repentance, the terrible confuſion, into which your reproaches threw me? I even adore that virtue which reduces me to deſpair. I ſwear to you, by all that is ſacred, that I never more will offend your modeſty; but do not deprive me of the only happineſs I

have

have left, the pleasure of seeing you. Consider, my divine charmer, consider that my life depends on it. I have sacrificed, alas! every thing to Leonora. You required me to break with Valville: it is done. I no longer continue to see my sister; my dear, my affectionate sister. How unhappy! O fatal passion, terrible connections! Forgive, forgive, my dear Leonora; thy love may yet make me happy; deign to return my passion, to see me again, and I will forget all the rest of the world. For nothing is of any consequence to me but thee.'

From Leonora to the Marquis.

Paris, Feb. 20.

'No, Sir, it is impossible for me to see you without danger. I see it, I tremble at it, and will never expose myself to the like again. I do love you—This is the first time I have made that confession, and it shall be the last. I will see you no more. It is indeed a considerable sacrifice I make; but it is what I owe to virtue. After such an unhappy trial, can I, without a criminal temerity, depend on that reserve you promise? Is it impossible. Believe me, my dear marquis, believe me, it costs me not a little to keep you from me, to tear you from my heart.—But, forget this fatal love, suppress this dangerous passion. Be happy, and reflect, if I were ever dear to you, that my honour is the only good I have left: rob me not of that. Take back your presents, I can keep none of them; but my heart will ever retain the grateful remembrance that they were once bestowed. A ray of light begins to illuminate my soul.—Enquire not what I am going to be. I take my leave of the opera. Ah! why did I not leave it sooner! Wrapt up in my innocence and obscurity, without fortune but without remorse, I shall be able to subsist on my labour, without standing in need of the perfidious presents of men. The difficulty I shall have in accustoming myself to a life of labour and solitude, will be the first expiation of the faults, which the condition to which I have been bred may have caused me to commit. My conscience is pure; let me then banish from my heart the image of a man I have loved too well; and mayest thou triumph over your passion in like manner. Adieu.'

The rest of the correspondence between them is all of the like strain; but the coyness and delicacy of Leonora is such, that the marquis contracts an illness which endangers his life, to the great grief of his sister and friends. He discovers to the former his passion for Leonora; is, after some time, relieved, and at last out of all danger. His sister endeavours to dissuade him

him from the thoughts of marrying Leonora, with arguments that do great honour to the ſpirit and ſenſibility of madam de Beaumont; but, in the mean time, Saint Sever takes a very different method, and threatens to have Leonora confined; which renders the marquis quite furious. He fixes the hour of marriage with her: but Ferval having been furniſhed by one of his ſiſters with three hundred guineas, (ſhe having pledged her jewels for that purpoſe) gets poſſeſſion, from Juliet, of Leonora's original letter, and, with ſome difficulty, gains acceſs to the houſe of the marquis at the inſtant his hand was to have been joined in marriage with that of Leonora, who had refuſed to ſupply Juliet with money. The bridegroom is enraged at the intruſion and impertinence of Ferval: a duel enſues, in which the latter, who had blunted his ſword for fear of hurting his friend, is dangerouſly wounded, to the great concern of the marquis; who is at laſt prevailed on to ſee the letters.

The peruſal of them cures the marquis of his paſſion, and he is overwhelmed with ſhame and confuſion. After diſmiſſing his unworthy miſtreſs with proper reſentment, he is prevailed on to go to Vazennes, where he had an opportunity of drinking medicinal waters for the recovery of his health. Here the unworthy Leonora preſents herſelf before him, in a moſt miſerable ſituation. He gives her ſome ſmall relief; but being daily in company with Ferval's ſiſter, a beautiful, virtuous young lady, he marries her; and ſhe has the magnanimity to place Leonora, with a decent ſubſiſtence, in a convent. Such are the principal events of this intereſting correſpondence; in which are included many excellent precepts and obſervations, particularly upon female education; which ſome readers, perhaps, may think the moſt valuable part of the work. We cannot, however, diſmiſs it without a few obſervations.

The artifice of Leonora is, we think, too refined; for ſhe carries it farther than ſeems neceſſary, and inſtead of deceiving the marquis, ſhe outwits herſelf. *There is a tide in the affairs of* women as well as *men*, which a perſon of ſuch exquiſite diſcernment as Leonora is repreſented to be, can ſcarcely be ſuppoſed to miſs. We do not ſee the neceſſity ſhe is under of keeping up the infamous, but dangerous, correſpondence with Juliet, (whom ſhe imprudently diſobliges) which at laſt blaſts her hopes, and ends in her ruin: nor do we think it probable that ſuch a woman would have been incautious enough to have expoſed herſelf to conviction by keeping Juliet's letters in her poſſeſſion.

The character of Ferval may, by ſome, be thought amiable, but others may think that it is puſhed into acts of mad good-

nature, eſpecially as, at the beginning of the correſpondence, he is almoſt a ſtranger to the perſon of the marquis. His raiſing money upon the jewels of his ſiſter, whom he has no proſpect of paying, and his breaking off the point of his ſword, previous to his duel with the marquis, are acts, we think, not very conſiſtent with the common modes of life. Upon the whole, however, there is great execution and delicacy in this performance. The author ſhines as a polite philoſopher; her ſentiments of virtue are noble and refined; and ſhe has with great accuracy traced the workings of the mind through their inmoſt receſſes.

VI. *Electra, a Tragedy.* *By* William Shirley. *4to.* *Pr.* 5*s.* Newbery.

THE Electra of Sophocles may be called a mother-play, from the many beautiful incidents which it has furniſhed to the poets of ſucceeding times, our own Shakeſpear not excepted. Mr. Shirley's Electra opens with a converſation between Arcas and Æthon, friends to the family of Agamemnon, who, on his return from the ſiege of Troy, had been murdered by Ægyſthus, now king of Mycenæ, with the connivance, at leaſt, of Clytemneſtra, wife to Agamemnon, but now to the uſurper. At the time of the murder, Electra, the daughter of Agamemnon, found means to ſave her infant brother Oreſtes, who was conveyed to Phocis, and is ſuppoſed to be about eighteen or twenty years of age at the time the drama commences, while his ſiſter Electra ſuffers impriſonment and all kind of hardſhips, for her deteſtation of the tyrant and her mother. A correſpondence is formed between the court of Phocis and the loyal party at Mycenæ; and a plan is concerted for the reſtoration of Oreſtes, to which his friends at Mycenæ are ſuppoſed to be ſtrangers. Lycon, the minion of Ægyſthus, enters, and acquaints Arcas and Æthon that the queen, upon receiving ſome letters, the contents of which greatly affected her, had given orders for Electra's enlargement out of priſon. Upon Lycon's departure, Electra appears, and, with her two friends, is in great perplexity at hearing nothing from Oreſtes for ſome time paſt. A chiding and upbraiding converſation follows between Electra and her mother; with which the firſt act ends.

The ſecond act diſcovers Clytemneſtra in great anguiſh of ſpirit, at the news ſhe had received of the death of Oreſtes. Ægyſthus enters, and the reader may partly conjecture the converſation that enſued between a hardened villain, and a

woman

woman more than half way gone in guilt, but wrung with remorſe and maternal affection. Upon the queen's departure, Lycon enters, and confeſſes his love for Electra, who is ſent for; and Ægyſthus commands her to give her hand to his favourite, which ſhe diſdains to do in very heroical terms. A meſſenger acquaints Ægyſthus, that an ambaſſador and attendants are arrived from Phocis, with the urn that contains the aſhes of Oreſtes; and upon their being introduced, with great funeral pomp, to the king and queen, the urn is ordered to be depoſited in the burying-place of Agamemnon's family. The king and queen being retired, the Phocian ambaſſador is diſcovered to be Meliſander, the faithful guardian of Oreſtes, who, with his friend Pylades, prince of Phocis, is among his attendants. They diſcover themſelves to Æthon and Arcas; and it is reſolved to raiſe the loyal citizens of Mycenæ for the reſtoration of Oreſtes.

The firſt ſcene of the third act diſcovers Electra ſacrificing before the urns of her brother and father. Her devotions are interrupted by the approach of Oreſtes in a Phocian habit. He ſooths her grief, by pretending to have been the friend of her brother, till ſhe becomes almoſt frantic. The converſation that follows is, in our opinion, judiciouſly worked up; we ſhall therefore give it as a ſpecimen of Mr. Shirley's poetical abilities.

'*Electra.* Away, away, away——
Phrenzy's a friend, although a wretched one:
And reaſon, when diſtreſs is paſt relief,
Our worſt of enemies.—A draught of Lethe!—
O for forgetfulneſs——
'*Oreſtes.* Her mind's diſorder'd!
Good heav'n relieve her.
'*Electra.* 'Tis a fruitleſs pray'r.
I am not frantic—I were bleſs'd to be ſo.
What could I ſuffer by the loſs of reaſon,
But loſs of griefs that reaſon cannot cure?
'*Oreſtes.* Diſtreſsful anguiſh!
'*Electra.* Twelve unhappy years
To bear the load of miſerable life,
With but one hope to chear me! and, at laſt,
My very goal in view—to loſe ev'n that—
And yet ſurvive it!—If thou art a friend,
Puſh me from off this pinnacle of woe,
And aid my plunge to everlaſting peace.
'*Oreſtes.* In ev'ry pang that wrings thy throbbing heart—
In all thy wrongs, thy ſuff'rings, I partake,
With agonies unſpeakable——

‘ *Electra.* No more.
Hope not with fruitleſs pity to retard
A ſoul that's bent on parting——
‘ *Oreſtes,* Hear me——
‘ *Electra.* No——
I'll be no more deluded. Life's a curſe
That only foes can wiſh me to endure.
‘ *Oreſtes.* Mine is the voice of tenderneſs——of love——
‘ *Electra.* Provoke not deſperation!—On the den
Of dragon-wrath thou tread'ſt!—Retreat in time,
Nor hazard raſhneſs.
‘ *Oreſtes.* Little do'ſt thou think,
Electra, what an int'reſt thou haſt here.
‘ *Electra.* Preſumptuous youth!—would arrogance—ah! no—
He but compaſſionates——yet for thy life—
‘ *Oreſtes.* I live but in the hope to cheriſh thine.
‘ *Electra.* Say'ſt thou?—The fates are hov'ring on the wing—
The clouds thick congregate—the whirlwind wakes—
The furies gather round!
‘ *Oreſtes.* My ſiſter——
‘ *Electra.* Hah!
‘ *Oreſtes.* What conſternation—
‘ *Electra.* Said'ſt thou—ſaid'ſt thou—
‘ *Oreſtes.* I'm indeed thy brother—
‘ *Electra.* Ever-living gods!
It cannot be—it is deluſion all— *(fainting)*
‘ *Oreſtes. (catching her in his arms)* My ſiſter!—my Electra?
—heav'ns! ſhe dies!
O ideot raſhneſs!—my unguarded tranſports
Have kill'd the innocent I wiſh'd to ſuccour!
Hah!—breathes ſhe not?—ſhe lifts the lids of light!
And beams warm comfort on my frozen heart!
O'erpow'ring raptures——extacy of bliſs!
‘ *Electra.* Thou—thou Oreſtes?—let me view thee well
Oh! no, I am not—cannot be deceiv'd.
Thro' all thy form—each feature—ev'ry limb——
I trace my father, god-like Agamemnon!
O'erwhelming happineſs—how wild thy flow!
‘ *Oreſtes.* Exalted eloquence of eyes and ſouls!
O looks that touch beyond the pow'r of words!
Tears are true utt'rers of your genuine joy!
‘ *Electra.* Have the good gods, propitious to my pray'rs,
At laſt reſtor'd thee?—from the gloomy depths
Of drear deſpair enlarg'd, my ſoul now ſoars
At once to heav'n, and taſtes extatic bliſs!
How!—let me call my wand'ring ſpirits home—
To aſk thee by what providential means

Thou now art preſent—and from whence the tale
That taught us to lament thy timeleſs fate?
Oreſtes. 'Twas to deceive the ever-watchful tyrant,
And lull within his mind ſuſpicion's guard
While I obtain'd an interview with thee,
And with the friends of Agamemnon's houſe,
That we might forge ſuch thunders as will blaſt
This ruthleſs ravager who ſtains my throne.'

Their converſation is interrupted by Pylades and Meliſander, with other loyal Argians, who vow fidelity to Oreſtes; and it is reſolved to attack the palace, while Ægyſthus is at ſome diſtance from the city, celebrating certain games, having left Clytemneſtra behind him. Pylades, in a ſeparate converſation with Oreſtes, avows a flame for Electra.

The fourth act opens with a converſation between the two princes; and on Pylades' retiring, Clytemneſtra appears. Mr. Shirley cannot take it amiſs, if we ſay that the ſcene which follows is inferior to that between Hamlet and his mother, in the like circumſtances, which never was equalled by Sophocles or by any other poet. After ſome converſation, Oreſtes incautiouſly diſcovers himſelf to his mother; and the ſcene which ſucceeds is, we think, very affecting. Pylades comes in with his ſword drawn, and alarms them with the fear that all is loſt; which proves but too true; Ægyſthus having, by Lycon's information returned unexpectedly, and defeated the loyal party; ſo that Oreſtes and his ſiſter endeavoured to eſcape, but are taken and ſecured by Lycon. Ægyſthus is diſſuaded by that favourite from putting them both to death immediately; and Clytemneſtra is diſtracted with her ſituation, but retires. The priſoners are ordered to ſeparate dungeons.

The fifth act begins with a converſation between Ægyſthus and Lycon. The former gives the latter a paſs-key to the priſons of the royal pair; while Lycon engages to murder Oreſtes, and to raviſh and murder Electra. Clytemneſtra appears in a moſt diſtreſsful ſituation, but can make no impreſſion upon her huſband in favour of her children. The next ſcene preſents Oreſtes in priſon. While he is pronouncing a ſoliloquy he hears terrible ſhrieks raiſed by his ſiſter, who is now ſuppoſed reſiſting the brutal paſſion of the raviſher. She enters her brother's priſon with a ſword and a torch, and informs him, that while Lycon was making his attempt, ſhe happily pulled out his ſword, ran him through the heart, and got poſſeſſion of the paſs-key. They eſcape. In the mean while the loyal party had kept the tyrant's forces at bay, and Pylades had brought up a party of Phocians; ſo that the royaliſts

bore down all oppoſition, got poſſeſſion of the palace and the uſurper's perſon. Oreſtes thus becomes king of Argos and Mycenæ. He goes out to kill Ægyſthus with his own hand; but his mother interpoſing, receives the fatal wound that ends her life. Oreſtes is carried off raving mad, in reflecting on the matricide he had committed; and the play is finiſhed by Meliſander's ordering the tyrant to condign puniſhment.

To this tragedy is prefixed a Preface, containing a repreſentation of Mr. Shirley's dramatical caſe, with ſeveral circumſtances more intereſting perhaps to himſelf than they could be to our readers. It is ſufficient here to ſay, that there is no fence againſt the flail of office which denied the Electra, after Mr. Garrick had rejected it, a licence, but gave it to his maſque of the Birth of Hercules, which it ſeems the managers would not be at the expence of acting, though ſet to muſic by Dr Arne. It is foreign to our province, as critical reviewers, to examine whether Mr. Shirley did, or did not, give Mr. Garrick any perſonal provocation, for refuſing a play, which, to ſay the leaſt of it, is ſuperior in merit to many he has exhibited. As to the maſque, it is confeſſedly an occaſional piece, but well ſuited to the purpoſe for which it was intended. We ſhall conclude by obſerving, that the caſe of dramatical authors is hard. If they fall under the diſpleaſure of office, their hardſhip becomes invincible, as to the repreſentation of their pieces. If they obtain a licence, it appears from Mr. Shirley's Preface, that the managers have it in their option to act or reject them. This option has been complained of as not only inequitable, but againſt the dignity of government.

VII. *Reflections on Education; relative both to Theory and Practice: in which ſome of the Principles attempted to be eſtabliſhed by Mr. Rouſſeau, in his* Emilius, *or Treatiſe on Education, are occaſionally examined and refuted. Written in* French *by Father* Gerdil, Bernabite: *Profeſſor of Moral Philoſophy in the Royal Univerſity of* Turin: *Preceptor to his Royal Highneſs the Prince of* Piedmont. *In two Pocket Vols. Pr. 4s. bound.* Davis.

THAT Mr. Rouſſeau's works abound with inconſiſtencies, is a fact which even his warmeſt advocates cannot deny; the principles of his New Philoſophy have, till the appearance of this work, met with but few, and thoſe not very formidable, opponents. Father Gerdil, whoſe character for prof und learning and true politeneſs (two qualities hitherto deemed almoſt incompatible) is well known in moſt parts of Europe, every where treats Mr. Rouſſeau like a gentleman; and whenever he attempts to confute him, it is by ſtrength of argument, not

by impoſing on the underſtanding of his readers, or by giving way to abuſe and ſcurrility; as ſome advocates injure the cauſe they mean to defend.

This work, in the original, is comprehended in one volume, without any diviſions; but as a continued narrative is apt to tire the attention of the reader, the tranſlator has judiciouſly divided the whole into nineteen chapters; and, inſtead of the marginal notes, he has annexed at the end of the ſecond volume an analyſis of the principal contents, which is certainly of uſe in pointing out the ſubjects treated of by the author.

Father Gerdil obſerves, in his introduction, that Mr. Rouſſeau propoſes, in his Emilius, a new plan of education, cloſely connected with his new plan of legiſlation; the deſign of his *Social Compact, or Principles of Politic Law*, being to overſet all civil order; and by his Emilius he intends to prepare men's minds for it by a total alteration in their mode of thinking.

This being the opinion of our author, we muſt not be ſurprized that he ſhould think it his duty to attempt confuting principles ſo totally inconſiſtent with the ideas of religion and morality which he had long before imbibed, and had ſucceſſfully inculcated in others.

As this able writer himſelf opens the ſubject of his reflections in the introduction, we ſhall lay the paſſage before our readers:

'In his (Rouſſeau's) firſt volume of Emilius he ſeems to attend particularly to the unfolding of thoſe principles, which ſerve as a baſis to his ſyſtem of politics, and his theory of education. He there repreſents ſocial inſtitutions in the moſt odious colours; he eſtabliſhes, as maxims, that a man living in a ſtate of nature is happy within himſelf, that we were born to be men, but that laws and ſociety have again reduced us to an infantine ſtate: that dependance, which is the conſequence of them, is repugnant to nature, and is the ſource of all our vices: that no man can be educated for himſelf and for others: that fathers have no right to command their children in matters which are not conducive to their intereſt.

'From theſe maxims, which ſerve as a baſis to the ſyſtem of his Social Compact, he deduces, in the ſame volume, the practical rules for the conduct of the firſt ſtage of life, on which the whole courſe of education ſo much depends.

'The principal intention, at preſent, is to examine theſe principles, and theſe rules.

'In confuting the paradoxes advanced by Mr. Rouſſeau, we have endeavoured to fix the theory and practice of education on principles which are more ſolid, more conſiſtent with the human mind, the peace of families, the tranquility of ſtates,

and the general advantage of mankind. We attempt not to refute every thing that is reprehenſible in the four volumes of Emilius. To criticiſe on this book is not even our principal object; it furniſhes us, however, with an occaſion of reducing into order certain ideas which may not be totally uſeleſs to ſuch as are occupied in the education of youth.

'The writer had, at firſt, no other intention, but to ſatisfy himſelf on one queſtion which was propoſed to him, whether there was any thing contained in the firſt volume of Emilius, contrary to religion and ſound morality?

'On a nearer view of his reflections on this ſubject, he found they were capable of being arranged, and that they were naturally connected. This it was gave riſe to the preſent work.

'If it ever falls into the hands of Mr. Rouſſeau, we preſume to requeſt him to read it. He will then ſee his ſentiments attacked without animoſity or bitterneſs, and, perhaps, upon recollection, he will have occaſion to perceive, that as he has not always been conſiſtent with himſelf, he cannot always have been in the right.

'I have only one word more to ſay to ſuch as may attempt to vindicate Mr. Rouſſeau. It is not enough to ſhew that he has aſſerted things contrary to what are imputed to him, as that would only be an evidence of his frequent contradictions; and without ſaying any thing of the natural inconſtancy of ſome tempers, a man may, at certain times, have reaſon to contradict himſelf; but it will be requiſite to prove either that he has not ſaid the things which are imputed to him, or that what is imputed to him is right and proper to be ſaid.'

Our author ſets out with obſerving that Mr. Rouſſeau betrays, in his Emilius, a caſt of thinking which is not only ſingular, but of original ſingularity, adding that it is this which has acquired him ſo much fame; this with which Mr. D'Alembert upbraided him with as much truth as pleaſantry, when he addreſſed him in the following words: 'The character of your philoſophy is to be firm and inexorable in its progreſs. Your principles once laid down, the conſequences may be as they will; if they are bad, ſo much the worſe for us; but let them be ever ſo bad, you will by no means be induced to make a review of theſe principles. So far from being any ways apprehenſive of objections made to your paradoxes, you prevent theſe objections, by anſwering them with new paradoxes.'

In the opinion of our author, Mr. Rouſſeau is acquainted with the taſte of the age he lives in, well knows the value of ſtrength and energy of expreſſion; and that a new, bold, lively thought

thought has a much more powerful effect than the cool monotony of reaſon.

'When a reader, adds he, is ſtruck with one of theſe bold and pathetic expreſſions, which afford work for his imagination, penetrate his ſoul, and bear him as it were away from himſelf, will he patiently ſuffer us to prove that which enchants him to be a mere illuſion, and that he does wrong to applaud what ſo agreeably flatters his vanity?"

In the beginning of the firſt chapter, father Gerdil proves, from Mr. Rouſſeau's own words, the inutility, at leaſt, of his plan of education, as he acknowledges it ſcarcely poſſible to reduce it to practice in the world, ſuch as it now is. Of what uſe then can be a plan of education, a good one if you pleaſe, were mankind as Mr. Rouſſeau would have them, but impracticable as the world now is? Neither would Mr. Rouſſeau have his plan adopted in part, as is evidently proved by our author from the extract he makes from his preface.

Mr. Rouſſeau's opinion that a man cannot be educated at the ſame time for himſelf and others, is with great ſtrength of argument controverted by our author; and we think he has manifeſtly the advantage, Mr. Rouſſeau being very apt to carry his argumentation to extravagance. His works, undoubtedly, contain many maxims, which will, in future times, do him honour; but then he is ſo fond of novelty, ſo well pleaſed with every new idea that preſents itſelf to his imagination, that he does not give himſelf time to examine whether it is in every reſpect conſiſtent with the opinions he has before delivered: on the contrary, he gives it to the public, fully ſatisfied with its having the appearance of originality.

That man is naturally of a ſociable diſpoſition is certain, and many of the good qualities he poſſeſſes are undoubtedly derived from ſociety. This our author proves by laying before his readers a picture of the ſavages of Quito drawn by Don George Juan and Don Antonio de Ulloa. Theſe are men, living in a ſtate of nature, yet many of them civilized by aſſociating with the Spaniards. To be happy a man muſt be educated for others as well as himſelf.

In concluding this argument our author obſerves that, 'The ancients knew not the diſtinction which Mr. Rouſſeau makes betwixt educating a man for himſelf and for others; they knew not that a man in a ſtate of nature was a numerical unit, and the citizen or civil man, an unit in fractions only; yet did they not ſucceed amiſs in educating both men and citizens; where ſhall we find, I mean among the Heathens, a man more worthy of this appellation than Socrates? A clear comprehenſion, which repreſented to the mind objects ſuch as they really were,

a quality more rare than is in general imagined, an equality of ſoul not to be ruffled by fortune, an univerſal benevolence to all men, conſtituted this great man's character.

'When I ſay univerſal benevolence, I mean not that abſtracted love of mankind, which many boaſt to be poſſeſſed of. It is eaſy to love mankind in general; but I would be underſtood to mean a benevolence towards men taking them ſuch as they are with all their faults about them.

'Theſe were the natural qualities of Socrates, and theſe qualities made him a good citizen.

'Ariſtides cauſed a ſcheme, propoſed by Themiſtocles, who was very ſerviceable to his country, to be rejected as unjuſt: this was an inſtance of probity with reſpect to mankind in general; this man certainly merited the appellation of juſt.

'Ariſtides, forgetting all that was paſt, flies to the ſuccour of Themiſtocles, when the welfare of his country was in queſtion, and herein he proved himſelf a good citizen.

'Fabricius rejects, with horror, the propoſal made him by the phyſician of king Pyrrhus, who offered to poiſon that formidable enemy to the Romans. Fabricius was then an honeſt man, he refuſed the preſents offered him by that prince, and therein proved himſelf a true Roman.

'The ancients were of opinion that to form a man properly it was neceſſary to teach him virtue, and that the virtuous man could not fail being a good citizen: they had therefore no idea but that the man and the citizen might, at the ſame time, be formed.'

The reaſonings of father Gerdil are admirable, where he proves the idea of honour, the deſire of perfection, and the love of virtue, to be innate in the heart of man; his arguments carry with them conviction, give a ſenſible and lively pleaſure; and inſtead of making us tired of life, induce us to be thankful to our ſupreme Creator, for that exiſtence by which we are enabled to exerciſe thoſe virtues that can alone render a man truly amiable. What a noble idea has he of benevolence? How deſirable a quality does it appear from his explanation of its meaning? And what a lively picture does he draw of the effects of true charity?

Our author next traces Mr. Rouſſeau in the enumeration he makes of the diſadvantages reſulting from ſociety, and proves that it is on all accounts much to be preferred to that ſtate of nature recommended and ſo frequently applauded by the latter. He takes occaſion to prove the immortality of the ſoul, accounts for that fear of death which ſeems ſo natural to man, and illuſtrates his arguments with an example truly intereſting.

Mr.

Mr. Rouſſeau would abſolutely baniſh the ſubordination that ſubſiſts amongſt men from ſociety; the ſubordination of things, which is, he ſays, from nature, and cauſes no vices, he admits of, but that of men he deems intolerable. Yet our author proves, that in his Social Compact he allows even of this latter ſubordination, where he ſays that 'whoever refuſes to obey the general will, ſhall be compelled to do it by the whole body: which only ſignifies that they will oblige him to be free.' Father Gerdil does not let this paradox eſcape unnoticed, but expoſes the abſurdity of the poſition.

The origin of civil order is laid down by our author with great perſpicuity; proving that it takes its riſe, not from fear, convenience, nor benevolence, ſeparately, but jointly from them all; and to theſe muſt be added that natural love of order inherent to man, which ſerves to connect them together. The firſt three ſerve to aſſemble mankind, and the laſt prompts them to arrange and give the moſt convenient form to that aſſociation. This arrangement requires the rules which are called laws, and the ordaining of laws is naturally followed by the eſtabliſhment of ſome authority to which the ſupport of theſe laws is committed.

The picture this able writer draws, to illuſtrate his arguments of a people who live in a ſtate of nature in the midſt of ſociety, is ſo ſtriking, and at the ſame time ſo new, that we ſhall lay it before our readers.

'There is no neceſſity for us to travel as far as the countries of the Hurons or Hottentots, to ſee a troop of men living together nearly in a ſtate of nature. Every country in Europe will preſent us with the image of it in the body of ſtrolling beggars. This claſs of men ſeem to form a body ſeparate from the ſtate. They live without care on the daily alms they receive from the rich, in the ſame manner as ſavages live on the fruits they gather; with this difference, however, that they find in that humanity which is peculiar to well-policed ſociety, more certain reſources againſt want, than ſavages generally find in the ſpontaneous productions of nature. They derive alſo this advantage from ſociety, that the fear of chaſtiſement prevents them from giving way to thoſe exceſſes which might otherwiſe diſturb the general order. In other reſpects they feel very little the influence of the laws. They have nothing to attach them to their country; they have neither property, commerce, arts, or induſtry; they poſſeſs nothing, they have no rank, no place in the ſtate, no civil intereſts, nor any ſhare in the civil inſtitutions; they aſpire at nothing, their deſires being fully ſatisfied if they can drink, eat, and do nothing. Theſe men, depending on chance, are a tolerable picture

picture of a ſtate of nature; being detached, as it were, from the bulk of mankind, and living totally independent one of the other. Theſe are men whom ſocial inſtitutions deprave not, who receive no education but from themſelves, and tread, without reſtraint, the path which nature points out to them. In theſe men ſhould we then find ſound reaſon, pure manners, an energy of ſoul, with noble and generous ſentiments. But this is far from being the caſe. Moſt of them lead the greateſt part of their lives in an utter ignorance of all moral duties, and of the moſt common principles of religion, without being in any ſort poliſhed, and without thoſe parts of knowledge which do honour to, and make perfect, our reaſon. All their care is, to take advantage of people's compaſſion; for this purpoſe, uſing every kind of cunning and fraud, and ſometimes the moſt criminal artifices, when they think they ſhall not be diſcovered. When they aſk an alms, they affect a mild, ſuppliant, and hypocritical air; but if you refuſe it to them, they ſoon utter the vileſt invectives. The diviſion of a piece of money often occaſions ſmart quarrels among them, at which times they breathe forth all the bitterneſs of their gall. Indolence and lazineſs conſtitute the pleaſures of their life; and they are ſaid to abandon themſelves in ſecret to drunkenneſs and the moſt ſhameful debaucheries.

'Such are the poor, who, detached from the bands of ſociety, enjoy, in a manner fully, their natural liberty. Such are not the poor which are taken into hoſpitals, where they are brought up in the fear of God, are accuſtomed to labour, and are inſpired with ideas of a proper ſubordination. We may hence conclude, that natural independency does not ſo much conduce, as Mr. Rouſſeau imagines, to the perfection of man, whoſe nature is ſuch, that he cannot ſucceed in any attempt without the aſſiſtance of his fellows; an aſſiſtance which muſt imply a ſociety; a ſociety to which a certain order is abſolutely requiſite, an order which muſt depend on laws, laws which can only be maintained by government, which laſt comprehends within its eſſence relative ideas of authority and ſubordination.'

After having examined two of Mr. Rouſſeau's principles, 1. That the firſt motions of nature are always right, and that there is no original evil in the heart of man. 2. That the ſubordination of man is unreaſonable; our author proceeds to confute a third, namely, That at the age of ten or twelve years, or even more, reaſon is not ſufficiently unfolded in children to render them capable of morality.

The diſcuſſion of this argument is very ably managed by father Gerdil; and as daily experience convinces us that children

are

are capable of reaſoning and combining their ideas at a very early age, we cannot doubt his refuting the opinions of his adverſary.

The moſt proper and efficacious method, ſays our author, of leading children to what is good, and guarding them againſt evil, is to inſpire them with the fear of God. His method of introducing to their minds the knowledge of God, is worthy of imitation; and the way he teaches children to conceive that God is not corporeal, is ſimple, but admirable, and cannot well fail having the wiſhed-for effect. He has laid it down in the form of a dialogue, which we ſhall the more readily inſert, as it is but ſhort, though of extenſive utility:

The child begins by ſaying——

'Has God no body? how can he have any thing if he has no body?

'*Maſter.* Obſerve all the bodies you ſee, have they not all ſome length and ſome breadth?

'*Child.* Very true.

'*Maſter.* Do you not ſee that they have a kind of a round, ſquare, figure?

'*Child.* I ſee plainly they have.

'*Maſter.* Do you not perceive that they reſiſt your hand when you touch and would wiſh to ſtir them?

'*Child.* I perceive it.

'*Maſter.* You would know in what manner God is not corporeal?

'*Child.* Yes.

'*Maſter.* You really wiſh and deſire to know it?

'*Child.* Yes.

'*Maſter.* Aſſure me, then, that you have this wiſh and deſire; I am ſomewhat in doubt about it.

'*Child.* I aſſure you of it, believe me I have.

'*Maſter.* You perceive then this deſire, this inclination?

'*Child.* I do perceive it.

'*Maſter.* What, ſtrongly?

'*Child.* Yes, ſtrongly.

'*Maſter.* Well, then, is this *deſire* which you perceive in yourſelf ſo ſtrongly, nothing, or ſomething?

'*Child.* It is ſomething.

'*Maſter.* Pſhaw, I tell you it is nothing.

'*Child.* Nothing! If it was nothing, I ſhould not perceive it.

'*Maſter.* Then this deſire which you perceive is ſomething?

'*Child.* Doubtleſs it is.

'*Maſter.* Tell me then is this deſire as long and as broad as that table?

'*Child.* O dear! it is neither long nor broad.

'*Maſter.* Is it round or ſquare?

'*Child.* O dear!

'*Maſter.* Is it yellow or green, as heavy as lead or as light as a feather?

'*Child.* It is nothing you have mentioned.

'*Maſter.* It is nothing, then.

'*Child.* Pardon me, it certainly is ſomething.

'*Maſter.* It is then ſomething which is neither long, broad, yellow, green, round, nor ſquare?

'*Child.* Very true.

'*Maſter.* Your *deſire* then is not a ſubſtance like your hand, your hair, this looking-glaſs, this table, this fountain, nor like the air, which may be felt when it is agitated.

'*Child.* All this is very true.

'*Maſter.* Why then you muſt neceſſarily conceive that there are things which we can neither ſee nor feel, and which yet are ſomething.'

The next principle our author attacks is Mr. Rouſſeau's aſſertion, that a child ſhould not obey his parents but through neceſſity, merely becauſe they are uſeful to him in ſupplying his wants. This opinion being ſubverſive of all order and family-love, is too dangerous to be propagated; and therefore in this place clearly refuted.

Locke was for reaſoning with children; Mr. Rouſſeau, however, thinks it ſuperfluous, abſurd, and even pernicious; but, as our author very juſtly obſerves, if reaſoning with children does not always ſucceed, it is more owing to the incapacity of the maſter, than to the want of conception in the children: reaſon with them properly, and they will underſtand you well.

Father Gerdil now proceeds in the twelfth chapter, to examine Mr. Rouſſeau's notions with reſpect to the ſtudies adapted to children. In this part of the work he begins to lay down thoſe admirable maxims which form a practical ſyſtem of Education, very different from that recommended by Mr. Rouſſeau: In the firſt place he diſtinguiſhes the uſe from the abuſe of fables; and concludes with great truth, that though they cannot abſolutely ſupply to young men the place of experience, yet are they of infinite uſe, being aphoriſms or emblems of human life; which will ſerve to make experience of more uſe, by recurring to the memory on particular occaſions.

[*To be concluded in our next.*]

VIII.

VIII. *The Annual Register, or a View of the History, Politicks, and Literature, for the Year 1764.* 8vo. *Pr.* 5*s.* Dodsley.

WE have already given our opinion both of the plan and execution (See vol. xviii. p. 73.) of the former parts of this work; and all we have to do now is, to lay before the reader the contents of this volume, with a very few observations.

The History of Europe, with which it begins, describes the state of the Northern courts, and the revolution in the system of European politics, which took place upon the conclusion of the late general peace. The author next proceeds to a pretty diffuse account of the internal disputes in France between her administration and her parliaments. He considers Spain as being still under the influence of French councils; but he thinks that France is strongly disposed towards preserving the peace; and as a very substantial proof of that disposition, he mentions (and we think very pertinently) the largeness of the sum she lately paid to Great-Britain for the subsistence of her prisoners. Such are the contents of the two first chapters; the third is filled with the affairs of Poland, and the well-known exaltation of count Poniatowski to its throne.

The fourth chapter exhibits the tragical death of prince Iwan of Russia, with its consequences. In the fifth we have a general view of the parties in Great-Britain during the year 1764, which we think the author has discussed with great candour and accuracy, though some may think he refines too much in the mention which is made of peace in the king's speech at the opening of the session of parliament. The proceedings there, and in the courts of justice, upon the affair of Mr. Wilkes, are too recent and well known to be more than mentioned here. The sixth chapter discusses the case of general warrants, the state of national supplies, and the long altercated scheme of ways and means, with the debates on that subject both from the press and in parliament. The seventh chapter treats of the affairs of Indostan; and the eighth, which is the last, brings them down to the flight of Mhir Cossim out of Bengal.

We are not, perhaps, singular in our opinion, that the author might have improved his plan of the history of Europe, by some general account of, the internal policy that has prevailed in each kingdom he treats of, since the return of peace. By the term *internal policy* we do not mean the great measures of government in the affairs of peace and war, nor the outlines of administration for promoting the future power of a king or a people; but the improvements or alterations introduced

duced into population, manufactures, commerce, agriculture, and the other arts of life; which are the real ſtamina of health in the body-politic. Miniſters may plan, ſtateſmen may intrigue, and generals may enterprize as they pleaſe; but probable conſequences can only be drawn from the ſinews and nerves with which they are enabled to act. How flagrant an inſtance of this truth had we in the events of our late war with France and Spain!

The merits of the Chronicle which ſucceeds in this publication conſiſts chiefly in a proper choice and arrangement of facts; and the appurtenances and appendix to that Chronicle, together with the ſtate papers here printed, contain the moſt important and popular ſubjects that occured during the courſe of the year: but they are too numerous to be particularized.

The character of the late earl of Hardwicke, which, though printed at the end of the volume, was intended to be the firſt in that diviſion, ſeems to be drawn, if not by a filial, by a friendly, hand: it is well executed; and with regard to his lordſhip's public, popular, and perſonal ſituations, is unexceptionably juſt. As a judge and a chancellor of England, we are to ſuppoſe he had no hand in the direction of foreign affairs; but if he had, occaſionally, the author has been ſilent as to that part of his character; and we think with great propriety; as the deliberations on which they turn fall not within the knowledge, or under the cognizance of the public.

Under the ſame head of characters, we have an account of the inhabitants of Camchatca, and of the country itſelf,—— with anecdotes of Jethro Tull, Eſq; inventor of the new method of huſbandry, called the Horſe-hoeing. — Then follow the life of the abbé De la Caille, member of the Royal Academy of Sciences at Paris, &c.—Some account of the life of the late excellent and eminent Stephen Hales, D. D. F. R. S. —Memoirs of Sir Godfrey Kneller.—Account of the life of Mr. Samuel Boyſe.—Memoirs of the reverend Mr. Charles Churchill.—Of Mr. William Hogarth.—An account of James Woodhouſe, the poetical ſhoemaker.—Some account of the late learned George Pſalmanazar, the reputed Formoſan, and convert to Chriſtianity.—An account of the marquis de Fratteaux.—And an epitaph on the late Dr. King, of St. Mary's Hall, Oxford.

Under the head of Natural Hiſtory are inſerted ſeveral articles that have been mentioned in the courſe of our own publication; all which we believe have appeared in other works; and we think that the compilers would do no prejudice to their Regiſter, if, for the future, they were contracted. The diviſion of Projects contains eighteen different ones; the utility of

which we do not pretend to aſcertain, becauſe it depends on experiments. The ſubject, however, of this diviſion is extremely proper for ſuch a publication as that before us. Under the head of Antiquities, conſiſting of thirteen articles, we have the following which relate to our own country.—— A table exhibiting the ſtandard, weight, value, and a comparative view of Engliſh ſilver money, from king William I. anno 1066, to king George III. anno 1763.—A deſcription of the moſt honourable city of London, written originally in Latin by William Fitzſtephen, a monk of Canterbury, who flouriſhed in the reign of Henry II.—A declaration, or brief collection, of one year's expence, for all the ordinaries, dinners, and ſuppers, with her majeſty's (queen Elizabeth's) breakfaſt, and breakfaſt for the guard, &c. Among the Eſſays, which form the next head in this collection, are two by Staniſlaus king of Poland, duke of Lorrain and Bar; the one entitled, Reflections on different Subjects of Morality; and the other, A Dialogue between a King and his Favourite, on the apparent Happineſs of human Conditions. The other ten are not extremely intereſting to the readers for whom this compilation is calculated. The diviſion of Poetry contains twenty-one extracts from poems, or copies of verſes, all of them pretty, but moſtly printed before, in other collections. The Account of Books publiſhed in 1764, which cloſes this work, conſiſts of An hiſtorical and chronological deduction of the origin of commerce, from the earlieſt accounts to the preſent time, &c.—A hiſtory of the military tranſactions of the Britiſh nation in Indoſtan, from the year 1745.—The advantage and neceſſity of the Chriſtian revelation.—An eſſay on painting, &c. all which we have already reviewed.

Upon the whole, we are of opinion that this volume falls nothing ſhort in merit to any of the preceding. We cannot, however, conclude this article without putting the proprietors in mind, that the public has a right to call upon them, when they publiſh the next volume, for an accurate index to the whole.

IX. *Letters on the Eloquence of the Pulpit. By the Editor of the Letters between* Theodoſius *and* Conſtantia. 8*vo. Pr.* 1*s.* 6*d.* Becket.

OUR author's remark is certainly true: many who have 'pretended to teach the arts of perſuaſion, have been unable to perſuade their readers to attention.' But in the

preſent inſtance this is not the caſe; the obſervations of this writer are ingenious and his ſtile agreeable; he pleaſes while he inſtructs.

In the firſt letter he conſiders what ſubjects are proper for the pulpit. 'A diſcourſe, he obſerves, ought always to be adapted to the genius and manners of the congregation before which it is delivered: the ſame ſermon which might have as good an effect as could reaſonably be expected at St. James's, would become very improper and very ineffectual indeed, if preached in the pariſh churches of Llangwillidog, or Mevagizzy; and the diſcourſe that might be very proper, and as effectual as any ſermon could be, at either of the laſt mentioned places, would loſe both its efficacy and its propriety if preached at the former.—

'To chuſe fit ſubjects for pulpit orations, requires a greater degree of taſte, and a more perfect knowledge of human nature than is commonly ſuppoſed to be neceſſary. There is ſometimes a happineſs even in the choice of a text, and the ſubject of a diſcourſe may preach more effectually than the diſcourſe itſelf.—I do not allude to the ſacred power of a ſcriptural text, but to certain ſtriking circumſtances ariſing either from the energy and brevity of the expreſſion, or from adapting it, with an obvious propriety, to ſome temporary occaſion—When the fate of Aaron's two ſons was pronounced, the ſacred writer gives us this ſhort and ſtriking deſcription—*Aaron held his peace*—What expreſſion! Would not this be a moſt proper text for the ſubject of religious reſignation? And would not the text itſelf plead more emphatically than the moſt laboured ſermon?

'I have ever been of opinion, that narrative, or hiſtorical ſermons, which had a moral tendency, bade the faireſt for a hearing, and were moſt likely to be ſucceſsful—The mind is kept awake by a ſtory; and, if it be well told, it will not fail to leave a proper impreſſion—The power of abſtracted thinking is the lot of few; and attention to moral inſtruction, conveyed in a ſeries of ſentiments, is generally vain—The ideas that are received are evaneſcent; and the doctrine is, literally, like the dew, which, under the firſt ſunſhine, evaporates and is gone—But to judge of the tendency of principles from effects related, is practicable to the meaneſt capacity; and the hiſtory of an event ſecures the remembrance of its moral inſtruction, by reſting undiſſipated upon the mind.

'There are many ſtories in the ſacred writings pregnant with the moſt intereſting morality, ſome of which have been, and others may be, made the moſt proper and effectual ſubjects for the pulpit.

Well

'Well did thoſe inſpired writers underſtand human nature, who preached from facts. They knew that this was the immediate way to the attention, and the ſureſt method of attacking the heart. While inſtruction is conveyed, *precept upon precept*, the mind obtains an eaſy defence againſt ſuch approaches under the covert of negligence, and becomes, at laſt, perfectly ſecure in the obſtinacy of inattention: but to the relation of a ſtory we are always willing to liſten, becauſe we apprehend no deſign upon the underſtanding, or the heart.

This was, very probably, among the reaſons why the Eaſtern Prophets and Sages choſe to convey their admonitions by allegories; not excepting even thoſe that were intended for the ear of princes, ſince their impatience of undiſguiſed and unſhadowed truths obliged them to have recourſe to this method—This impatience in princes might, indeed, be formidable; but it would ſtill remain as a reaſon, why we ſhould have recourſe to the ſame veils of truth, though its conſequences were only neglect, or inattention.'

The ſtyle in which ſermons ought to be written, is the ſubject of the ſecond letter. 'The firſt rule, he ſays, with every preacher, ſhould be to accommodate himſelf to the capacity of his hearers. Let him think nothing too degrading that brings his ſtyle and ſentiments to the level of their underſtandings. It is not neceſſary, in order to do this, that he ſhould have recourſe to images that are farcically low. It is the mode and ſtructure of their idiom, not the phraſe itſelf that he is to adopt, when he addreſſes himſelf to the low and unlearned. And let him never, if he can poſſibly avoid it, introduce any word or expreſſion that is not familiarly known to them.

'Such diſcourſes cannot, indeed, extend their influence beyond the pulpit—They cannot come abroad, extend the reputation of the preacher, or, what were a more deſirable object, enlarge his power of doing good, by making him miniſter to thoſe in the cloſet who have not heard him in the church—In diſcourſes that paſs though the preſs, a degree of elegance is required which is at leaſt above the vulgar idiom, and which thoſe who are accuſtomed to read cannot diſpenſe with. We muſt therefore make a diſtinction between ſermons that are to be preached, and thoſe that are to be read. Let the preacher, who has elegance and power of ſtyle to pleaſe and inſtruct in the cloſet, not wrap his Lord's talent in a napkin, but freely exert and extend his abilities in whatever capacity they may be of ſervice—Let him write for the preſs; but let him remember, that he is not then writing for the pulpit; and when he writes for the pulpit, let him likewiſe remember,

that he is not writing for the preſs—The provinces are diſtinct, and the preacher muſt exert himſelf differently in each, if he would hope to do good in either.'

In the third letter the author treats of elocution; and obſerves that the tone and the time are two leading circumſtances in ſpeaking. 'With regard to the tone, he thinks the general faults of our pulpit-orators will come under theſe five heads, *viz.* effeminacy, harſhneſs, bawling, whining, and monotony.

'It is not eaſy to ſay which of theſe faults is moſt diſagreeable—An effeminate and affected ſoftneſs of expreſſion in an orator, who is ſpeaking on the ſublimeſt and moſt ſacred truths, is intolerable. A fribble in the pulpit is the moſt deſpicable of the whole offspring of vanity—What a wretch! whom the ſacred awfulneſs of the ſubject he is treating, and the character he bears, cannot reſcue from a ridiculous attention to ſtudied ſoftneſs, and affected delicacy! Is this elocution? How improper for the ſubject! How much better adapted to the follies of the toilet! A vain young man, thus trifling in the pulpit, and ſeeming to have no other view than to *lead away ſilly women*, is not only an object of the utmoſt contempt; but, in conſideration of the diſgrace, and the burleſque air he throws upon religion, by the abſurd affectation of his elocution, he is, certainly, chargeable with no inferior degree of guilt. If, indeed, he is ſo ignorant as to ſuppoſe this to be the moſt effectual method of addreſs, he is to be pitied. If he would aim only at that peculiar ſweetneſs and melody of voice, which nature has given to ſome happier ſpeakers, he ſtill miſtakes the matter; for if his organs are not formed for ſuch an intonation, every attempt to imitate it will be vain; and every deviation from nature, even in that circumſtance, will at leaſt have the appearance of affectation.

'There is a harſhneſs of tone, likewiſe, which in an orator is very diſagreeable; and which ought, with the utmoſt care, to be avoided, where nature has not ſo framed the organs as to render the attempt vain; for in ſuch a caſe it would be followed by a worſe extreme. But I mention it here, becauſe it is ſometimes miſtakenly adopted for energy and ſtrength. We err in this, as in moſt other caſes, by deviating from nature. When we would draw ſounds from our organs which they are not formed to emit with eaſe; labour, and harſhneſs, and diſcord are the conſequence. Yet it is not unuſual to hear a preacher, whoſe voice is naturally liquid, clear, or inclined to tenuity, murdering his accents, by labouring at a hoarſe, guttural expreſſion. This error ſometimes proceeds from a miſtaken idea of what is called *force* in elocution, and ſometimes it is one of the

the many unhappy and disagreeable consequences of imitation. The tone and cadence of some admired orator are adopted, and, however ill-suited they may be to the voice of the imitator, the same happy effects are expected from them.

'In vain: for nature here must take place. The voice must not be distorted from its usual key, nor aim at those inflections which are not within its pitch.

'Upon the same considerations a laboured loudness is to be avoided. It is not speaking but bawling; it is not elocution but vociferation, which some preachers aim at in this painful and unnatural exertion of the lungs—To be heard is not so much their object: they mistake loudness for force, and noise for speaking well—Yet if there are those whose only view were to be heard; they too, perhaps, would be equally mistaken. If the preacher's voice is not feeble, or low, there are few churches in which he will have occasion to raise it into an unnatural key of loudness; a clear, distinct, and well-timed expression will answer the end of hearing much better. It is hardly necessary to observe, that an over-exerted voice can have no harmony; whenever it is stretched beyond its compass, the power of modulation is lost.

'Yet, disagreeable as it is, I would rather hear a bawling than a whining preacher—The one may stun my ear; but the other offends my understanding; while both are equally destitute of harmony and propriety of elocution. Whining is alike irrational and detestable both in prayer and preaching. And it is the more unpardonable, as it is seldom so much an effect of devotion, as an affectation of it.

'This Nutrician cant is not the expression of reverence, for that delivers itself in a solemn, grave, and correct accent: it is not the expression of fear; for in that there is something more restrained and modest; something altogether different from that importunate familiarity which always accompanies this infantine elocution, and which can only be compared to the cravings of a fawning child, or to the tone of a Mendicant.

'Against the last fault I took notice of, I know not whether it would not be vain to use any arguments, or to lay down any cautions. A monotony is almost always the result of organs so ill constructed for harmonious utterance, that every endeavour to conquer it entirely must be vain. There are voices which no art can teach to sing; and it is the same with regard to elocution, which Cicero not improperly calls *cantus obscurior*. The command of modulation, and the variety of inflection, are never to be attained by those whose organs are capable of emitting only uniform and unelastic sounds.

'The moſt uſeful concluſion we can draw from this obſervation is, that thoſe parents who intend their children for the ſervice of the church, ſhould be no leſs attentive to their voice than to their capacity.

'With reſpect to time, that other great circumſtance to be obſerved in elocution, the firſt and moſt obvious care ſhould be, to preſerve a well-tempered and well-adapted medium in our delivery. Our expreſſion in general ſhould neither be rapid nor loitering. The former would confound the attention; the latter would enfeeble it. It often happens in a haſty pronunciation, that many important and even emphatical words are loſt, and if the preacher be too ſlow in his utterance, it unavoidably diffuſes a languor over the audience.

'However, it muſt ſometimes be in preaching as it is in converſation. The expreſſion will occaſionally be accelerated by the warmth of the ſentiment, or retarded by its awefulneſs, dignity, or grandeur. The attention eaſily keeps pace with the irritable paſſions, and requires their expreſſion to be rapid. A ſlow-timed pronunciation on ſuch a ſubject, produces impatience; and the audience, anticipating the event, is betrayed into inattention: but objects of awefulneſs, dignity, or grandeur, ought to paſs ſlowly in review before the eye, becauſe the mind muſt have leiſure both for curioſity and reflection.

'Occaſional pauſes, judiciouſly and unaffectedly introduced, may ſerve both to relieve, and to awaken the attention. Theſe pauſes are generally admitted after ſome important and intereſting period; yet, poſſibly, it might have a better effect, if they were rather to precede than to follow ſuch paſſages; for the attention of the audience, during theſe reſts, is not ſo much taken up with what is paſt, as ſuſpended upon what is to come.'

The laſt letter contains general obſervations on the action proper for the pulpit; the ſum of which is this: 'A ſolemn and reverend, but natural deportment, alone belongs to that ſacred place; when theatrical freedom and variety are introduced, all is familiarity; and reſpect and dignity vaniſh together. Let the preacher feel, but let him not *act*; let his countenance expreſs the ſentiments of his ſoul, but let his geſture be chaſtized and reſtrained, like that of a man under the moſt ſolemn and reverential influences.

'There is a wide difference between the exertion of Eloquence upon human affairs, and the exerciſe of reaſon on divine ſubjects. The utmoſt freedom and familiarity may be expedient, and even neceſſary in the firſt; but the laſt muſt never be unattended with that modeſt and ſubdued deportment, which the moſt ſacred circumſtances ſhould naturally inſpire.'

X. *A General Hiſtory of the World, from the Creation to the preſent Time. Including all the Empires, Kingdoms, and States; their Revolutions, Forms of Government, Laws, Religion, Cuſtoms, and Manners; the Progreſs of their Learning, Arts, Sciences, Commerce, &c. By* W. Guthrie, *Eſq*; J. Gray, *Eſq*; *and others. Vol. IX. 8vo. Pr. 5 s.* Newbery.

THIS volume begins with an intereſting period of the German hiſtory. The extinction of the powerful houſe of Suabia left the princes and ſtates of that empire at liberty to form, for their own dominions, internal plans of policy, many of which ſubſiſt to this day; and at this æra commenced the confederacies of the ſmaller German ſtates in defence of their ſeveral conſtitutions againſt all invaſions, a meaſure to which the Germanic liberties are now owing. Experience had taught theſe princes that the power of the houſe of Suabia had been the ſource of all the miſeries to which they and their ſubjects had been ſubjected. Mr. G. the author, is of opinion (and we think he has unanſwerably eſtabliſhed it) that before this time the popes were the patrons and aſſertors of the liberties of Italy, where, however, they had very little power, though they diſpoſed of kingdoms and principalities in all other parts of Chriſtendom.

The ambition of the houſe of Suabia had often aſpired to transfer the ſeat of their empire to Italy; where they treated the natives who did not recogniſe their authority as ſo many rebels, and exerciſed upon them the moſt horrid oppreſſions and cruelties. The Italians did not pretend to be intirely exempted from all allegiance to the deſcendants of Charles the Great, tho' they held forth the capitulations and conceſſions that had been granted them by former emperors, (moſt of which they had purchaſed by their money) but this plea, ſtrong and equitable as it was, was diſregarded. That part of the people who had the higheſt ſenſe of liberty, and who were afterwards known by the name of Guelphs, had no refuge but the popes. The latter, as ſucceſſors to the counteſs Matilda, had great, but unavailing, claims upon the faireſt and richeſt parts of Italy, which were held by the German emperors, as her ſucceſſors in right of blood, which naturally united the popes with the Guelphs.

The Roman pontiffs of thoſe days, though weak in Italy, were ſtrong in Germany, through the jealouſy which the princes there entertained of the houſe of Suabia. Rome and the other Italian cities continued ſtill to be the ſeats of the ſmall remains of ſcience which were left unextinguiſhed in Europe at the end of the 13th century, which was the true

reason why the papal power was so much disregarded in their own capital and dominions. This reason did not hold in more barbarous, and therefore more credulous countries: so that while the most powerful of the German emperors were tyrannizing in Italy, his holiness seldom failed to form such powerful confederacies against them in Germany as obliged them to leave Italy, sometimes with disgrace, but always with loss. Thus the most considerate German princes looked upon Italy as the grave of their subjects.

Upon the vacancy of the empire by the death of Conrade IV. the electors, for the reasons just now mentioned, came to a resolution to raise to the empire Rodolph of Hapspurg, the founder of the present house of Austria, chiefly on account of his insignificancy as a prince, though he was known to possess the greatest abilities for empire. His history, at the time of his accession to the imperial dignity, as given by this author, is curious.

'He was a prince of no powerful family, but of uncommon prudence and courage; and by a series of rapine, which was sanctified by success, he had very considerably augmented his paternal estate, originally but inconsiderable. He had been great marshal at the Bohemian court, and he was befriended by the duke of Bavaria, who was constituted the arbiter of the election, and preferred him to two obscure competitors, who had been proposed by the other princes, only because they were too weak to be formidable. The electors could not have made a better choice than they did of Rodolph, who, by his personal valour, and an extraordinary appearance of devotion, had obtained great reputation in the empire. He was besieging Basil in a private quarrel, when the bailiff of Nuremberg brought him an account of his election; upon which he repaired to Aix-la-Chapelle, where he was crowned. Many circumstances tend to prove that he was a man of uncommon parts and resolution. He was fifty-five years of age at the time of his election, which had been in vain protested against by the kings of Castile and Bohemia. When Henry of Neufchatel heard of his election, he conceived a mortal chagrin, and broke out into the following exclamation: *Sit firm in thy seat, O Lord God, otherwise* Rodolph *will dethrone thee.* At the time of his coronation, some scruples arising concerning the investiture, because no imperial sceptre was at hand, he snatched a crucifix from the altar; *This*, said he, *shall be my sceptre*; and made use of it accordingly, none daring to contradict him.'

Rodolph's defeat of the king of Bohemia, who fell in the battle, laid the foundations of the Austrian greatness. As he was insatiable in his ambition, and zealous for the establishment

of his family, he ſold the imperial claims in Italy to the inhabitants of the different ſtates where they lay: Lucca, Florence, Genoa, and Bologna, paid for their privileges; but at the ſame time deſired to continue under the imperial protection. Rodolph in fact gave nothing in return for the ſums he received, but lent to the Italians his name, which they occaſionally made uſe of againſt the papal incroachments. We are not diſpoſed to give a regular abſtract of the German hiſtory here, becauſe we have partly done it in a former Review *; we ſhall therefore confine ourſelves to certain paſſages in the work before us. Mr. G.'s account of the riſe of the Helvetic liberty in the reign of Albert of Auſtria in 1307, is as follows:

'We are now arrived at the æra of the Helvetian liberty. The conſtitution of Switzerland, before the acceſſion of the houſe of Hapſpurg to the imperial crown, is little known. It is certain that the Switzers, by the ſituation of their country, which is mountainous, and in many places inacceſſible, have always been inſpired with notions of independency, which they preſerved by maintaining a ſort of equality of condition among themſelves. In conſequence of this, they oppoſed all their overgrown nobility, but ſubmitted reſpectfully to the Imperial authority. Three of their cantons, Ury, Underwald, and Switz, had put themſelves under the protection of Rodolph of Hapſpurg, before he became emperor, and he maintained them in their independency. The emperor Albert deviated from this moderation; and finding all the means he employed ineffectual to reduce them to a ſtate of dependence upon him as head of the houſe of Auſtria, he filled their country, by virtue of his imperial authority, with a ſet of German monſters, under the title of governors, who exerciſed all manner of cruelties upon the natives. One Griſler, an Auſtrian governor of Ury, erected a cap on a pole in the market-place of Altorf, and ordered that the ſame homage ſhould be paid to it by the paſſengers as to his own perſon. One William Tell, an incomparable archer, refuſed to comply with this tyrannical, but ridiculous, command. He was apprehended and brought before Griſler, who condemned him either to be hanged, or to redeem his life by cleaving an apple, placed on his ſon's head at a certain diſtance, with an arrow. Tell had the good fortune to cleave the apple without touching his ſon. Griſler ſeeing another arrow in his girdle, demanded what he intended to do with that: and Tell frankly anſwered, *To have ſent it through thy heart, had I killed my ſon.* Upon which Griſler condemned him to perpetual impriſonment within a caſtle on

* See vol. XI. p. 421.

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an iſland, and accompanied him in the boat, that he might ſee him cloſely ſecured. A ſtorm overtaking them, the command of the boat was given to Tell, who had got his bread upon the water; and rowing the boat near the land, he jumped aſhore, and made his eſcape.

'Though the Helvetic liberty is generally dated from this markable ſtory, yet we are apt to think that its connection with it was only accidental, and that it had a more noble riſe. Three Swiſſers, Arnauld Melchtat, a native of Underwald, Werner Strauffacher of Switz, and Walter Furts of Ury, (names ſo uncouth that they have injured their memory) conſulted together upon the noble principles of freedom, and reſolved to deliver their country from the Auſtrian tyranny. Each brought into the concert three more; and each being bound under an oath of ſecrecy, engaged others whom oppreſſion had rendered deſperate. The Auſtrian governors ſeem to have facilitated the enterprize of the conſpirators, by the contempt they had for the ſpirit and poverty of the Swiſſers; for though they built forts, they took no care as to the diſcipline of the garriſons. The conſpirators finding themſelves ſtrong enough to make their attempt, fixed on the firſt of January 1308; and almoſt at the ſame hour they made themſelves maſters of the fortreſſes of Sarn, Almoff, and Lowertz, without the loſs of a man. Some hiſtorians tell us, that Tell eſcaped to the conſpirators, and entering into their confederacy, he ſtruck Griſler dead with an arrow. Whatſoever may be in this, it is certain that the Auſtrians, in a ſhort time, were expelled from the Swiſs cantons, who have ever ſince maintained their liberty.

'Though we have given the great outlines of this revolution, yet undoubtedly many circumſtances are omitted. Albert intended to have erected the cantons into a principality for one of his ſons; and we are apt to believe that Tell's puniſhment was inflicted upon him in conſequence of ſome diſcoveries being made by Griſler of his being engaged with the conſpirators. The death of Griſler by the arrow of Tell, who laid an ambuſcade for him, ſeems to be well aſcertained, as a chapel was built in commemoration of the event.'

No part of the hiſtory of the German emperors is leſs known or more curious than the deſign which Maximilian I. had to become pope, and, like the caliphs of Aſia, to unite the civil and ſpiritual power in his own perſon. This he propoſed to do by pawning his jewels for raiſing 300,000 crowns to bribe the cardinals. When this ſcheme failed, and he found it impracticable to depoſe Julius, he propoſed to be his coadjutor in the popedom. Mr. G. has repreſented this tranſaction in a new light, with regard to Maximilian's character. 'The

'The congress (says he, viz. that which was intended to have deposed pope Julius) thus proving ineffectual, the pope sided with the emperor, who now finding it impracticable to depose Julius, altered his scheme, and proposed to be his coadjutor in the popedom. This appears from an authentic letter which he wrote to his daughter Margaret, in which he tells her, that he had abandoned all thoughts of matrimony, or of having ever afterwards any commerce with a naked woman: that he intended to send the bishop of Gurck to Rome to propose his being coadjutor to the pope, and that he might succeed him in that dignity: that he would then become a priest, and afterwards a saint; and then, continues he, you must of necessity adore me after my death; an honour of which I shall be extremely proud.

'Some authors have quoted this part of the letter, as an instance of Maximilian's superstitious weakness: but we are far from looking upon it in that light; for we consider it only as a stroke of humour which passed from the father to the daughter. There is no necessary connection between either a pope or a priest and a saint; and Maximilian's jocularity on this occasion tends rather to ridicule, than to manifest, superstition. In the subsequent part of the letter he tells her, that he had brought over the king of Arragon to approve of his design, provided he resigned the empire to archduke Charles, which he was well contented to do: that the Romans were 20,000 fighting men strong, to oppose the French and Spaniards; and that they were resolved to make him pope, to the exclusion of all French, Arragonians, and Venetians; but that 2 or 300,000 ducats would do infinite service to him in treating with the cardinals. He informs her, that his Arragonian majesty had instructed his ambassador to give him all his interest for the popedom; but injoins her to keep the whole a most profound secret, subscribing himself, "your good father Maximilian, future pope." In a postscript he informs her, that the pope could not live very long. From this curious letter the reader may, besides other useful inferences, conceive some idea of the venality of the court of Rome at that time; but Maximilian seems to have been acquainted with the real character of Julius. He was a true Italian, and his ruling passion was to deliver his country from barbarians, whom he indeed employed in cutting one another's throats, after they had served his purposes in Italy. He rejected, with high disdain, Maximilian's proposal, communicated to him by the bishop of Gurck; and dying soon after, the papacy devolved on Leo X. of the house of Medici, whose conduct, both in public and private, though the capital encourager of arts then reviving in Europe,

served

ſerved only to increaſe the deteſtation of the papacy, which was every day gaining ground, eſpecially in Germany.'

Theſe and the former extracts we have given from this hiſtory are ſufficient to convey to the reader an idea of the ſpirit and manner with which it is executed: and we have in a former Number * given our reaſons why this undertaking admits of greater conciſeneſs than that of any other of the ſame kind. The ſecond part of this volume contains the hiſtory of Holland; but we have no room for extracts from it. Both hiſtories are carried down to the preſent time.

* See p. 216 of this volume.

XI. *The Judgment of Paris. A Poem. By* James Beattie, *M. A. 4to. Pr.* 1*s.* 6*d.* Becket.

FEW fictions of antiquity have been oftener dreſſed up with poetical wreaths than the ſubject of this poem; and few deſerve it better, when it is beheld in a moral and allegorical light. Mr. Beattie, the author, has prefaced it with a kind of an apology for the choice his muſe has made; which ſome readers may think to be rather of too refined a nature, when applied to a fiction where the tendency is ſo ſtriking as that of the Judgment of Paris. He thinks that in its original ſtate it is no very proper vehicle for communicating any moral doctrine; 'but (continues he) after changing ſome circumſtances, omitting others, and retaining ſuch only as were neceſſary for embelliſhing the ſentiments, and rendering the cataſtrophe probable, I thought it more favourable to my deſign, than any that I could have invented.'

We cannot help being of a different opinion from this author, as to the moral tendency of this fable, when we conſider the wrong choice which Paris made as the ſource of public enmity between the Greeks and Trojans, and of all the miſeries both nations underwent. Mr. Beattie has ſuperinduced into his preface a particular doctrine, which is, that the arguments made uſe of by Ambition, Wiſdom, and Effeminate Pleaſure, under the characters of Juno, Pallas, and Venus, are deduced from the principles of human nature; but that the arguments of the firſt and laſt proceed from partial views of our frame, and thoſe of the ſecond, from a view of the whole as conſtituting one ſyſtem.

This plan is doubtleſs irreprehenſible, eſpecially as Mr. Beattie has explained it; and we are not ſure whether its application here is not new, though the doctrine itſelf is certainly very

very old, and has been branched out into many other different channels of philoſophy. Mr. Pope had it in his eye when he wrote his Eſſay on Man.

With regard to the execution of this performance, it muſt be owned to be poetical, if not too much ſo. The following ſtanzas partake leſs of the wantonneſs of deſcription than other parts of the poem. It alludes to the proſpect of Troy from the top of Mount Ida; and when the reader reflects on the ſuppoſed flouriſhing ſtate of Troy at that time, we make no doubt he will, with us, allow that the author's poetical powers are here well applied.

'But chief the eye to Ilion's glories turn'd,
That gleam'd along th' extended champaign far;
And bulwarks, in terrific pomp adorn'd,
Where Peace ſat ſmiling at the frowns of War.

'Rich in the ſpoils of many a ſubject clime,
In pride luxurious blaz'd th' imperial dome;
Tower'd mid th' encircling grove the fane ſublime;
And dread memorials mark'd the hallow'd tomb.

'Of him, who from the gore-ſtain'd cavern led
The ſavage ſtern, and ſooth'd his boiſt'rous breaſt;
Who ſpoke, and Science rear'd her radiant head,
And brighten'd o'er the long-benighted waſte;

'Or, greatly daring in his country's cauſe,
Whoſe heav'n-taught ſoul the awful plan deſign'd,
Whence Power ſtood trembling at the voice of laws,
Whence ſoar'd on Freedom's wing th' ethereal mind.'

The deſcription of the deſcent of the goddeſſes may be thought rather too luxuriant. Their ſeveral forms and manners are well painted, and their ſpeeches properly adapted to their ſeveral characters; but it is plain the author imagined that he could not exceed in the diſplay of his genius; a failing that ſome *great* painters have fallen into, but the *greateſt* have avoided.

XII. *The Contraſt: with Corrections and Reſtorations. And an introductory Diſſertation on the Origin of the Feuds and Animoſities in the State.* 8*vo.* *Pr.* 2*s.* 6*d.* Kearſly.

THE twigs of which this political rod is compoſed, ſeparately made their appearance in hebdomadal publications in the daily papers, but are now bundled up for the back of a noble peer and his friends, eſpecially thoſe of the Scotch nation;

tion ; for which reaſon it would be an inſult on the patience of our readers, ſhould we give any account of them here. The only original part of this publication is comprehended in what the author calls " A Diſſertation on the Origin of the Feuds and Animoſities in the State."

This Diſſertation is no other than a virulent, infamous miſrepreſentation of public facts, from the deceaſe of the late prince of Wales, to the preſent times of diviſion and combuſtion ; and the firſt proof that the author gives of his virulence againſt the earl of B— is his endeavouring to ſtab him through the ſide of the duke of N—, if not of his late majeſty, whom this author inſinuates to have entirely neglected the education of his ſucceſſor, and to have abandoned his tender mind to be poiſoned by torics and jacobites. In ſhort, all the miniſters of the late reign are involved in the abuſe of this ſhallow, ſhort-ſighted politician. Can it be imagined that the removal of the noble lord from being governor (this ignorant ſcribbler calls him preceptor) of the royal pupil, could be owing to the perſons whom he has ſo virulently attacked, after ſeeing the ſame nobleman when *they* came into power, executing the moſt honourable and delicate commiſſion that could be intruſted with any ſubject, and ſtill enjoying a poſt that never is filled but by thoſe for whom the ſovereign has the greateſt perſonal eſteem.

This writer's account of the negociations for peace is full of common-place facts and reflections, that have been a thouſand times hackneyed, but in better language, and with more information, in the party-pamphlets and papers of the times. We have next in this Diſſertation ſome ſtrictures concerning German meaſures, political publications, and Mr. Pitt's adminiſtration, that are equally falſe and fulſome. How uninformed this writer is, appears from the abuſe he throws out againſt the miniſtry in 1755, whoſe valiant admiral (ſays he) fled from a crazy French ſquadron, which would have been ſhock to pieces by their own guns. We ſhould be glad to know who the miniſter, or member, or both, was, that pleadedthe cauſe of this cowardly admiral in the houſe of commons, and was ſo near ſaving him from his deſerved puniſhment, that he prevailed on his majeſty (and that too in no very conſtitutional manner) to ſuſpend the execution of his ſentence, which at laſt took place (after the moſt extraordinary attempts to ſave him) only by the innate hatred which George II. entertained for a coward? Was not that miniſter Mr. ſecretary P.? We are aſhamed of having detained our readers ſo long upon this miſerable ſcavenger's cart of detraction and defamation, but we thought that ſome animadverſions upon it were due to the information of the public.

XIII. *Le Siége de* Calais, *Tragédie, dédié au Roi, Par M. De* Belloy, *Repréſentée pour la premiere fois, par les Comédiens* François *ordinaires du Roy, le* 13 Février. *A* Paris. 8*vo.* 2*s.* Nourſe *and* Vaillant. [*Concluded from page* 306.]

THE third act introduces Edward, attended by Harcourt, his officers and guards. Edward opens the ſcene by a ſwaggering ſpeech in the perfect character of a royal bully. Being left alone with Harcourt, he acknowledges that he not only owed to him the reduction of Calais, but the education of his ſon, the Black Prince. He then draws a pedantic compariſon between the two governments of England and France. He repreſents the ſubjects of the firſt as ſomewhat worſe than monſters, and their hiſtory the moſt infernal we can conceive: he then proceeds,

'Mais que voyais-je en France? Un roi, maître ſuprême,
En qui vous révérez la divinité même:
Des grands, que ſon pouvoir a ſeul rendu puiſſans,
Du bras qui les ſoutient appuis reconnaiſſans:
Un peuple doux, ſenſible—une famille immenſe,
A qui le ſeul amour dicte l'obéiſſance;
Qui laiſſe tous ſes droits à ſon père aſſervis,
Sûre qu'il veut toujours le bonheur de ſes fils.'

How different France! a king is ſovereign here,
Honour'd as a divinity—his nobles
Repay, obeying him, the power he gives them;
And mutual ſtrength accrues to prince and ſubject.
The people ſenſible, their manners ſoften'd,
Form but one family, where filial love
Lays all their rights at their fond father's feet,
And ſees him happy when he knows they're bleſt.

Edward then makes an encomium on the happineſs of Philip of Valois having ſuch ſubjects; and nothing can be more evident than that the poet means the contraſt ſhould be applied to the preſent times. Tho' Edward perſeveres in his barbarous reſolution, he paints the loyalty and conſtancy of the Caliſians, when they left their city, in very lively terms. This is perhaps the moſt picturesque part of the play, and approaches the neareſt to what a great Engliſh poet would have ſaid on the occaſion.

'Ce que je viens de voir met la rage en mon cœur.
Ce peuple de mourans, ces déplorables reſtes
Des foudres de la guerre & des fléaux céleſtes,
Conſervaient leur fierté dans des yeux preſqu'éteints;
Sous la pâleur encor leurs fronts étaient ſerains:

Leur

Leur joie a conſterné mon armée immobile;
Ils ſemblaient triompher en fuyant de leur ville:
Un ſeul tournait vers elle un regard déſolé;
On lui nomme ſon roi, je le vois conſolé.'

Oh Harcourt, I have ſeen—but 'tis too much—
Too humbling for my ſwelling heart to bear—
Thoſe living ghoſts, thoſe woeful crawling remnants,
Sav'd from the thunders of devouring war,
And ev'ry ſcourge that angry heav'n inflicts;
Their eyes with pride and haughty indignation
Thro' their dim balls and waſted ſockets beam'd,
Serene was ev'ry brow, tho' wan their cheeks—
Their conſtancy with conſternation ſtruck
My dauntleſs troops—they thought themſelves defeated
At ſeeing thus the triumphs of the exiles;
One caſt a longing look behind—his king
Was nam'd—I ſaw him comforted and happy.

The third ſcene of this act begins with an inſult upon all decency and common ſenſe; for it introduces the victims to the preſence of Edward, who ſcolds and upbraids them in the true Billingſgate ſtile, while the brave French behave with their uſual ſpirit and tranquility. Harcourt intercedes for them, claims their pardon, and informs Edward of his remorſe. The Engliſh monarch inclines to mercy, that he may retain Harcourt in his ſervice; but Saint-Pierre aloud diſſuades him from complying; upon which he and his fellow-citizens are ordered to priſon till their doom is fixed. Edward ſends for Alienor, with a mean as well as impolitic view, to detain in his ſervice a man who declares he deteſts it, and has given the moſt convincing proofs of unfeigned repentance. An interview between Edward and Alienor next ſucceeds. He offers to gratify her with every object of love, duty, and ambition, and to make Harcourt viceroy of France, if he will accept of it. She diſdains all his wheedling; and Edward enters with her upon a heavy detail of his hereditary right to the French crown. She anſwers him from hiſtory and heraldry, and raiſes his paſſions to ſuch a pitch, that he orders his guards to prepare the ſcaffold. Harcourt interpoſes; and Alienor goes out, comforting herſelf with the hopes of raiſing a ſedition in his army. The two lines ſhe pronounces on leaving Harcourt are fine:

'Songe, ſi de la mort ton bras ne les délivre,
Que tu m'as fait ſerment—de ne leur point ſurvîvre.'

—— If your valour cannot ſave them,
Remember you have ſworn not to ſurvive.—

Edward

Edward and Harcourt quarrel; and when the latter is left alone, after ſome gloomy reflections, he reſolves to ſhare the fate of the victims.

The fourth act preſents the ſcene of a priſon which contains Saint-Pierre and his companions, who philoſophize with one another like true patriots. Mauni enters, and tells them that he is deputed by the Engliſh officers to offer them their ſervices. This introduces an encomium upon Engliſh humanity from Mauni, who tells them that Edward's queen, whom he calls Iſabel, had, at Alienor's requeſt, undertaken to plead their cauſe; and that ſhe was to be ſeconded by the prince of Wales. Alienor enters to take her laſt leave of the priſoners, and informs them that the queen's and prince's interceſſion had been rejected by the barbarous king. Mauni departs, to labour with the army for their ſafety; and Alienor, after a long converſation, leaves the priſoners. While they are preparing to go to the ſcaffold, Harcourt enters with a pardon for young Saint-Pierre, but hints that another (meaning himſelf) was to ſupply his place at the block. Aurele refuſes to leave his father; and Saint-Pierre adviſes Harcourt to live for the ſervice of his king and country; but he, being diſappointed, departs in a rage; when the officers come to conduct the priſoners to execution.

The fifth act begins with a converſation between Edward and Mauni. Edward conſents to treat with Saint-Pierre before his death, but endeavours to win over him and his companions to be his friends, by perſuading the miſerable Caliſians to return to their city. Saint-Pierre perſiſts in his loyalty and patriotiſm; but is touched when Edward threatens that his ſon ſhall be put to death before him, and in his ſight. Edward once more commands Mauni to lead the priſoners to execution. They are ſtopt by Alienor's entering with a herald at arms from the French king, who, on the part of his maſter, preſents Edward with a challenge to fight him. Edward is ſo much overjoyed at this, that he orders the herald to be nobly rewarded, and the priſoners ſet at liberty. In that inſtant enters Melun, a French nobleman, and tells Edward, that Philip's army and people were reſolved he ſhould not execute his challenge, becauſe neither his perſon nor his crown were at his own diſpoſal; and that he could not diſpoſe of his kingdom to a foreign prince. The end of his ſpeech is as follows:

'La loi que fait le prince eſt au-deſſus de lui:
Quand vous immoleriez Philippe & ſes fils même,
Vainement votre front attend ſon diadême:
Tout le ſang des Capets coulât-il par vos coups,
Les derniers des Français ont des droits avant vous,

Je parle au nom des grands, du peuple & de l'armée:
Mes devoirs ſont remplis.

The law which makes the monarch, is above him.
Tho' Philip and his ſon ſhould bleed beneath
Your ſword, their crown could never fall on you.
Let all the race of Capet be extinct,
The meaneſt Frenchman has a better right
To France's throne than Edward can produce.
Our nobles, people, ſoldiers, ſpeak through me;
And here my charge is ended.

Upon Melun's departure, Edward falls into a Drawcanſir-like frenzy, menaces deſtruction to France; Mauni threatens to leave him; and Alienor upbraids him. Harcourt enters to tell Edward, that, according to his orders, he had ſaved his priſoners from death; that they were then near the French camp; and that he had impoſed upon them as well as the guards, by publiſhing that the herald had brought their ranſom; upon which they departed, even before Melun had left Edward's preſence. At the ſame time, Harcourt offers his own life as an atonement for what he had done. The priſoners appear again before Edward, informing him, that Melun had told them of the trick that had been put upon them as well as him; and they again offer him their heads. We are now to behold them, once more, going to execution, when Aurele intercedes for his father; deſires Edward to remember the fate of his own; and aſks what his ſentiments would have been, if he had thrown himſelf before the judge, when the cruel irons were entering his father's body, to implore mercy, and had found that judge fierce and inſenſible like a tiger? Edward touched by this reflection, exclaims,

'Où ſuis-je? & quel murmure,
Quels cris attendriſſans jette en moi la nature!

ALIENOR.

Ah! Seigneur, gardez-vous d'en étouffer la voix;
Le monde eſt trop heureux quand elle parle aux rois.'

EDWARD.

Where am I?—Sure the tender voice of Nature
Wakes in my ſoul, and touches all its feelings.

ALIENOR.

O hear her, Sir, for mankind is too happy
When Nature ſpeaks to kings.

The laſt is a fine ſentiment, and perhaps the only original one in the play. Edward is conquered, makes peace, pardons the

the Caliſians, joins the hands of Harcourt and Alienor, is again himſelf, and the play ends.

With regard to the merit of the poet (excepting the dramatic traps, which Mr. Belloy has a peculiar art of contriving) we cannot place him in the rank of a ſecond-rate Engliſh poet. The patriotiſm of his Caliſians falls ſhort of that of Cato; and though it is evident that the Siege of Calais is formed upon Hughes's Siege of Damaſcus, yet it is not comparable to the Engliſh play in character, ſentiment, or any other dramatic excellency. All Mr. Belloy's characters, excepting that of Edward, preſerve a dead uniformity with each other. That of Edward is of the moſt unamiable kind. He is proud, tyrannical, mean and cruel at the ſame time, the only humane offer he makes to the Caliſians being founded on mercenary motives. He has none of the ſtarts of generoſity that ought to characterize a brave but deſpotic prince. We ſhall give, from the Engliſh hiſtory, one inſtance of what we mean. Richard I. took priſoner a brave French general, who ſeemed to think that, if he was free, he could render his maſter victorious. Richard hearing this, inſtead of bribing him with good offices, as Edward does Harcourt, returned him his ſword, and bade him go back to his maſter's ſervice, that he might perceive his miſtake.

Mr. Belloy, in his Preface, makes a long apology for turning the cataſtrophe of his piece on a point that contradicts hiſtory, i. e. Aurele reminding Edward of his own father; and juſtifies himſelf by the example of Achilles being moved by a like circumſtance to give up Hector's body to Priam. "This, ſays he, is Nature. Homer was her greateſt painter." Shakeſpear painted her better than Homer or any writer that ever lived; but he took truth for his pencil; nor did he venture to alter the ſmalleſt circumſtance of hiſtory when Coriolanus was prevailed on by his mother to drop his deſign againſt Rome.—When we recollect that Frenchmen and a French woman were the agents in Edward's depoſition and murder, the third Edward's relenting ſeems to proceed rather from caprice and weakneſs than nature.

The principal excellence of this play conſiſts in the ſentiments of loyalty and patriotiſm expreſſed by the Caliſians; but they are French ſentiments. Their patriotiſm is ſubordinate to their loyalty, and would be rational if hiſtory never had produced an inſtance of a tyrant in France as well as other countries. There is a ſtudied ſmartneſs of dialogue, which this author gives his perſonages, even in their deepeſt diſtreſs. This is as puerile as the conduct of his piece, where the ſurprize we meet with in diſpoſing the fate of the priſoners is even ludicrous.

14. *Some trifling Thoughts on ſerious Subjects. Addreſſed to the Earl of* S——h. *With a Deſcription of modern Patriotiſm, and a Delineation of the Principles of the preſent Oppoſition. To which is added, Liberty, a Dream, &c. &. &c.* 8*vo. Pr.* 1*s.* 6*d.* Nicoll.

THIS trifler treads in buſkins, though very poſſibly his intention may be ſober and well meaning. His drama begins where others end, with matrimony. He addreſſes his noble patron by drawing a picture of the benefit of this holy and honourable inſtitution, and he laments the great decreaſe of hands in the kingdom. He tells us that the 'machine of our government has ſuffered more than the common inconvenience and hurt incident to it, from ſuch an oppreſſive weight, by as much as the rapidneſs and expenſive load of the *late* war has exceeded any other this nation has—'till theſe times—been ſubject to.' The following paſſage is pregnant with the turgidity of metaphor.

'The maſter-ſprings, or thoſe principal parts of the machine, that—from the violent motion the whole has been hurried on with—have been moved out of their proper order and place—have loſt their elaſticity or power, or have been overſtrained by the rapidity of their movements, muſt be anew wound up, and have that force and ſtrength given to them, that they may not be weakened or dragged about, by the inequalities of the balance they are intended to regulate; and thoſe leſſer wheels that have ſlackened in their courſe for the want of being properly acted upon, or have quite ſtood ſtill from the prodigious preſſure on the whole mechaniſm, muſt receive again their due degree of motion from the principal moving powers, thereby to be reſtored to their neceſſary and co-operating movements; unleſs this be done, unleſs each minute part be duly attended to in the general repair, great inconveniences,—though they will not perhaps affect ſo far as to occaſion a total ſtop—muſt neceſſarily and frequently too, be felt.'

The author proceeds to ſhew how the manufactures and agriculture labour under the preſent ſcarcity of hands in England. He then lays down a ſcheme for encouraging ſervant maids to marry, which we agree with him to be a very important object of legiſlation. He ſketches out a plan for diminiſhing the ſcandal of night-walkers, who, he very truly ſays, notwithſtanding the vigilance of the magiſtrates, ſwarm as much as ever; and he cloſes a pompous exhortation to his noble patron in the following terms:

—'Some-

—— 'Something that ſeems to bid you arm in her defence? ——And feel you not an honeſt warmth glow through every vein, that ſpurs you on to vindicate this inſult upon your kind? ——Oh! the depravity of man! Alas!——Where is that boaſted excellence of thought?——That glorious divinity of nature?——That exalted mind by which he was e'en wont to climb to heaven itſelf?——Shame to the world——confuſion to the race, ſunk——lower than brutality.——The great ſeducer of mankind is but ſhallow in his practice now of wickedneſs and art. For man——e'en man, outdoes him: he ſports in vice; he wantons in diſſimulation. The devil is himſelf abaſhed, and turns aſide his face:—ſo hideous doth vice appear when looked upon.——Bluſh,—bluſh, ye ſenſeleſs——ſhameleſs crew.'

Our author next mentions a vice ſtill more deteſtable than that of whoredom; but his reflections upon it are ſo indecent that they leave a horror on our mind which makes us wiſh we had not read them. The author next proceeds to conſider the cure of all thoſe national diſeaſes: he is for diſcouraging and mulcting celibacy; for repealing the marriage-act; and for having parochial portions allotted to poor perſons who marry. He propoſes that county hoſpitals ſhould be erected for the reception of poor foundlings, and he is for confining fornication to certain places of the town, under the inſpection of proper duennas, who are to regulate and ſuperintend them. The offſpring of thoſe licenſed ſtews is likewiſe to be entitled to the benefit of the foundling hoſpital.

Thoſe weighty points being diſcuſſed, our trifling thinker proceeds to political matters, and vindicates the earl of B. from the perſecution he has met with, for no other crime that of being born on the north ſide of the Tweed. The following paſſage on this ſubject is not void of humour.

'As to the poor people of the North—I pity them moſt exceedingly.—'Tis true, learning, and, indeed, moſt of the arts, ſeem to be taking up their reſidence among them apace.—— But what will that avail?—However, as the inhabitants of that ſpot of iſland are generally allowed to poſſeſs *ſome* ſhare of ſenſe and acuteneſs, I make no doubt, as they find the curſe lights ſo heavily on *their breed*, but they will ſtrike out ſome means of obviating the misfortune,—and I ſhall not be ſurprized to hear of *their big-bellied* women flying poſt with as much expedition to *kitten* on *this* ſide the *Tweed*—as *our young hot-upon't* couples do—to get tied in a *nooſe* on the *other*.'

The reſt of this performance is levelled againſt the late faſhionable principles of oppoſition, and contains ſome perſonal ſtrictures, but, upon the whole, nothing new. In ſhort, this

writer, when divested of his turgidity, is far from being disagreeable.

15. *Thoughts on the Dismission of Officers, civil and military, for their Conduct in Parliament.* 8vo. *Pr.* 1*s.* Almon.

This may be termed a very pretty and very plausible pamphlet, and those noblemen and gentlemen in the army, who are in either house of parliament, owe the author their thanks, though we apprehend he has fundamentally mistaken the point on which he writes. He considers the dismission of an officer for doing his duty in parliament as a punishment. Without entering into a question formerly agitated with warmth, whether any officer ought to sit in parliament, we never have seen any answer given to an argument drawn from a very possible case, that of an officer who, by keeping his commission, is obliged to appear in the field against that very cause which he has espoused in the senate. But this affair has been amply discussed in the course of our former publications *.

16. *Observations on the Number and Misery of the Poor; on the heavy Rates levied for their Maintenance; and on the general Causes of Poverty: Including some cursory Hints, for the radical Cure of these growing Evils. Humbly submitted to Public Consideration.* 8vo. *Pr.* 1*s.* Becket *and* De Hondt.

The subject of the poor has, of late, employed many pens. All of them agree in condemning the present method of collecting and applying the poor rates. This author supposes that they are radically owing to the absurd principles and obsolete usages by which lands are held in England. He thinks that the exclusion of the younger children, 'in order to invest the entire inheritance in the eldest son, is no less mischievous in its political tendency, than it is absurd, iniquitous, and cruel, in the first instance; being, in a national view productive of taxes, debts, and corruption, which all lead to sure destruction.' The author elucidates this principle by a variety of arguments, many of which we think are well founded. He proves that a monopoly of land and property produces a monopoly of farms, which checks cultivation, and causes a scanty produce from the land; and this proves a source of poverty to the inferior ranks. The misfortune does not end here; for 'a monopoly of land necessarily leads to a monopoly of trade, and both to a general poverty, and a slavish dependence of the *many* on the *few*.' Those principles are branched out into a variety

* See Critical Review, vol. xvii. p. 388. & vol. xviii. p. 146.

of

of arguments, which, we think, eſtabliſh them irrefragably, and prove the author to be fully maſter of his ſubject. All we can ſay farther is, that we are extremely doubtful whether the cure he propoſes for ſo encreaſing and ſo alarming an evil is practicable at this time, and in this country, where the great landlords find ſo much immediate eaſe, profit, and conveniency in letting out their lands in great farms; and whether they have virtue enough to poſtpone theſe conſiderations for a few years, for the benefit of the poor and their poſterity.

17. *A ſelect Collection of the moſt intereſting Letters on the Government, Liberty, and Conſtitution of* England; *which have lately appeared in the public Papers, &c. Vol.* IV. 12*mo. Pr.* 2*s.* 6*d.* Almon.

We candidly own, that the papers contained in this volume far excel thoſe of the preceding three. This is chiefly owing to the attention paid by ſome of the greateſt men in the nation to the great conſtitutional points that have been agitated within theſe fourteen or fifteen months. A reader of any judgment knows how to diſtinguiſh between ſuch points and thoſe that are merely temporary, and brought before the public only to ſerve a job either of the miniſtry or the oppoſition. It is to the credit of the majority in parliament, that, however they might vote in matters that related to government only, numbers of them preſerved and aſſerted a noble independency in queſtions that depended entirely on the laws and conſtitution of England.

Though we are of opinion that the general tendency of this publication is to blacken the conduct of the miniſtry during the period we have mentioned; though we think that the papers it contains are very unequally written, and that the principles upon which many of them are compoſed, are indefenſible, yet ſome of them are worthy the pen of the ableſt and moſt diſintereſted patriot. As almoſt all the contents of this volume have been publiſhed before, our plan does not admit of a third publication, and therefore we decline making any quotations from them. The originals it contains are ſo very inconſiderable, that we leave them untouched for the benefit of the editor.

18. *A Letter from a* Spitalfields *Weaver, to a Noble Duke.* 4*to. Pr.* 1*s.* Moran.

A low catch-penny, abuſing a reſpectable character, in an aukward, affected, ſtrain of irony.

19. *The Temple-Student: an Epiſtle to a Friend, who had requeſted the Author's Opinion of ſome Verſes.* 4to. *Pr.* 1s. Dodſley.

In this epiſtle we have the deſcription of a templar immerſed in the ſtudy of caſes and reports, and the buſineſs of the law, who, in the courſe of thirteen years practice, ſigned five ejectments, twice juſtified bail, was once council for a convict at Wincheſter, opened four anſwers in chancery, confirmed a maſter's report, and, at the end of eight years, relinquiſhed the weſtern circuit, on finding himſelf annually fourſcore pounds out of pocket.

The author banters his profeſſion, and rallies his *alma mater* with ſpirit and humour. As a ſpecimen take the following lines:

'Hail, reverent hall! full many a race
Haſt thou beheld thy pavement pace,
Who, warm'd with expectations, here
Trod the ſame round from year to year!
Still blowing up Ambition's fire,
Still vex'd that they could get no higher,
How vain, how buſy, ſharp and buſtling!
The world, and one another juſtling!
Till by degrees they dropp'd unſeen,
And finiſh'd life's contentious ſcene!
Where are the knotty points they nibbled!
The realms of paper that they ſcribbled!
Where now the angry words they ſputter'd!
Where the wiſe ſayings which they utter'd!
Their Term is o'er, their toils forgotten,
They, and their generations rotten!
Whilſt thou haſt ſtood the ſtorm of years,
See what a grace thy front yet wears!
See how thy ſides their pride ſuſtain,
Tho' ſcarr'd with many a mouldy ſtain!
See angels thy high roof ſupport,
And ſpread their wings o'er ev'ry court,
That one would think all ſuitors there
Of heavenly beings were the care!
Yet, reader, be it underſtood,
Our guardian angels are but wood;
And hover with auſpicious ſhade
O'er men of like materials made:
For ſome ſuch men, (tho' few) you'll own
Have in this place at times been known.
But mum!—the muſes muſt not ſport,
Or jeer *the practice of the court*.'----

20. *The Angel and Curate. A Poem. By* Nathaniel Weekes. 4*to*. *Pr.* 1*s*. Coote.

The curate laments his unhappy fate; the angel comforts him by ſuggeſting ſome religious conſiderations, ſuch as thoſe which removed the perplexity of *Parnell's Hermit*. But this performance will not admit of a compariſon with that exquiſite poem. It is, indeed, a lamentable tale in lamentable verſe.

21. Rodogune: *or, the Rival Brothers. A Tragedy. Done from the* French *of Monſ.* Corneille. *Humbly inſcribed to the Right Honourable the Earl of* Cheſterfield. 8*vo*. *Pr.* 1*s*. 6*d*. Dodſley.

As this performance is only a tranſlation from the French of Corneille, which has been publiſhed above an hundred years, the reader has no right to expect from us any analyſis of the original, which is well known to all lovers of French learning. The author informs us in the preface, he has been told by his friends that his tranſlation is, in ſome parts, ſtronger than the original. Indeed, good ſir, they could not be your friends who told you ſo. Your beſt friends on the occaſion were the managers of the ſtage, who, by rejecting ſo wretched a performance as your tranſlation, moſt humanely ſaved you from immediate and inevitable damnation.

22. Epponina: *a Dramatic Eſſay. Addreſſed to the Ladies.* 8*vo*. *Pr.* 2*s*. 6*d*. Beecroft.

The reader will find the ſubject of this play related at large in our extract from Crevier's Roman Hiſtory *. The author, in an advertiſement, acknowledges 'that it was written at a time of life when he knew ſo little of theatrical matters, as to imagine it might be repreſented on the ſtage.' But, notwithſtanding many ſtriking abſurdities of this piece in every page (two or three of which are often found in one ſpeech), we think there is ſomewhat affecting in the ſcenes between Epponina and Veſpaſian.

23. *The Shepherd's Artifice, a Dramatic Paſtoral. As it is performed at the Theatre Royal in* Covent Garden. *The Words written and the Muſic compoſed by Mr.* Dibden. 8*vo*. *Pr.* 1*s*. Becket *and* De Hondt.

Strephon is in love with Cælia, who ſecretly loves him likewiſe, but rejects his addreſſes. His friend Damon adviſes him

* Critical Review, vol. ix. p. 364.

to render Cælia jealous; and the artifice ſucceeds. Such is the plain and very ſimple plan of this paſtoral. The words both of the recitative and the ſongs have much more merit than thoſe of ſeveral exhibitions of the ſame kind that have had a greater run of ſucceſs.

24. Abradates *and* Panthea. *A Tale, extracted from* Xenophon. *By* William Wither Beach, *Eſq. of* New College, Oxford. 4*to*. *Pr.* 1*s*. Fletcher.

This poetical tale is by the author ſaid to be extracted from the Greek of Xenophon, in his celebrated work of the Cyropædia. If we miſtake not, however, we have met with it in ſome of the old French romances. As it is the firſt eſſay of the (perhaps) young author, we ſhall paſs it without any cenſure. The verſification is by no means deſpicable; but the ſtory is too romantic to be affecting to a reader of true taſte. The cataſtrophe is formed by a lady ſtabbing herſelf over the body of her lover.

25. *The Rule of the Members of the Company of* Jeſus, *(commonly called* Jeſuits*). Tranſlated from the Original* Latin, *printed at* Rome *with the Approbation of the General of the Order. With an Appendix: containing a Chronological Catalogue of the moſt eminent Writers of that Order. And a Preface, in which their ſeveral Artifices are expoſed. By a Proteſtant.* 4*to*. *Pr.* 1*s*. 6*d*. Kearſley.

The editor aſſures us, that the *Rule* which is here preſented to the public is authentic; that all Jeſuits are bound to read and obſerve it; and that many hundred copies of it have been found in libraries belonging to the ſociety ſince their expulſion.

The copy from which the preſent tranſlation was made, is ſaid to have been lent to the editor by an Engliſh Jeſuit at St. Omers, in the year 1756, under promiſe of returning it the next day, which was complied with, after having firſt tranſlated the whole.

Out of 195 rules and orders directed to the ſociety in general, or to ſubordinate officers and ſervants, the following ſpecimen may poſſibly ſatisfy the curioſity of the Proteſtant reader.

'General Rules for every Member of the Society of Jeſus.

1. 'You muſt examine your conſcience twice every day; muſt be diligent in prayer, meditation, and reading; be preſent or aſſiſt every day at divine ſervice; and muſt confeſs at the appointed times, beſides twice a year.

2. 'You muſt renew your vows twice a year; and muſt abſtain from meat every Friday, *unleſs diſpenſed with.*

4. 'You

4. 'You must not have any money, nor possess any thing in particular, (*i. e.* while you live in a college.)

5. 'You must not read prohibited books without leave, nor meddle with any thing which does not concern you.

6. 'You must learn to be very ready in the language of the country where you dwell, or may be ordered to dwell.

12. 'You must discover to your superior, when you have been greatly tempted; you must be obedient, humble and respectable to him, and *discover every thing* to him.

27. 'You must consider that the chief end of the society is for the good of your soul, and those of your neighbours; therefore, for this end, you are obliged, when commanded, to go throughout the world.

28. 'You must divest yourself of all wordly, irregular love towards your *parents, relations,* and *friends,* and of all worldly affairs.

32. 'You are diligently to aspire to true obedience, and never contradict *whatever* your superior commands you to do.

'The Rule for the Provincial.

17. 'You must be careful what labourers you send into the Lord's vineyard; that they have *proper and perfect instructions*; and that they travel rather on foot than on horseback.

'The Rule for the Provosts.

2. 'You must impose common penances on those who fail in, or are wanting in their duties, or punish them publicly, *either in making them eat under the table,* or in making them kiss the others feet, or by praying in the refectory, or by fasting.

'The Rule for the Master of the Novices.

7. 'You are to be careful that no novice *shall speak to any of his relations without your leave, nor even then without some persons being present*; for which end you must not suffer any novice to be in any office by which they may have any intercourse with strangers; such as purveyor, porter, &c.

'The Rule for the Prefect, or him who hath the care of the Church.

9. 'When any of the linnen is so worn that it cannot be any more used, you must burn it, and throw the ashes into the holy water-pot.

'The Rule for Preachers.

7. 'When you are sent on the mission, or to preach afar off, you must, if able, go on foot, live upon alms, and lodge in religious houses or hospitals, and also *keep a memorandum of the most pious and devout people* in each place that you come to.

'The

'The Rule concerning writing of Letters.

6. '*Every ſecret order, or affair muſt be written in characters or cyphers.*

'In theſe rules (ſays the editor, ſpeaking of the whole) the reader may obſerve a great diſplay of human prudence, artfully mixed with ſome very laudable injunctions. And herein lies their great addreſs, that at the firſt ſight they might not diſguſt thoſe into whoſe hands they are put; but by the ſeeming reaſon, plauſibility, and ſanctity of a part, the reſt, which have a tendency to advance the intereſts of popery in general, and of the ſociety of Jeſuits in particular, even on the ruin of religion, and the duties mankind neceſſarily owe to their temporal as well as ſpiritual ſuperiors, might be ſwallowed, and the poiſon not appear till it was morally too late to expel it. But proteſtants of every perſuaſion, not being nurſed in myſtics, inured to a blind obedience, nor ſunk in ſuperſtition, will doubtleſs perceive, at the firſt view, "That thoſe men, who are ſworn to obey *all* and *every* of theſe rules, by that obedience are totally unfit to be tolerated in any nation in which all ſubordination and reſpect to the civil power, and to the laws of the realm, are not ſacrificed to the uſurped authority of the biſhop of Rome; or to ſuch who would, by their preaching and actions, contradict the declaration of the Prince of Peace, *that his kingdom was not of this world.*"

26. *An Eſſay on Modern Luxury: or, An Attempt to delineate its Nature, Cauſes, and Effects. By* S. Fawconer, M. A. 8*vo*. *Pr.* 1*s*. Fletcher.

This Eſſay is a ſeaſonable remonſtrance againſt the luxury of the preſent age, deſerving the conſideration of thoſe who ſpend their time and fortune in a courſe of pleaſure and diſſipation.

27. *An Eſſay towards pointing out, in a ſhort and plain Method, the Eloquence and Action proper for the Pulpit, &c. By* Philagoretes. 8*vo*. *Pr.* 2*s*. Fletcher.

In this eſſay the author has *thrown together* a variety of obſervations relating to pulpit-oratory, the abſurdity of parents in forcing their children to aſpire to things out of the reach of their natural capacity, the groſs neglect of elocution at the univerſity, the dreſs of the younger clergy, the talents of ſome city divines and popular preachers, the eloquence and action proper for the pulpit, the hardſhips of the inferior clergy, &c.

With reſpect to pulpit-oratory, he juſtly obſerves, that a free and eaſy delivery is one of the greateſt accompliſhments in the

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art of ſpeaking. He complains that elocution is almoſt entirely neglected at Oxford and Cambridge; he aſſures us that, in ſome of the college chapels, he has known a ſcholar of the houſe unable to read the leſſons for the day, without miſcalling the proper names and mangling the ſenſe.

He mentions ſeveral inſtances in which, it ſeems, theſe academical readers betrayed their ignorance. But in the pronunciation of the word *Andronicus* this writer is miſtaken; the penultima is not ſhort, as he ſuppoſes, but, like the firſt ſyllable in νικη *, long.

In the concluſion he informs us, that he propoſes to publiſh a larger work of this kind, which is to contain a greater variety of remarks; provided this previous eſſay ſhould, in the mean time, receive the approbation of the public.

But as our author has delivered his ſentiments upon this occaſion in a ſtile which is not likely to captivate the reader, we are afraid his capital performance will never make its appearance.

28. *An Hiſtorical Narrative of a moſt extraordinary Event which happened in the Village of* Bergemoletto, *in* Italy: *Where Three Women were ſaved out of the Ruins of a Stable, in which they had been buried Thirty-ſeven Days by a heavy Fall of Snow. With curious Remarks. By* Ignazio Somis, *Profeſſor of Phyſic in the Univerſity of* Turin, *and Phyſician to his* Sardinian *Majeſty. Tranſlated from the* Italian. 8*vo.* *Pr.* 2*s.* 6*d.* Oſborne.

In a former part of this work † we gave, from the Philoſophical Tranſactions, the ſubſtance of this hiſtorical narrative, which is embelliſhed with many curious obſervations by the author, and the difference between the ſtory and the narrative is ſuch as may eaſily be conceived between the relation of an uninſtructed peaſant and a natural philoſopher. The pamphlet itſelf is introduced by the hiſtory of the progreſs of natural and experimental philoſophy, ſince their revival in Europe, particularly in Italy, which introduces a diſſertation upon the quality of ſnow, and a deſcription of the ſpot where the poor people were buried alive. The whole is improved with ſo many curious obſervations, relations, and experiments, as renders it, in fact, a new work, extremely agreeable to every rational, enquiring, reader.

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* αφειλετο νικην. Hom.

† See Critical Review, vol. iv. p. 215.

29. *A ſhort Account of the great Benefits which have already ariſen to the Public, by Means of the Society inſtituted in* London, *in the Year* 1753, *for the Encouragement of Arts, Manufactures, and Commerce. By a Member of the ſame.* 8*vo. Pr.* 6*d.* Hooper.

This is a well-meant account of the patriotic Engliſh Society, which has been the mother of ſo many noble inſtitutions of the ſame kind all over Europe, and in ſome parts of America. The author points out the advantages likely to attend the nation from the premiums granted by the ſociety in the articles of madder, hemp, pot-aſhes, and raw ſilk, which, ſays he, 'if taken together, and ſuppoſed to be brought to perfection, in twenty years time the ſavings to this nation would amount to above ſixty millions ſterling.' He mentions other benefits ariſing from the ſociety, from a variety of other articles, and particularly the proceſs of tanning leather with oak ſaw-duſt. We are ſorry the good intentions of this author, which were to have excited the bounty of the public towards building a proper houſe for the ſociety's meetings, have not been anſwered, ſo as to enable the members to carry on the work; but we hope a little time may produce better effects.

30. *The New Spelling Dictionary, teaching to write and pronounce the* Engliſh *Tongue with Eaſe and Propriety; in which each Word is accented according to its juſt and natural Pronunciation; the Part of Speech is properly diſtinguiſhed, and the various Senſes are ranged in one Line, &c. By the Rev.* John Entick, A. M. 12*mo. Pr.* 2*s.* Dilly.

The public ſeems of late greatly to have favoured the compilements of portable Engliſh dictionaries *. We have already given our opinion of them, and ſhall only add, with regard to this work, that it ſeems to be better proportioned to the author's abilities and genius than any other he has undertaken. We can even venture to ſay, that had Mr. Entick poſſeſſed more of both, he could not have executed the work before us with equal accuracy and preciſion. Theobald, though a wretched poet, gave us a better edition of Shakeſpear's works than Pope; and we can almoſt venture to pronounce, that archbiſhop Tillotſon could not have compiled ſo uſeful or ſo correct a Concordance as that publiſhed by Mr. Cruden. Upon the whole, we are of opinion there are as few inaccuracies in this dictionary as in any other conſiſting of ſuch a vaſt variety of words; and the convenient manner in which it is printed, gives it an additional recommendation.

* See Critical Review, vol. xviii. p. 237.

31. *A Relation of the Impriſonment of Mr.* John Bunyan, *Miniſter of the Goſpel at* Bedford, *in* November, 1660. *His Examination before the Juſtices, his Conference with the Clerk of the Peace, what paſſed between the Judges and his Wife, when ſhe preſented a Petition for his Deliverance, &c. Written by himſelf, and never before publiſhed.* 12*mo.* *Pr.* 1*s.* Buckland.

John Bunyan, the famous author of the Pilgrim's Progreſs, was a tinker at Bedford; but, inſtead of following his occupation, and mending old ſaucepans, he became a preacher of the goſpel among the ſectaries, and undertook to mend the conſciences of old women: he was therefore apprehended for holding unlawful aſſemblies and conventicles, and committed to priſon. This book, among other matters equally important, contains an account how the tinker diſputed out of the ſcriptures with the juſtices at the quarter-ſeſſions, and how his wife diſcourſed with the judges at the aſſizes.

The editor has added an elegy on his death, his epitaph, an acroſtic on his name, and his priſon-meditations in metre. Here followeth a ſpecimen of the poetry:

'Reader, prepare thine eye, for here's a ſight
Can nothing leſs than floods of tears invite!
Come all his pious brethren, mourn and weep,
Your brother Bunyan now is fall'n aſleep.
Bunyan! whoſe zeal, whoſe love, no pen can paint;
Who in his maſter's work did never faint.
In types and ſhadows he'd a mighty reach;
Out of the law he did the goſpel preach.
When for conviction, on the law he fell,
You'd think you heard the damned groan in hell.
And then almoſt at every word he ſpake,
Men's lips would quiver, and their hearts would ach:
But when he came to ſpeak t' a doubting ſoul,
His very *bowels* would within him *roul*.'

The reader will eaſily imagine the conſequence of ſuch commotions.

The bard proceeds to inform us that

'Holy Bunyan is gone to heaven,'——
But—"It is ſo moving, we can read no more!"

32. *Agriculture and Commerce, a Dialogue. Written in Autumn* 1764. 4*to.* *Pr.* 1*s.* Becket.

This dialogue has a conſiderable ſhare of ſatire, wit, and humour, and contains a very juſt repreſentation of the uſes and abuſes of the two characters introduced. Each pleads his own cauſe,

cauſe; and though brothers, they diſagree, but in a friendly manner, in many reſpects. Agriculture has the laſt word.

A. Sir Commerce, you are ne'er at eaſe,
But always kicking up a breeze;
Still happier as the tempeſts thicken,
A downright mother Cary's chicken.
Learn in your quarters to be quiet;
Refrain from idle party riot;
Sit down contented to your meat;
Nor like the tyger grumbling eat.
To me contentment is the thing:
And well I love our Briton king.

33. *The Sick Monkey, a Fable.* 4*to.* *Pr.* 1 *s.* 6 *d.* Fletcher.

The title-page of this piece ſeemed to be intended, like Bayes' prologue of thunder and lightning, *in terrorem*; but proved in the end as harmleſs as the muſtard-bowl and roſin of the theatre. The author has indeed taken ſome liberties with Mr. Garrick; but on the whole he has blended his ſweets and acids ſo ſkilfully, that we are apt to believe Mr. G. himſelf will think it more palatable than any doſe of Venice treacle which he may have met with on his travels. The advice conveyed in the vehicle of the fable is good and wholeſome; and we doubt not but the patient (whether he ſhall appear in the capacity of actor and manager, as heretofore, or ſimply as manager) will readily take it.

As to the merit of the compoſition, this little piece contains more fancy than is commonly included in a fable; and the ſtile in which it is written is, we think, the happieſt imitation of the manner of Fontaine that we remember to have ſeen. The Æſculapian cock is well painted, and, if we miſtake not, drawn after the life; but, to prevent miſtakes, enquire of Dr. S——mberg. Who are implied by the ſeveral characters of the aſs, goat, cat, toad, viper, and other animals, we will not pretend to determine. We think indeed that we could point out the ſteed; but we will not name him, for fear we ſhould not *put the ſaddle on the right horſe.*

THE CRITICAL REVIEW.

For the Month of *June*, 1765.

ARTICLE I.

An Eccleſiaſtical Hiſtory, Antient and Modern, from the Birth of Chriſt, *to the Beginning of the preſent Century: in which the Riſe, Progreſs, and Variations of Church Power are conſidered in their Connection with the State of Learning and Philoſophy, and the Political Hiſtory of* Europe *during that Period. By the late learned* John Lawrence Moſheim, *D. D. and Chancellor of the Univerſity of* Gottingen. *Tranſlated from the Original, and accompanied with Notes and Chronological Tables, by* Archibald Maclaine, *M. A. Miniſter of the* Engliſh *Church at the* Hague. *To the whole is added an accurate Index. Two Vols. 4to. Pr. 2l. 2s. bound.* Millar.

DR. Moſheim, as we are informed by the tranſlator of this work, was of noble birth, but devoted his talents to the ſervice of the church; and the German univerſities loaded him with literary honours. Among many other works of merit in ſacred learning, he tranſlated into Latin, Dr. Cudworth's 'Intellectual Syſtem of the Univerſe,' which he enriched with large annotations; where he diſcovered ſuch profound knowledge of antient erudition as gained him admiration from the republic of letters. He was invited by his Daniſh majeſty to ſettle at Copenhagen, from whence he was called by the duke of Brunſwick to the academical chair of divinity at Helmſtad, and was honoured with the character of eccleſiaſtical counſellor at his court. He preſided over the ſeminaries of learning in the dutchy of Wolfenbuttel and the principality of Blakenburg; and, as a ſtill ſuperior proof of his merit, when his late majeſty king George II. gave a Haller, a Greſner, and a Michaelis, to his favourite univerſity of Gottingen, he gave it

Dr. Moſheim for its head and chancellor; in which reſpectable quality he died about ten years ago. We ſhall not purſue his ingenious tranſlator through all his encomiums upon the doctor's worth, piety, and learning: we ſhall ſuppoſe the two firſt, we are ſure of the laſt. Encomiums of this kind form the literary livery in which almoſt every tranſlator and panegyriſt dreſſes up his original or ſubject. Twenty ſuits may be cut off the ſame piece; all the difference conſiſts in the trimming.

A great dignitary of the Engliſh church, the biſhop of G. informed the ingenious tranſlator by a letter, that the hiſtory before us 'is excellent, the method admirable; in ſhort, the only one deſerving the name of an eccleſiaſtical hiſtory. It deſerves, (continues he) and needs, frequent notes—'. We have not taken this character upon his lordſhip's word; but we approve of it, after a careful peruſal of the work. We ſhall, however, leave it to the judgment of the reader who ſhall peruſe it likewiſe, whether ſome few points in the earlieſt ages of Chriſtianity might not have admitted of farther illuſtration by notes or otherwiſe. We do not here mean to throw the leaſt reflection upon the reverend Mr. Maclaine, who, we think, has acquitted himſelf as a faithful tranſlator, an able hiſtorian, and a candid critic; but we know how artfully the ableſt polemical writers among the Roman catholics decline entering upon the capital arguments for the proteſtant religion; and Quintilian himſelf adviſes his pleader, when he is preſſed with an argument that bears too hard upon him, not ſo much as to mention it either in his anſwer or reply.

The arrangement of this hiſtory is excellent; and, though new, it is obvious. The author divides it into external and internal. By the external hiſtory, he means the proſperous and calamitous events that happened to the church. In the internal hiſtory is comprehended; firſt, an account of Chriſtian doctors; ſecondly, the hiſtory of the doctrines and laws of the church; and here he lays down certain rules neceſſary to be obſerved as to doctrinal points: thirdly, he relates the ceremonies and worſhip of the church; and fourthly, treats of the hereſies that have divided it.

Dr. Moſheim enters with great ſagacity into the reaſons for the method he has purſued. He conſiders the external and internal hiſtory of the church to be inſeparably connected, as having a mutual (though ſeemingly independent) relation to each other; and he thinks it his indiſpenſable duty to trace events back to their ſeveral cauſes by facts and principles: but, as he judiciouſly remarks, a high degree of caution is to be obſerved here, leſt, in diſcloſing the ſeveral ſprings of public events, we ſubſtitute imaginary cauſes in the place of real, and

and attribute the actions of men to principles they never profeſſed. He then lays down particular rules for coming to the knowledge of the external and internal hiſtory of the church, and the ſources from whence both muſt be derived. He then proceeds to the eſſential qualities of an eccleſiaſtical hiſtorian; which, we need not tell the reader, according to him, contains an aſſemblage of learning, piety, candour, ſagacity, and, in ſhort, of every virtue under heaven. Above all, he recommends impartiality and freedom from prepoſſeſſion, or adherence to particular modes of religion, of which we moſt ſincerely believe he has as ſmall ſhare as any writer who has gone before him in the ſame walk of learning.

He has divided his hiſtory into four periods; the firſt comprehends the ſtate and viciſſitudes of the Chriſtian church, from its commencement to the time of Conſtantine the Great. The ſecond, the period that extends from the reign of Conſtantine to that of Charlemagne, which produced ſuch a remarkable change in the face of Europe. The third contains the hiſtory of the church from the time of Charlemagne to the memorable period when Luther aroſe in Germany, to oppoſe the tyranny of Rome, and to deliver truth from the darkneſs that covered it; and the fourth brings it down, from the riſe of Luther, to the preſent times.

The work before us is indeed bulky, but it is compendious at the ſame time: there is a comprehenſive brevity in the author's ſtile which even his tranſlator complains of, though the diction is correct and pure; and therefore the reader is not to expect that, as we have ſometimes done in hiſtorical works, we can follow this through any of its periods by way of abridgment. When we conſider the nature, the variety, the extent and difficulty of the undertaking, we are amazed that the author could comprehend it in two large volumes of compact printing. All that we therefore propoſe to do is to review ſome of the moſt intereſting paſſages, and to give our readers an idea of the manner of the original, as well as the ſtile and learning of the tranſlator.

Dr. Moſheim ſays, that though the letters that are pretended to have paſſed between our Saviour and Abgarus king of Edeſſa, are juſtly looked upon as fictitious, yet he 'ſees no reaſon of ſufficient weight to deſtroy the credibility of the whole ſtory which is ſuppoſed to have given occaſion to them.' Mr. Maclaine, in a note, very juſtly and candidly treats the whole as a fiction. We mention this diſagreement between the original and the tranſlator, as one inſtance among hundreds of the ſame kind, that Dr. Moſheim was very tender with regard to the credibility of whatever had the appearance of being for the

honour of religion, while his tranſlator is equally zealous for the intereſts of truth; ſo that the reader, between both, has a fair chance of reading eccleſiaſtical hiſtory with the moſt inviting advantages. Dr. Moſheim thinks, that though many have doubted of the truth of the emperor Tiberius having propoſed our Saviour being enrolled among the gods of Rome, yet ſeveral authors of the firſt note have declared, that the reaſons alledged for the truth of this fact are ſuch as have removed their doubts, and appeared to them ſatisfactory and concluſive.

The tranſlator, in a note, is of opinion, that the late learned profeſſor Altmann makes it appear, that though the letter which ſome have attributed to Pilate, and which is extant in ſeveral authors, be manifeſtly ſpurious; yet it is no leſs certain, that Pilate ſent to Tiberius an account of the death and reſurrection of Chriſt. We muſt, however, obſerve, that Mr. Maclaine, as well as Dr. Moſheim, is leſs incredulous on this head than ſeveral of the beſt Roman catholic writers. Dupin, in particular, ſays 'that the whole of the relation ought to be at leaſt accounted as dubious.'

Our author, in his internal hiſtory of the church during this firſt period, has diſplayed moſt profound erudition; and has ſhewn how the ſtate of learning and philoſophy at that time among the Jews, the Greeks, and the Romans, but above all the Orientaliſts, (among whom he reckons the Egyptians,) operated towards the antient hereſies, particularly that of the Gnoſtics. In the ſecond chapter of this ſecond part, we meet with the following paſſage and note, which we refer to the candid reader's conſideration, after obſerving, that the time has been when ſuch paſſages would have met with the moſt ſevere reprehenſion from the divines of the church of England, even thoſe who were the moſt moderate in matters relating to the government and diſcipline of the primitive church.

'Neither Chriſt himſelf, nor his holy apoſtles, have commanded any thing clearly or expreſly concerning the external form of the church, and the preciſe method, according to which it ſhould be governed *. From this we may infer, that the

* 'Thoſe who imagine that Chriſt himſelf, or the apoſtles by his direction and authority, appointed a certain fixed form of church government, are not agreed what that form was. The principal opinions that have been adopted upon this head may be reduced to the four following: The firſt is, that of the Roman Catholics, who maintain, "That Chriſt's intention and "appointment was, that his followers ſhould be collected into "one

the regulation of this was, in ſome meaſure, to be accommodated to the time, and left to the wiſdom and prudence of the chief

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" one ſacred empire, ſubjected to the government of St. Peter " and his ſucceſſors, and divided, like the kingdoms of this " world, into ſeveral provinces; that, in conſequence thereof, " Peter fixed the ſeat of eccleſiaſtical dominion at Rome, but " afterwards, to alleviate the burthen of his office, divided the " church into three greater provinces, according to the diviſion " of the world at that time, and appointed a perſon to preſide " in each, who was dignified with the title of Patriarch; that " the European patriarch reſided at Rome, the Aſiatic at An- " tioch, and the African at Alexandria; that the biſhops of " each province, among whom alſo there were various ranks, " were to reverence the authority of their reſpective patriarchs, " and that both biſhops and patriarchs were to be paſſively " ſubject to the ſupreme dominion of the Roman pontif*." This romantic account ſcarcely deſerves a ſerious refutation. The ſecond opinion, concerning the government of the church, makes no mention of a Supreme Head, or of Patriarchs, conſtituted by divine authority, but ſuppoſes that the apoſtles divided the Roman empire into as many eccleſiaſtical provinces, as there were ſecular, or civil ones; that the metropolitan biſhop, i. e. the prelate, who reſided in the capital city of each province, preſided over the clergy of that province, and that the other biſhops were ſubject to his authority. This opinion has been adopted by ſome of the moſt learned of the Romiſh church †, and has alſo been favoured by ſome of the moſt eminent Britiſh divines ‡. Some proteſtant writers of note have endeavoured to prove that it is not ſupported by ſufficient evidence ||. The third opinion is, that of thoſe who acknowledge, that, when the Chriſtians began to multiply exceedingly, metropolitans, patriarchs, and archbiſhops were, indeed,

* *See* Leon Allatius, *De perpetua conſenſ. Eccleſ. Orient. et Occident.* lib. i. cap. ii. Morinus *Exercitat. Eccleſiaſt.* lib. i. *Exer. i.*

† Petrus de Marca, *De concord. ſacerdot. et imperii*, lib. vi. cap. i. Morinus *Exerc. Eccl.* lib. i. *Ex.* xviii. Pagi *Critica in annal. Baronii ad A.* xxxvii. tom. i. p. 29.

‡ Hammond, *Diſſ. de Epiſcop.* Beverege, *Cod. Canon. Vet. Eccleſ. Vindic.* lib. ii. cap. v. tom. ii. *Patr. Apoſt.* Usser. *De origine Epiſcop. et Metropol.* p. 20.

|| Basnage, *Hiſt. de l'Egliſe*, tom. i. liv. i. cap. viii. Böehmer. *Annot. ad Petrum de Marca de concordia ſacerd. et imperii*, p. 143.

chief rulers, both of the ſtate and of the church. If, however, it is true, that the apoſtles acted by divine inſpiration, and in conformity with the commands of their bleſſed maſter (and this no Chriſtian can call in queſtion) then it follows, that

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created, but only by *human* appointment and authority; though they confeſs, at the ſame time, that it is conſonant to the orders and intention of Chriſt and his apoſtles, that, in every Chriſtian church, there ſhould be one perſon inveſted with the higheſt authority, and cloathed with certain rights and privileges above the other doctors of that aſſembly. This opinion has been embraced by many Engliſh divines of the firſt rank in the learned world, and alſo by many in other countries and communions. The fourth and laſt opinion is, that of the Preſbyterians, who affirm that Chriſt's intention was, that the Chriſtian doctors and miniſters ſhould all enjoy the ſame rank and authority, without any ſort of pre eminence or ſubordination, any diſtinction of rights and privileges.—This account of the four different opinions with reſpect to church government, I have taken from Dr. Moſheim's *Larger Hiſtory of the firſt Century*. This learned and impartial writer, who condemns with reaſon, the fourth opinion, as it is explained by thoſe bigotted puritans, who look upon all ſubordination, and variety of rank among the doctors of the church, as condemnable and Antichriſtian, obſerves, however, with equal reaſon, that this opinion may be explained and modified ſo, as to reconcile the moderate abettors of the epiſcopal diſcipline, with the leſs rigid Preſbyterians. The opinion modified by Dr. Moſheim amounts to this: "That the Chriſtian doctors are *equal*, in "this ſenſe; that Chriſt has left no poſitive and ſpecial decree "which conſtitutes a diſtinction among them, nor any *divine* "commandment by which thoſe, who, in conſequence of the "appointments of human wiſdom, are in the higher ranks, "can demand, by a divine right, the obedience and ſubmiſ"ſion of the inferior doctors, *&c.* their abſtaining from the "exerciſe of certain functions, *&c.*"

'The truth of the matter is, that Chriſt, by leaving this matter undetermined, has, of conſequence, left Chriſtian ſocieties a diſcretionary power of modelling the government of the church in ſuch a manner, as the circumſtantial reaſons of times, places, *&c.* may require; and therefore the wiſeſt government of the church, is the beſt and the moſt divine; and every Chriſtian ſociety has a right to make laws for itſelf, provided, that theſe laws are conſiſtent with charity and peace, and with the fundamental doctrines and principles of Chriſtianity.'

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that form of government which the primitive churches borrowed from that of Jeruſalem, the firſt Chriſtian aſſembly eſtabliſhed by the apoſtles themſelves, muſt be eſteemed as of divine inſtitution. But from this it would be wrong to conclude that ſuch a form is immutable and ought to be invariably obſerved, for this a great variety of events may render impoſſible. In thoſe early times, every Chriſtian church conſiſted of the people, their leaders, and the miniſters, or deacons, and theſe, indeed, belong eſſentially to every religious ſociety. The people were, undoubtedly, the firſt in authority; for the apoſtles ſhewed, by their own example, that nothing of moment was to be carried on or determined without the conſent of the aſſembly *, and ſuch a method of proceeding was both prudent and neceſſary in thoſe critical times.'

Dr. Moſheim is of opinion, with many other moderate Chriſtian divines, that in the infancy of the church, three or four pious prudent preſbyters ruled her ſmall congregations, without any preſident or ſuperior to maintain concord and order where no diſſentions were known; but that the number of Chriſtians encreaſing, 'it was then judged neceſſary, that one man of diſtinguiſhed gravity and wiſdom ſhould preſide in the council of preſbyters, in order to diſtribute among his colleagues their ſeveral taſks, and to be a center of union to the whole ſociety. This perſon was at firſt ſtiled the *angel* † of the church to which he belonged, but was afterwards diſtinguiſhed by the name of *biſhop*, or inſpector; a name borrowed from the Greek language, and expreſſing the principal part of the epiſcopal function, which was to inſpect into, and ſuperintend the affairs of the church. It is highly probable, that the church of Jeruſalem, grown conſiderably numerous, and deprived of the miniſtry of the apoſtles, who were gone to inſtruct the other nations, was the firſt which choſe a preſident or biſhop. And it is no leſs probable, that the other churches followed by degrees ſuch a reſpectable example.'

This we think is ſaying as much for the antiquity of the epiſcopal order as ever was allowed by any writer who did not believe it to be of divine or apoſtolic inſtitution, or both. The learned author admits that thoſe biſhops exiſted, though with very ſlender incomes, ſo far back as the firſt and ſecond century. He thinks that among all the primitive churches a perfect equality reigned, and that even thoſe founded by the apoſtles had no juridical authority or ſupremacy over the others, nor the leaſt right to enact laws for them; 'nor (adds this worthy and

* Acts i. 15. vi. 3. xv. 4. xxi. 22.

† Rev. ii. 3.

candid writer) does there even appear, in this firſt century, the ſmalleſt trace of that aſſociation of provincial churches from which *councils* and *metropolitans* derive their origin.' He is of opinion that the meeting of the church of Jeruſalem, mentioned in the 15th chapter of Acts, is by no means to be conſidered as the firſt Chriſtian council, which he ſays is an aſſembly of deputies or commiſſioners ſent from ſeveral churches aſſociated by certain bonds in a general body.

Our author, without pretending to aſcertain the time when the canon of the holy ſcriptures was fixed, thinks that the greateſt part of the books of the New Teſtament were, before the middle of the ſecond century, read in every Chriſtian ſociety, and there received as a divine rule of faith and manners. He even ſays, after Euſebius, that the four Goſpels were collected during the life of St. John, who approved of the three firſt. He then proceeds to give us an account of the moſt early fathers of the Chriſtian church, during or after the time of the apoſtles, ſuch as Clemens, Ignatius, Polycarp, Barnabas, and Hermas. Of thoſe apoſtolic fathers (as they are called) our author obſerves in general, that they were neither remarkable for their learning, nor their eloquence; and that they expreſſed moſt pious and admirable ſentiments in the plaineſt and moſt illiterate ſtile; circumſtances which (he thinks) eſtabliſh the divinity of the Chriſtian religion. The doctor mentions, but with great diffidence and modeſty, the authority of the apoſtles creed: but we would have been glad if he had been a little more explicit in his account of the apoſtolic canons and conſtitutions, about which the learned part of the Chriſtian world have been ſo much divided. He thinks that the apoſtles creed was not compoſed all at once; but that it was imperceptibly augmented in proportion to the growth of hereſy, and according to the exigencies and circumſtances of the church, from whence it was deſigned to baniſh the errors that daily aroſe. We could have wiſhed that Dr. Moſheim had been more particular as to his reaſons for this opinion. It is certain that ſo far back as the ſecond century of Chriſtianity, the creeds were the ſame as to doctrine, yet differed in expreſſion; and that the Chriſtian authors of thoſe times, and even in the third century, gave different creeds, in regard to expreſſion, in different parts of their works. In the fourth century, Ruffinus compared three antient creeds of the churches of Aquileia, Rome, and the Eaſt, all of which are without the laſt article, '*the life everlaſting.*' Thoſe differences, however, are in all other reſpects ſo immaterial, that they ſeem to be no other than ſo many editions of the ſame creed; and if it had been a piece-meal compoſition, as Dr. Moſheim, Sir Peter

King,

King, and ſome others think, it is ſurpriſing that antiquity has not preſerved copies of it in its more imperfect ſtate.

Dr. Moſheim is of opinion that, with regard to forms of religious worſhip, they were regulated and modified according to the character, genius, and manners of the different nations on whom the light of the goſpel aroſe. He thinks, however, certain laws exiſted that were indiſpenſible among all Chriſtians; one of which was the ſetting apart the firſt day of the week for the ſolemn celebration of public worſhip; but he admits that, according to the united teſtimony of the moſt credible writers, the ſeventh day of the week was alſo obſerved as a feſtival by ſuch churches as were principally compoſed of Jewiſh converts. Our author's account of the original of churches may not, perhaps, be quite agreeable to the very warm advocates for the epiſcopal hierarchy, for he ſuppoſes a church, originally, to have been no other than a houſe, or part of a houſe, which, though appointed as the place of religious worſhip, was neither ſeparated from common uſe, nor conſidered as holy by the common people.

'In theſe aſſemblies the holy ſcriptures were publickly read, and for that purpoſe were divided into certain portions or leſſons. This part of divine ſervice was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expreſſion of zeal and charity. If any declared themſelves extraordinarily animated by the holy ſpirit, they were permitted to explain ſucceſſively the divine will, while the other prophets who were preſent, decided how much weight and authority was to be attributed to what they ſaid. The prayers, which made a conſiderable part of the public worſhip, came in at the concluſion of theſe diſcourſes, and were repeated by the people after the biſhop or preſbyter, who preſided in the ſervice. To theſe were added certain hymns, which were ſung, not by the whole aſſembly, but by perſons appointed for that purpoſe, during the celebration of the Lord's ſupper and the feaſts of charity. Such were the eſſential parts of divine worſhip, which were obſerved in all Chriſtian churches, though perhaps the method and order in which they were performed, were not the ſame in all.'

We ſuppoſe the doctor only means the baptiſm of adult perſons, when he informs us that that ſacrament was performed by the immerſion of the whole body in the baptiſmal font. Nothing, we apprehend, but the force of conviction could have prevailed on our author to declare, as he does, that he has no reaſon to doubt the practice of anointing the ſick to have been an univerſal cuſtom amongſt the primitive Chriſtians,

ſtians. Dr. Moſheim thinks that neither Chriſt or his apoſtles enacted any law concerning faſting; and that the primitive Chriſtians held it to be a mere diſcretional penance. His account of the riſe of hereſies in the early ages of Chriſtianity, is rational, natural, and more philoſophical than any we have ſeen. As our author is evidently detached from any conſideration but that of truth, he has adopted no ſect in religion, but lays before his readers plain matters of fact, with true critical characters to diſtinguiſh reality from fiction. His tranſlator has aſſiſted him greatly in clearing up the hiſtory of Simon Magus, and his doctrines; but we intend only to touch upon thoſe parts of our author's hiſtory that have afforded the chief grounds for litigation among different ſects of Chriſtians. We ſhall now proceed to the third century, where he tells us (but in no deciſive tone) that, long before that period, an opinion had prevailed that Chriſt was to come and reign a thouſand years among men, before the entire and final diſſolution of this world. The doctor, in every period of his elaborate work, leads us gradually through the progreſs of the Chriſtian doctrines, uſages, ceremonies, rites, hereſies, and forms of worſhip; all which he delineates with ſo maſterly a hand, that even ſcepticiſm and prejudice muſt be conquered by his arguments.

He attributes the perſecution of the primitive Chriſtians under Diocleſian, not to that emperor, though he was ſuperſtitious and credulous, but to his ſon-in-law Maximinus Gleariuſ, who was worked upon by the treacherous arts of a ſelfiſh and ſuperſtitious prieſthood. The perſecution, however, under Diocleſian, became very fierce, chiefly through his own timorous and credulous diſpoſition. Dr. Moſheim thinks that Galerius obliged Diocleſian and Maximian to reſign the imperial dignity, when he aſſumed to himſelf the empire of the Eaſt, and left that of the Weſt to Conſtantius Chlorus. But as we are now entering upon the moſt diſtinguiſhed period of Chriſtianity, and as this article has taken up the utmoſt bounds we can afford it in our Review, we ſhall take the liberty to inform our readers, that it is

[*To be continued.*]

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II. *Reflections on Education; relative both to Theory and Practice; in which some of the Principles attempted to be established by Mr. Rousseau, in his* Emilius, *or Treatise on Education, are occasionally examined and refuted. Written in* French *by Father* Gerdil, Bernabite: *Professor of Moral Philosophy in the Royal University of* Turin: *Preceptor to his Royal Highness the Prince of* Piedmont. *In two Pocket Vols. Pr. 4s. bound.* Davis. [*Concluded*]

THOUGH our author is for many reasons an advocate for the study of the ancient languages; yet does he with great truth observe, that to make children study them before the age of eleven or twelve years, is of no use; as at this age a child will learn as much in one year, as he would have done before in four or five, imperfectly and with trouble and disgust. The sentiments of this learned father, with respect to the preserving a taste for pure latinity, are just. He recommends not a servile imitation of the ancients, as they have not exhausted all the sources from whence may be extracted the true and the beautiful: yet they have, as it were, affixed the limits of them; limits which leave a vast field for the new and original works of great geniuses, but which, however, cannot be exceeded without falling into error. 'The great talent in writing, says he, is, that the work should so much engross our ideas, as to make us forget the author. He should discover the secret of making the reader interest himself strongly in the object presented to his view, and should endeavour continually to claim his attention, without ever diverting it in order to gain applause or admiration. It is, however, true, that a finical style may have its admirers at a time when literary reputation is expected, not from those of real knowledge, but from a crowd of busy people who read only to amuse themselves, and for that very reason are thought to be but little benefited by it. But men, accustomed to the solid beauties of the ancients, will be cautious how they renounce them to run after the false glare of a wandering imagination.

'The study of antiquity, therefore, should be esteemed one of the strongest barriers that can be opposed to the depravation of taste. It will serve as a preservative to middling writers, and will enable great geniusses to make themselves models for posterity. A taste for writing good Latin should then be kept up in a nation; and this cannot be done, unless the language is studied at an early age, and care is taken to encourage, by the public esteem, those who apply themselves to it, and who acquire a capacity in writing in Latin with as much purity and elegance as those moderns who have in this way acquired the greatest reputation.'

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In this place we must not omit inserting a very just critical observation, that has fallen from the pen of our author. 'In every language whatever, whether dead or living, it is often easier to catch a lofty than a familiar style. The reason is, that the sublime or lofty style is reserved for particular occasions, so that the ear, not being accustomed to it, is less sensible of the irregular turns with which it may abound; a loftiness of expression is expected, and sometimes a happy error will pass for a beauty. But this is not the case with the familiar style. The ear is too much accustomed to it, not to be hurt with the least inaccuracy. A term not in use is immediately perceived, and it is bad merely because it is not in use. An irregular expression will scarcely be noticed in a tragedy; the multitude, by nature, a judge of the language of man, will scarcely presume to form any judgement of the language of the gods. The sublime style admits of bold strokes, which are equally useful in giving birth to beauties, and in concealing faults. The learned have found some errors in point of language, even in the works of Bossuet, Pascal, and several other writers of the first class; but, perhaps, these are less offensive to the ear than they are discordant to true grammar. This is not the case with the expressions we should put into the mouth of a citizen, or a servant maid, in a comedy; as they must speak the language of the people, nothing can escape. No expression will pass that is not warranted by daily use. For this reason a man who is under a necessity of writing in a foreign living language, is often much more at a loss to express himself on the most common subjects, than on those that would require an elevation of style. For the same reason, it would be, perhaps, less difficult for a modern to imitate Cicero, particularly in his philosophical works, than to write well in the style of Plautus or Terence. The universities of Italy are happy in having professors whose eloquence in the pulpit is great, but they would not find it so easy to converse familiarly in Latin.'

Proceeding to lay down his plan of practical education, in contradistinction to that of Mr. Rousseau, our author next informs his readers in what manner history should be studied, and after a few very pertinent remarks on the subject, he has the following passage, which is worthy the attention of future historians: 'I would divide history into four principal epochas, setting aside all subdivisions. The first should comprehend all the ancient history till the fall of the Western empire, occasioned by the inundations of the Goths and Vandals. The laws, manners, and customs which these people brought with them into the different countries they occupied, in some sort interrupted the influence which the events of ancient history

should

ſhould have had on thoſe of after-times. Their arrival was the epocha of the eſtabliſhment of a new ſyſtem which changed the face of Europe.

The ſecond epocha ſhould be from the inundation of the Northern nations to the time that the people of Europe attempted to over-run Aſia, that is to ſay, to the time of the Croiſades. The eſtabliſhment and the revolutions of the Northern people, in the ſeveral countries they conquered, merit more attention than in general they are thought to do. In their manners, and in their opinions, we muſt ſearch for the origin of certain cuſtoms and prejudices, which prevail, even now, more or leſs, amongſt the moſt civilized nations. The preſent ſyſtem of affairs would, in many reſpects, be enigmatical to a philoſopher who ſhould not ſearch that ſpring-head. The original government of thoſe people was an irregular ariſtocracy, in which the undiſciplined military men poſſeſſed in common the power of making laws, and reſerved to themſelves the particular privilege of diſobeying them; they imagined they were to be ſubject to their chiefs no longer than they liked, and that they might treat their ſubjects as they pleaſed. It was the feudal ſpirit before the inſtitution of fiefs; great men without controul, chiefs without authority, and people without liberty.

The third epocha ſhould extend from the Croiſades, that is to ſay, from the eleventh century to the diſcovery of America. The number of evils cauſed by the irregular ariſtocracy abovementioned, excited ſome few ſparks of a more wholeſome policy, which in the time of the Croiſades was ſettled in ſome countries in Europe. This is the origin of ſeveral inſtitutions ſtill exiſting. Beſides, the eleventh century ſeems to be the epocha in which ſeveral kingly families, and ſeveral ſtates now ſubſiſting, were firſt ſettled.

The fourth ſhould be from the diſcovery of America, to the preſent time. In this epocha, commerce, being a principal object of policy, cauſes a new revolution in the ſyſtem of Europe, changes the fortune of ſtates, and varies their reſpective intereſts. In this time, the ſearch for the balance of power ſeems to have produced a perpetual motion in the ſcale of the political ſyſtem.'

Geography next engages our author's attention, which, as being intimately connected with hiſtory, he would recommend in ſome meaſure to the ſtudy of children, though he is far from thinking that a regular courſe in this ſcience is within the extent of children's capacities, but they may be taught to know on the map the places ſpoken of in hiſtory.

Mr. Rouſſeau would have children taught geometry by combinations of real figures, inſtead of troubling them with problems

blems and demonſtrations. But why ſhould theſe laſt be entirely baniſhed, ſince the obſervations recommended by Mr. Rouſſeau, will, as our author very juſtly obſerves, ſerve to make the definitions be more clearly comprehended; and the definitions, in their turns, will direct the obſervations? Upon the whole, he ſeems rather to prefer the Engliſh method of teaching this ſcience, where the rigour of demonſtration is ſtrictly attended to.

In treating of ſtudy and reading, our author quotes a paſſage from lord Bacon, wherein it is obſerved, that ſtudy and reading ſerve to aſſiſt us in our familiar converſation, as well as in public ſpeaking; but that we ſhould, by all means, avoid affectation. On this paſſage he makes the following pertinent remark: 'A fine ſpeaker has always a happy delivery. It is a talent which conſtantly aſſiſts merit, and ſometimes ſupplies its place. We cannot too much guard againſt being overperſuaded by a flowery diſcourſe, yet will not this ſucceed, unleſs it is natural. In vain, will you prefer the moſt elegant phraſes; the moſt ſelect expreſſions in the art you make uſe of betrays you; the trouble you are at in collecting them ſhews that they do not flow naturally. You hurt the ſelf-love of thoſe who liſten to you, by diſcovering that you mean to impoſe on their underſtandings. So far from gaining their confidence, you prejudice them againſt you. The beſt way is to ſtudy to ſpeak clearly and judiciouſly. It is not the way to be admired by fools, but it is the way to pleaſe men of ſenſe, and diſpleaſe nobody. This talent, which even a moderate genius may poſſeſs, greatly depends on the firſt part of education. If you deſire a child ſhould learn to ſpeak with juſtneſs and preciſion, accuſtom him to conceive clearly what he is to ſay, and to ſpeak it naturally without heſitation. Reading will give preciſion to his language, and cuſtom will teach him to ſpeak agreeably. A young man ſhould not endeavour to interlard his diſcourſe with witticiſms; let him conceive well what he is about to ſay, and deliver it with ſimplicity: if he has wit, it will appear on many occaſions, and always properly; if he has it not, it will be in vain to attempt it. Wit will not come at his call, and the efforts he makes to ſhew it only ſerve to betray his want of it. Books, which abound with lively ſallies, are, therefore, unfit for young people. Fontenelle, and other authors, who have written in that taſte, ſhould be with great caution put into their hands. Boſſuet, Fenelon, Fleuri, Rollin, &c. write naturally, and of courſe well.'

The remainder of his obſervations on this part of his ſubject, will be found well worth the reader's attention.

The next point to be considered is the disposition or qualities Mr. Rousseau wishes his pupil to be possessed of. They refer to the cast of understanding, the climate, the constitution, and the birth or condition. As to the first, the writer, on whose work we are now animadverting, lays down some very sensible rules, by which we may be enabled to distinguish the vivacity of genius from that of dulness. With respect to the climate in which the child is born, our author does not think it a matter of such consequence as Mr. Rousseau seems to imagine, as though the temperature of the air may in some sort operate on the dispositions of men, yet are they in all countries equally susceptible of being benefited by a proper course of education. As to the constitution of the pupil, Mr. Rousseau thinks that if he is not robust, he is not deserving of education; but this opinion is by our author treated with proper severity, for, says he, 'a sickly child may become the support and ornament of his country; he may be a man of good sense, charitable, learned, capable of giving good counsel, and affording good example.'

Mr. Rousseau's sentiments with respect to duelling being very uncommon, we shall insert them in this place, together with our author's observations on them.

'Nothing can be more extraordinary than the instruction Mr. Rousseau gives his pupil in one part of his work. He, in the first place, supposes that Emilius will never quarrel with any man, "but," adds he, "suppose any one should pick a quarrel with him, how is he to behave himself?"

'To this question Mr. Rousseau makes the following answer: "Neither the honour of citizens nor their lives should be at the disposal of a brutal fellow, a drunkard, or a bold knave; and we can no more preserve ourselves from such an accident than from the fall of a tile. If a man receives a box on the ear, or has the lye given him, consequences result, which no wisdom can prevent, neither can any tribunal give adequate satisfaction to the injured. The inefficacy of the laws, therefore, in this respect, restores him to his independency; he is then sole magistrate and sole judge betwixt the offender and himself; he is sole interpreter and minister of the law of nature; he owes himself justice; from himself alone it is to be expected; and there is no government so mad as to punish him for having done himself justice in such a case. I do not say he should go and fight, it is extravagant; I say that he owes himself justice, and that he is the sole dispenser of it. Without giving myself the trouble of publishing vain edicts against duelling, was I a sovereign, I will answer for it there should never be a box on the ear, or the lye given within the extent

extent of my dominions; and that by a very ſimple method with which the tribunals ſhould have no concern. Be it as it may, Emilius knows, in ſuch a caſe, what juſtice is due to himſelf, and that an example ſhould be made for the ſecurity of men of honour. The braveſt man cannot prevent another from inſulting him, but he can prevent his having it long to boaſt of."

'None of the learned, who have read this paſſage, have been able to interpret it in any other ſenſe than that Mr. Rouſſeau means to encourage private aſſaſſination, rather than have men extravagant enough to fight.

'Emilius is affronted; no tribunal can render him ſatisfaction; the inefficacy of the laws, in this reſpect, reſtores him to his natural independency. Henceforth he becomes ſole magiſtrate and ſole judge betwixt the offender and himſelf; he owes himſelf juſtice, and from himſelf alone it is to be expected. He is not to fight, yet is not the offender to boaſt long of having inſulted him.

'Is this, then, the precept of a philoſopher, a wiſe and a virtuous man? Should not this ſingle paſſage open the eyes of thoſe who blindly follow the idle notions of unbelievers? Emilius cannot prevent himſelf from being inſulted, but he can prevent a man from boaſting long of having inſulted him.

'What proportion is there betwixt the offence and the puniſhment! and the ſubmiſſion to public authority! and the conſtancy, the moderation, and the patience of the wiſe man! O Socrates and Epictetus! how much does your morality condemn thoſe Sophiſts, who dare praiſe virtue in preaching up vice!'

A rich pupil is preferred by Mr. Rouſſeau, for, ſays he, 'the poor want no education.' This poſition is very ably controverted by our author, who proves that a proper education is as neceſſary to the poor as the rich.

In the opinion of Rouſſeau, public inſtitutions for the purpoſes of education are of no uſe. 'An inſtitution of this kind is diſtinguiſhed into three ſeveral departments, ſays our author, namely, that of letters to form the mind, that of philoſophy to form the citizen, and that of religion to form the chriſtian. If they pretend to form citizens by philoſophy alone, I am inclined to think they will find themſelves deceived.

'Firſt, becauſe philoſophy is above the capacity of the multitude. Talk philoſophy to farmers and artizans, and you ſpeak to them in an unknown language. People of buſineſs have their time too much taken up to attend wholly to philoſophy, yet in theſe does the bulk of citizens conſiſt. It is, therefore, neceſſary to have ſome other principle, beſides philoſophy

phy, to form the greateſt part of the citizens, and as this principle ſhould be univerſal, it ought of courſe to form all the citizens.

'Secondly, becauſe philoſophy is very eaſily depraved in thoſe who only ſkim the ſurface of it. This is an obſervation of the Lord Chancellor Bacon; ſound philoſophy is, therefore, limited to a ſmall number. If it is ever of uſe to a ſtate, it is more likely to prove ſo by the good which three or four great philoſophers may be able to do, than by that viſible and ſuperficial diffuſion of philoſophy, which every day gains ground, and ſpreads itſelf through every order of ſociety.

'Of what uſe is it to a ſtate, to have twenty thouſand idle citizens with a ſuperficial knowledge in aſtronomy? The knowledge of theſe people will never ſerve either to regulate the calendar, or to perfect the theories which may be of uſe to ſociety. The ſtate derives advantage from the labours of a certain number of true aſtronomers, the reſt is all pure loſs. Yet there is this difference between aſtronomy and philoſophy; namely, that a ſuperficial knowledge in aſtronomy is of no injury to him who has it; but on the contrary, ſerves to embelliſh his mind, and give him a taſte for good things, whereas, if philoſophy does no good, it ſcarcely ever fails doing harm.

'Thirdly, becauſe philoſophy offers no motives ſufficient to enforce the general practice of the duties it recommends. Bayle attempted to prove, that the beauty of virtue is, in itſelf, ſufficient to attach men to the practice of it. This is a mere illuſion. The beauty of virtue may touch the human heart; of this the theatre itſelf is a proof. The greateſt of villains does not love vice by inſtinct, yet many men love virtue by inclination. Every man who can obtain his ends by lawful means, as well as he can by unlawful, will naturally prefer the firſt to the laſt. But if it happens that the attraction of virtue, and the complacency it excites in the ſoul, is ballanced by any conſideration of private intereſt, or by a ſtrong paſſion, the caſe is quite altered. A connoiſſeur is in extacy at the ſight of a fine picture; he views it with admiration, he is enchanted with it: but ſhall he ſell his eſtate to buy this picture? It is a matter of calculation, and ſuch ſhould not be the choice of virtue.

'Some will ſay, that the public good is a motive ſufficient to attach men to virtue. This is another illuſion. It is true, that in a comprehenſive view, private intereſt is connected with public good. But, notwithſtanding this connection, are there not people who, devoted to ſelf-intereſt, make a prey of the public? Conſult the human heart, and it will tell you, that virtue is beautiful in itſelf, but that it cannot ſupply the want

of all other things. Virtue, then, has occaſion for a ſupport, a counterpoiſe to the pleaſures which are put in the ſcale againſt it. This ſupport, this counterpoiſe can only be found in religion.

'Fourthly, becauſe philoſophy is not well adapted to eſtabliſh that uniformity of patriotiſm, which ſhould animate and connect the different members of the ſtate, ſo as to form but one body. This uniformity of thinking reſults from a kind of unanimity in the manners and cuſtoms, founded on the unity of maxims; for maxims generally influence the conduct of mankind. A ſtate of reſtraint, an unforeſeen accident, or a ſtrong paſſion, may ſometimes make them deviate from this path; but they are only momentary and forced deviations. As ſoon as the ſtorm is over, man returns to his maxims; becauſe man is ambitious of being maſter of himſelf, and he is no longer his own maſter than whilſt he is governed by his maxims. Therefore, to eſtabliſh an uniformity of patriotiſm, it is, firſt, neceſſary to eſtabliſh an unity of maxims. Now this can be effected by religion, becauſe religion tends to union; and it cannot be effected by philoſophy, becauſe philoſophy tends to diſ-union.

'Religion tends to union, becauſe it is founded on an authority which captivates the underſtanding, and inclines it to that ſubmiſſion which it owes to the oracles of revelation. Philoſophy, on the contrary, is only an aſſemblage of different ſyſtems, the work of different brains, which perpetually contradict each other, either in their principles or their conſequences. In fact, there is nothing in which philoſophers agree, but in the mere term philoſophy; in other reſpects, there are as many ſyſtems as there are heads.

'Hobbes confounds right with ſtrength, an idea ſhocking in the opinion of Mr. de Monteſquieu, and ſtrongly oppoſed by Mr. Rouſſeau. Some derive the origin of politic right from paternal authority; others, from expreſs, or tacit conventions. Mr. Rouſſeau requires, beſides, that the ſuffrages ſhould be unanimous. The author of the "Eſſay on the Underſtanding" acknowledges no probity that has relation to all mankind, no moral intrinſic difference betwixt virtue and vice.

'Mr. de Monteſquieu eſtabliſhes this difference on inſtances of juſtice and equity anterior to all poſitive law. On the other hand, Mr. de Monteſquieu prètends that virtue is not neceſſary in monarchies: Mr. de Voltaire facetiouſly ſays, in ſome part of his works, that it would be too great a misfortune to the world, if he ſhould happen to be right in this opinion; and Mr. Rouſſeau openly condemns it. However, Mr. de Monteſquieu admits, that virtue is neceſſary to republicks; on the contrary,

contrary, the "Author of the Enquiries into the oriental Deſpotiſm" ſays, that virtue has been injurious to certain ancient republicks. Mr. de Monteſquieu attributes much to the climate; Mr. Helvetius will have nothing attributed to it. Bayle pretends, that ſociety might ſubſiſt without religion; and after having abuſed all religions, he diſhonours the Chriſtian by preſuming to aſſert, that true Chriſtians are not capable of forming a ſtate which could ſubſiſt: this paradox is refuted by Mr. de Monteſquieu.

'The author of the "Code of Nature" ventures to ſay, that no one has hitherto underſtood the true principles of legiſlation or morality, and eſtabliſhes the community of property as the baſis both of one and the other.

'Many are of opinion, that the life which children receive from their father or mother does not require any return of duty. Mr. Rouſſeau would not have obedience exiſt amongſt men. One excuſes ſuicide; another apologizes for duelling; a third repreſents luxury as the ſource of proſperity in a ſtate; a fourth thinks this is derived from the reſtraint which men are under in great monarchies. Mr. D'Alembert ſeems abſolutely to condemn it. Some think even vices neceſſary to a ſtate, and that they cauſe it to flouriſh. One exclaims againſt the indiſſolubility of the marriage knot, others, again, juſtify the temporary union of free parties.

'Should this anarchy of opinions be ſpread amongſt the bulk of citizens, would it contribute to eſtabliſh the unity of patriotiſm?

'But, in cenſuring the abuſe of philoſophy, I am very far from condemning philoſophy itſelf. A true philoſopher, that is to ſay, a wiſe man, may do much good to ſociety; but it ſhould be by guiding meaſures, not by teaching thoſe to philoſophize, whoſe duty it is only to execute. My meaning is, that the ſpirit of patriotiſm cannot be introduced by that garrulity of philoſophy diſperſed amongſt all conditions of men, wherein the true and the falſe, the good and the bad, the probable and the improbable, and, in a word, every thing is perpetually mixed, confounded, diſcuſſed, analized, contradicted, approved of, and wherein the philoſophical jargon every inſtant baniſhes the ſpirit and rules of ſound philoſophy.

'Filled with admiration of thoſe wiſe men, who having a proper regard for religion and the laws, contribute, by their fortunate diſcoveries, to extend the limits of human knowledge, I mean only to baniſh the inconveniences of that kind of philoſophy, which, according to the wiſe obſervations of the Preſident Hénaut, has been the cauſe of many evils, by the bad uſe that has been made of it; inſomuch, that it is with

reaſon ſuſpected not to be favourable to religion, when it enters into a wrong head; in a word, of that philoſophy, the character of which Lord Bacon draws with his accuſtomed energy: "Certe ſunt qui cogitationum vertigine delectantur, ac pro ſervitute habent fide fixa aut axiomatis conſtantibus conſtringi; liberi arbitrii uſum in cogitando . . . . . affectantes. Cujuſmodi quidem ſectæ philoſophorum licet defecerint, ſuperſunt tamen ingenia quædam ventoſa et diſcurſantia, quibus eædem omnino venæ, licet non pari, cum antiquis, copia ſanguinis, repletæ." Bac. Serm. de verit.'

The above extract will give the reader an idea of our author's opinion of Modern Philoſophy, a ſubject in itſelf important, but too much ſtudied, and too little underſtood. His ſentiments, with reſpect to Mr. Rouſſeau's Emilius, are ſummed up in the following ſhort paſſage:

'A contempt for all revealed religion and for chriſtianity in particular, I will venture even to add a neglect of the divinity, a hatred to all eſtabliſhed governments, an objection to all legitimate authority, a mind fraught with independence and licentiouſneſs, obedience ſtruck out from the dictionary of children; a falſe indulgence in not reſtraining the ſallies of their natural liberty, a falſe conſtraint in not reaſoning with them, and in not cultivating their minds by ſtudies ſuited to their age; ſuch, I ſay, are the fruits of the new plan of education.'

We have only to add, that we think theſe Reflections on Education have great merit, and are worthy of being generally read, particularly by every father who wiſhes to promote the happineſs of his children, and by every maſter who has at heart the advantage of his pupils. The maxims interſperſed throughout this work cannot fail of being extenſively uſeful, provided they are extenſively propagated. We therefore recommend to the notice of the public, this Plan of Education, which will probably anſwer all the ends propoſed in the education of youth; and will moreover contribute to the ſatisfaction, and, perhaps, even to the inſtruction, of the more learned claſs of readers.

III. *The Works of Dr.* Jonathan Swift, *Dean of* St. Patrick's, Dublin. *Vol. XVI. and XVII. Collected and reviſed by* Deane Swift, *Eſq; of* Goodrich, *in* Herefordſhire. [*Concluded.*]

DR. Swift appears in no part of his character ſo great as in that of a patriot pleading the cauſe of Ireland againſt the vanity, the prepoſſeſſions, and venality of his countrymen, as well as the partialities of government in favour of her

her ſiſter kingdom. His arguments on this head are unconnected with party and political conſiderations, and are always ſuch as muſt occur to a man of plain ſenſe with honeſt intentions towards his fellow-ſubjects.

The ſixteenth volume opens with an eminent confirmation of this obſervation, and at the ſame time a melancholy inſtance of that provincial ſubjection under which the Iriſh groaned when our author drew his pen in their behalf. The conſumption of home manufactures is a ſelf evident principle adopted by every trading country, and (all circumſtances conſidered) perhaps no people in Europe have greater reaſon than the Iriſh, for carrying it into practice. The Dean had enforced it with great warmth in his writings, but it is ſcarcely credible that a treatiſe containing ſo ſalutary a doctrine was preſented by the grand jury of the city and county of Dublin as a ſcandalous, ſeditious, and factious pamphlet; and that the printer was tried before the late Mr. Whitchet, that famous lord chief juſtice, who, on the bench, laying his hand on his heart, declared upon his ſalvation, that the author was a Jacobite, and had a deſign to beget a quarrel between the two nations. The duke of Grafton, however, who was then lord-lieutenant, was aſhamed of this infamous proceeding, and obtained from England a *noli proſequi* for the printer; but the grand jury had ſolemn thanks given them by the ſecretary of ſtate. Such is the narrative that introduces the paper before us, which is entitled, 'A Propoſal that all the Ladies and Women of Ireland ſhould appear conſtantly in Iriſh manufactures.'

The next paper in this volume is 'A letter to the Archbiſhop of Dublin concerning the Weavers;' and which is pretty much to the ſame purpoſe with the Propoſal. The author here ſuppoſes that the Iriſh then annually ſpent 400,000l. upon articles of luxury, and that there was no other way to prevent the kingdom from ſinking for ever, but by the inhabitants utterly renouncing all foreign dreſs and luxury. The author, however, gives us a very unfavourable idea of the diſpoſitions of the Iriſh towards a reformation of that kind, in the following inſtance, which we quote from this letter to the archbiſhop.

'The corporation of weavers in woollen and ſilk, who have ſo frequently offered propoſals both to your Grace and to me, are the ſtotteſt and coldeſt generation of men that I have known. About a month ago, they attended your Grace, when I had the honour to be with you, and deſigned me the ſame favour. They deſired you would recommend to your clergy to wear gowns of Iriſh ſtuffs, which might probably ſpread the example among all their brethren in the kingdom; and, perhaps,

among the lawyers and gentlemen of the univerſity, and among the citizens of thoſe corporations who appear in gowns on ſolemn occaſions. I then mentioned a kind of ſtuff, not above eight pence a yard, which I heard had been contrived by ſome of the trade, and was very convenient. I deſired they would prepare ſome of that, or any ſort of black ſtuff, on a certain day, when your Grace would appoint as many clergymen as could readily be found to meet at your palace, and there give their opinions; and that, your Grace's viſitation approaching, you could then have the beſt opportunity of ſeeing what could be done in a matter of ſuch conſequence, as they ſeemed to think, to the woollen manufacture. But inſtead of attending, as was expected, they came to me a fortnight after with a new propoſal, that ſomething ſhould be written, by an acceptable and able hand, to promote in general the wearing of home manufactures, and their civilities would fix that work upon me. I aſked if they had prepared the ſtuffs, as they had promiſed, and your Grace expected; but they had not made the leaſt ſtep in the matter, nor, as it appears, thought of it more.'

We are next entertained with two anſwers to ſeveral letters from unknown perſons; and then we have the ſubſtance of what was ſaid by the dean of St. Patrick's to the lord mayor and ſome of the aldermen, when his lordſhip came to preſent the Dean with his freedom in a gold box. A man of genius inferior to that of Dr. Swift, might have advanced all the arguments he labours to inculcate upon his countrymen in thoſe papers; but they receive a force and clearneſs from his manner of treating them, that a maſterly pen alone can communicate. He appears to be in earneſt himſelf; and upon that he builds his hope of ſucceſs in convincing his readers. Even the ridicule he mixes with his reaſonings ſerves to perſuade us that he feels all he ſays; and the abſurdity of his countrymen's conduct, as well as the tyranny of a certain faction, the tools of intereſt or prepoſſeſſion, more than juſtifies all the ſarcaſms he employs.

The Dean's Thoughts on Religion offer themſelves next in this volume; ſome of which partake of that oddity for which he was always diſtinguiſhed. 'Miſerable mortals! (ſays he, in one of them) can we contribute to the *honour and glory of God?* I could wiſh that expreſſion were ſtruck out of our prayer-books.' Among other religious pieces in this volume, we have an excellent prayer compoſed by the Dean for the famous Stella, during her illneſs. This is followed by a ſermon upon 1 Cor. iii. 19. 'The wiſdom of this world is foolishneſs with God.' This diſcourſe does equal honour to the

the piety, learning, and good ſenſe of the author, and diſcovers his thorough acquaintance with the heathen philoſophy, which he places in a new, but no favourable, light. He ſhews the imperfection of all unrevealed philoſophy in certain points, eſpecially in its profeſſors not being able to agree about their chief good, or wherein to place the happineſs of mankind; a defect which the doctor has handled with great judgment; but he ſeems to have been much indebted for the hint to Cicero's excellent dialogue *De finibus bonorum atque malorum.* He then proceeds to ſhew how defective the moſt renowned pagan philoſophers were in their leſſons of morality; he eſtabliſhes the perfection of Chriſtian wiſdom from its proper characters and marks: and, laſtly, he proves that the great examples of wiſdom and virtue among the heathen wiſe men, were produced by perſonal merit, without being influenced by the doctrine of any ſect; whereas in Chriſtianity it is quite the contrary. He exemplifies this in the characters of Socrates and Cato; and attempts to prove that the virtues of thoſe great men, and many others of antiquity, were in ſome meaſure owing to their habit and temperament of body, and other perſonal circumſtances, unconnected with any ſect of philoſophy.

Some other papers of a public nature follow, particularly 'The humble Repreſentation of the Clergy of the City of Dublin to their Archbiſhop, on occaſion of a Brief for the Relief of one Charles M'Carthy, whoſe Houſe in College-Green, Dublin, was burnt by an accidental Fire.' We are told in a note, that 'this M'Carthy's houſe was burnt in the month of Auguſt 1723, and the univerſal opinion of mankind was, that M'Carthy himſelf was the perſon who had ſet fire to the houſe.' The reader, after this information, muſt naturally conclude that the repreſentation is far from being in favour of the pretended ſufferer. The paper that ſucceeds is entitled, 'An Anſwer to Bickerſtaff; ſome Reflections upon Mr. Bickerſtaff's Predictions for the Year 1708.' The humour of this anſwer is in a great meaſure temporary, and muſt therefore ſuffer in the hands of a modern reader, who is unacquainted with the characters of Bickerſtaff and Partridge, which he may find in the former parts of our author's works. A few imperfect papers then preſent themſelves, particularly, 'Laws for the Deans Servants, dated September the 7th, 1733; which might have been drawn up by a pen very inferior to that of the Dean's. We ſhall omit our author's character of Mrs. H****d, not only out of regard to her rank, quality, and connections, but becauſe it evidently contains ſome unjuſt ſtrokes of perſonal reſentment. Even his intimacy with his friend Dr. Sheridan

could not excuſe that gentleman's memory from certain ſarcaſtic remarks in two characters he has drawn of him; where he has viſibly been too ſevere upon the doctor's failings, and even his misfortunes.

We are next entertained with a diſcourſe, partly by way of diary, on the death of Mrs. Johnſon, (Stella.) Here the Dean gives a looſe to his ſincere affection and eſteem for that extraordinary lady; but in a manner that is far from clearing up the nature of that intimacy in which they were ſuppoſed to live. After giving ſome account of her family, fortune, and her laſt illneſs, he proceeds as follows:

'Never was any of her ſex born with better gifts of the mind, or more improved them by reading and converſation. Yet her memory was not of the beſt, and was impaired in the latter years of her life. But I cannot call to mind that I ever once heard her make a wrong judgment of perſons, books, or affairs. Her advice was always the beſt, and with the greateſt freedom, mixt with the greateſt decency. She had a gracefulneſs ſomewhat more than human in every motion, word, and action. Never was ſo happy a conjunction of civility, freedom, eaſineſs, and ſincerity. There ſeemed to be a combination among all that knew her, to treat her with a dignity much beyond her rank: yet people of all ſorts were never more eaſy than in her company. Mr. Addiſon, when he was in Ireland, being introduced to her, immediately found her out; and, if he had not ſoon after left the kingdom, aſſured me he would have uſed all endeavours to cultivate her friendſhip. A rude or conceited coxcomb paſſed his time very ill, upon the leaſt breach of reſpect; for, in ſuch a caſe, ſhe had no mercy, but was ſure to expoſe him to the contempt of the ſtanders-by; yet in ſuch a manner as he was aſhamed to complain, and durſt not reſent. All of us who had the happineſs of her friendſhip, agreed unanimouſly, that, in an afternoon or evening's converſation, ſhe never failed before we parted of delivering the beſt thing that was ſaid in the company. Some of us have written down ſeveral of her ſayings, or what the French call *bon mots*, wherein ſhe excelled almoſt beyond belief. She never miſtook the underſtanding of others; nor ever ſaid a ſevere word, but where a much ſeverer was deſerved.

'Her ſervants loved and almoſt adored her at the ſame time. She would, upon occaſions, treat them with freedom, yet her demeanour was ſo awful, that they durſt not fail in the leaſt point of reſpect. She chid them ſeldom, but it was with ſeverity, which had an effect upon them for a long time after.

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In the courſe of this diary it appears, that the Dean was ſeverely affected by her death, and was confined to his room by ſickneſs at the time of her burial, while the fondneſs with which he dwells upon her character, expreſſively paints the ſituation of his mind upon loſing her. A paper which follows upon 'the Education of Ladies,' is full of dry ſarcaſms upon that intereſting ſubject, but, like many others in this collection, is imperfect. The next 'Diſcourſe is intended to prove the Antiquity of the Engliſh Tongue; ſhewing, from various Inſtances, that the Hebrew, Greek, and Latin were derived from the Engliſh,' and is, perhaps, the moſt extravagant of all the extravagances that ever fell from the Dean's pen, but ſo characteriſtical of his manner, that none but himſelf could have ſucceeded in ſo whimſical an attempt. That he had in his eye ſome of the etymological tribe, who were his contemporaries, and who were very expert in the art of deriving words from the favourite languages they had ſtudied, can ſcarcely be doubted. The diſputes between Llhuyd, Wanley, and Hickes, concerning the priority of the Welch and the Saxon languages, might give our author the firſt hint for this kind of ſatire, which, in ſome paſſages, is not of the moſt cleanly nature; however, we ſhall ſelect a few, to gratify the curioſity of our readers:

'*Diomede*, another Grecian captain, had the boldneſs to fight with Venus, and wound her; whereupon the goddeſs, in a rage, ordered her ſon Cupid to make this hero be hated by all women, repeating it often that he ſhould *die a maid*; from whence, by a ſmall change in orthography, he was called *Diomede*. And it is to be obſerved, that the term *Maiden-head* is frequently, at this very day, applied to perſons of either ſex.

'*Ajax* was, in fame, the next Grecian general to Achilles. The derivation of his name from *A Jakes*, however aſſerted by great authors, is, in my opinion, very unworthy both of them and of the hero himſelf. I have often wondered to ſee ſuch learned men miſtake in ſo clear a point. This hero is known to have been a moſt intemperate liver, as it is uſual with ſoldiers; and, although he were not old, yet, by converſing with camp-ſtrollers, he had got pains in his bones, which he pretended to his friends were only *age-aches*; but they telling the ſtory about the army, as the vulgar always confound right pronunciation, he was afterwards known by no other name than *Ajax*.

'The next I ſhall mention is *Andromache*, the famous wife of Hector. Her father was a Scotch gentleman, of a noble family ſtill ſubſiſting in that ancient kingdom. But, being a foreigner in Troy, to which city he led ſome of his country-

men

men in the defence of Priam, as Dictys Cretenſis learnedly obſerves; Hector fell in love with his daughter, and the father's name was *Andrew Mackay*. The young lady was called by the ſame name, only a little ſoftened to the Grecian accent.

'*Aſtyanax* was the ſon of Hector and Andromache. When Troy was taken, this young prince had his head cut off, and his body thrown to ſwine. From this fatal accident he had his name; which hath, by a peculiar good fortune, been preſerved entire, *A ſty, an ax.*'

Letters to and from ſeveral perſons cloſe this volume; moſt of them turning upon the politics and intrigues of the times; but, though often ſeaſoned with wit and humour, they are not highly entertaining at this juncture. The moſt illuſtrious of the Dean's correſpondents are, the earl of Peterborough, Mr. ſecretary St. John, the lord high treaſurer Oxford, Mrs. Hill, general Hill, lady Orkney, dutcheſs of Ormond, the duke of Argyle, the lord chancellor Harcourt, Mr. Addiſon, Mr. Steele, the archbiſhop of Dublin, the biſhop of Meath, lord Carteret (afterwards earl Granville), and Edward earl of Oxford. In ſeveral of the letters, particularly thoſe to the counteſs of Orkney and the dutcheſs of Ormond, the Dean diſcovers a maſterly and original manner of paying his court to the *fair*. We ſhall give a ſpecimen, in his letter to the dutcheſs, becauſe it is the ſhorteſt:

To the Dutcheſs of Ormond.

MADAM, December 20, 1712.

'Any other perſon, of leſs refinement and prudence than myſelf, would be at a loſs how to thank your grace, upon the ſurpriſe of coming home laſt night, and finding two pictures where only one was demanded. But I underſtood your grace's malice, and do here affirm you to be the greateſt prude upon earth. You will not ſo much as let your picture be alone in a room with a man, no not with a clergyman, and a clergyman of five and forty, and therefore reſolved my lord duke ſhould accompany it, and keep me in awe, that I might not preſume to look too often upon it. For my own part, I begin already to repent that I ever begged your grace's picture; and could almoſt find in my heart to ſend it to you back: for, although it be the moſt beautiful ſight I ever beheld, except the original, yet the veneration and reſpect it fills me with, will always make me think I am in your grace's preſence; will hinder me from ſaying and writing twenty idle things, that uſed to divert me; will ſet me labouring upon majeſtic, ſublime ideas, at which I have no manner of talent; and will make thoſe who come to viſit me, think I am grown, on the ſudden, wonderful ſtately

and reſerved. But, in life, we muſt take the evil with the good; and it is one comfort, that I know how to be revenged. For the ſight of your grace's reſemblance, will perpetually remind me of paying my duty to your perſon; which will give your grace the torment, and me the felicity of a more frequent attendance.

'But, after all, to deal plainly with your grace, your picture (and I muſt ſay the ſame of my lord duke's) will be of very little uſe, further than to let others ſee the honour you are pleaſed to do me. For all the accompliſhments of your mind and perſon are ſo deeply printed in my heart, and repreſent you ſo lively to my imagination, that I ſhould take it for a high affront, if you believed it in the power of colours to refreſh my memory; almoſt as high a one, as if your grace ſhould deny me the juſtice of being, with the moſt profound reſpect and gratitude,

MADAM,

Your Grace's, &c.'

A ſquabble between the Dean and Mr. Steele, concerning the former being the author of a Tory political paper, called, The Examiner fills up ſeveral letters, but does no great honour to the moderation or character of either; and in ſome of them, addreſſed to certain miniſters and great perſons of thoſe times, the Dean has proved himſelf as arrant a courtier (we had almoſt ſaid toad-eater) as any of the venal tribe whom he ſo unmercifully laſhed, and ſo often affected to deſpiſe.

The ſeventeenth and laſt volume of this publication continues the Dean's epiſtolary correſpondence, and begins with a very entertaining letter to lord Carteret, lord-lieutenant of Ireland; with an account of the famous dean Berkley (afterwards biſhop of Cloyne) and his romantic ſcheme of founding a college in the Bermuda iſlands. This letter is the more valuable, as it ſerves as an evidence that the Dean was ſuſceptible of the moſt exalted and endearing impreſſions of friendſhip. It is followed by another to the ſame nobleman and to the like purpoſe, recommending Dr. Sheridan in the warmeſt manner to his excellency's patronage. In a ſubſequent letter, dated the 18th of May, 1727, and addreſſed to Dr. King, archbiſhop of Dublin, the Dean treats that prelate with great freedom, for having demanded at one of his viſitations a proxy from the dean and chapter of St. Patrick's, and made a rule that it ſhould be exhibited in a month, which Swift flatly refuſes to comply with. He complains that, ever ſince queen Anne's death, his grace has taken every opportunity of giving him all ſorts of uneaſineſs,

neſs, and even taxes him with ingratitude, as during ſome years he had employed all his credit with the miniſtry, in ſerving him with great ſucceſs againſt many violent enemies he had. By a letter to Mr. Pope, dated March the 6th, 1728 9, it appears as if that poet had intended to pay a viſit to the Dean in Ireland. Another letter is addreſſed by the Dean to the earl of Cheſterfield, who was then lord ſteward of his majeſty's houſhold, in which he recommends one of his friends to his lordſhip's favour. In his correſpondence with the dutcheſs of Suffolk, he ſeems to be greatly out of humour with the late queen, for her neglecting him; and the fifty-third letter of the collection is thus endorſed by the doctor's own hand: 'Counterfeit Letter from me to the Q——n, ſent to me by Mr. Pope, dated June 22, 1731; received July 19, 1731; given by the Counteſs of Suffolk.'

This letter was of a very extraordinary nature, and had it not come from ſuch an unexceptionable authority, we muſt have doubted of the fact, which appears to be as follows. Mrs. Barber, the poeteſs, went to England to ſollicit a ſubſcription to her works, and Mr. Pope forged this letter as coming from the Dean, recommending her to the queen. The ſuppoſed writer begins in no very dutiful or polite terms, to expoſtulate with her majeſty upon the ſmall regard ſhe diſcovered for the people of Ireland, and proceeds in the following unwarrantable and indecent terms:

'To omit a thouſand other inſtances, there is one perſon of Iriſh birth, eminent for genius and merit of many kinds, *an honour* to her country, and to her ſex! I will be bold to ſay, *not leſs ſo in her ſphere than your Majeſty in yours.* And yet all her talents and virtues have not yet been able to influence any one perſon about your majeſty, ſo far as to introduce her into your leaſt notice. As I am your majeſty's moſt dutiful and loyal ſubject, it is a debt I owe your majeſty to acquaint you, that Mrs. Barber, *the beſt female poet of this, or, perhaps, of any age,* is now in your majeſty's capital, known to lady Hartford, lady Torrington, lady Walpole, &c. A woman whoſe genius is honoured by every man of genius in this kingdom, and either *honoured* or *envied* by *every man* of genius in England.'

The Dean was, in many reſpects, very juſtly nettled at the officiouſneſs of his brother bard, in his extraordinary method of recommending Mrs. Barber, whoſe huſband it ſeems was a woollen-draper by trade, but had failed in the world. She had been, on account of her poetical talents, befriended by the Dean, who had recommended her to ſeveral perſons of great rank in England. The letter before us was, it ſeems, not the only one that had been invented for the ſame purpoſe; and the Dean

Dean expreſſes himſelf in the following ſevere, but we think juſtifiable, manner:

'As for thoſe three letters you mention, ſuppoſed all to be written by me to the q——n, on Mrs. Barber's account, eſpecially the letter which bears my name; I can only ſay, that the apprehenſions one may be apt to have of a friend doing a fooliſh thing, is an effect of kindneſs; and God knows who is free from playing the fool ſome time or other. But in ſuch a degree, as to write to the q——n, who hath uſed me ill without any cauſe, and to write in ſuch a manner as the letter you ſent me, and in ſuch a ſtyle, and to have ſo much zeal for one almoſt a ſtranger, and to make ſuch a deſcription of a woman, as to prefer her before all mankind, and to inſtance it as one of the greateſt grievances of Ireland, that her majeſty hath not encouraged Mrs. Barber, a woollen-draper's wife declined in the world, becauſe ſhe hath a knack at verſifying; was to ſuppoſe, or fear, a folly ſo tranſcendent, that no man could be guilty of, who was not fit for Bedlam. You know the letter you ſent incloſed is not my hand; and why I ſhould diſguiſe, and yet ſign, my name, ſhould ſeem unaccountable: Eſpecially when I am taught, and have reaſon to believe, that I am under the q——n's diſpleaſure on many accounts.'

In another letter to the counteſs of Suffolk, he is very ſollicitous to clear his conduct, with regard to this unaccountable affair, to her ladyſhip; and lays the blame of his being under the queen's diſpleaſure upon Sir Robert Walpole, whom he ever afterwards treated with very little ceremony in his works. From the many intercourſes, however, that happened between the Dean and Leiceſter-houſe, where the prince and princeſs of Wales reſided, and the viſits which he paid to Sir Robert Walpole, towards the end of the reign of George I. and the beginning of George II. when that princeſs became queen, and from his own account of what paſſed during thoſe interviews, we have little reaſon to doubt that if their majeſties and the miniſter had made their proper ſubmiſſions to the Dean (as being of a rank of mortals ſuperior to all that crowns could beſtow) they might have prevailed upon him to have accepted a biſhopric, or ſome lucrative church-dignity in England.

The truth is, the Dean, with all his parts, was a dupe to the opinion he had of his own importance as a wit and a humouriſt. Modern courts have no idea that literary talents of any kind can atone for indelicacies in converſation and behaviour. The Dean had been converſant with miniſters who not only admired, but ſtood in need of, his talents: he had done them important ſervices; and yet during the time of his intimacy with them, many eccleſiaſtics, of much inferior abilities

lities to his, had been exalted far above him, and that too without being able to plead any public merit. He had gone over to Ireland, where he was juſtly adored by the people for the many good offices he had done them; and he governed them like a baſhaw. He abuſed and ſerved them at the ſame time; and to have ſeemed to contradict his will would have been eſteemed petty treaſon. When he came over to England, being full fraught with thoſe ideas of ſelf-ſuperiority, he ſought to ſnarl himſelf into preferment and favour; but he was diſappointed, for he was neglected by king, queen, and miniſter. A remarkable anecdote, which is confirmed by the letters before us, proves that he forfeited all eſteem and friendſhip with her majeſty.

When ſhe was princeſs of Wales, the favourite lady of her court had received from the Dean a preſent of ſome Iriſh plaid, which her R— H— liked ſo well, that ſhe deſired the lady to write to the Dean for another piece, promiſing at the ſame time that ſhe would make him a preſent of a ſet of her medals, amounting, perhaps, to between ſixty and ſeventy pounds value. The cloth was ſent, but the Dean never received the medals; and this tranſaction occaſioned the famous chaſm in the elegy he wrote upon himſelf, which is one of the moſt elegant of his compoſitions. Speaking of the news of his own death coming to court, the following lines were intended to ſupply the ſpace where the aſteriſms appear ſo conſpicuous:

'Kind lady S—— in the ſpleen
Comes laughing up to tell the Q——;
The Q——, ſo gracious, mild, and good,
"Well—is he gone?—'tis fit he ſhou'd—
"He's dead you ſay—then let him rot;
"I'm glad the medals were forgot:
"I promis'd them—'tis true—but when?
"I only was the P—— then,
"But now the conſort of a K—;
"You know that's quite another thing."

The reader may compare the above lines, with the following paſſage in a letter from the Dean to lady Betty Germain, dated January, 1732-3; 'When I took my leave of her highneſs, on coming hither, ſhe was very gracious; told me the medals ſhe had promiſed me were not ready, but ſhe would ſend them to me. However, by her commands, I ſent her ſome plaids for herſelf and the princeſſes, and was too gallant to hear of any offers of payment.'

We

We have not room for any farther extracts from this curious collection of letters, which contain many interesting anecdotes relating to the wits of those times, and are extremely instructive to every reader who wants to form an idea of some of the capital writers during the Augustan age of literature in England; especially such of them as survived the administration of the earl of Oxford.

The poems which follow in this volume do not require the Dean's name to be prefixed to them to be recognized as his, even by the most indifferent judges of writing. They are ushered in by a pretty copy of verses addressed by Dr. Parnel to the Dean, on his birth-day, November 30th, 1713. After a fine compliment paid by the Dean to the second earl of Oxford, of the Harley family, on his marriage, we have a Latin epigram on his father, Mr. Harley, being stabbed by Guiscard. The Dean's directions for making a birth-day ode, written in the year 1729, are perhaps, in wit and humour, equal to any of his compositions; but we have too much respect for his M——'s family to quote the most striking parts of it. We shall, however, venture to give our reader the conclusion.

'To Walpole you might lend a line,
But much I fear he's in decline;
And, if you chance to come too late,
When he goes out, you share his fate,
And bear the new successor's frown;
Or, whom you once sang up, sing down.

'Reject with scorn that stupid notion,
To praise your hero for devotion:
Nor entertain a thought so odd,
That princes should believe in God:
But follow the securest rule,
And turn it all to ridicule:
'Tis grown the choicest wit at court,
And gives the maids of honour sport.
For, since they talk'd with Doctor Clarke,
They now can venture in the dark:
That sound Divine the truth hath spoke all,
And pawn'd his word, Hell is not local.
This will not give them half the trouble
Of bargains sold, or meanings double.

'Supposing now your song is done,
To Mynheer Handel next you run,
Who artfully will pare and prune
Your words to some Italian tune:

Then

Then print it in the largeſt letter,
With capitals, the more the better.
Preſent it boldly on your knee,
And take a Guinea for your fee.

Several other copies of verſes in this Collection are equally droll, witty, and ſarcaſtic; but many of them relate to private and perſonal circumſtances, which are at preſent not very intereſting to a reader, though the moſt indifferent of them will make him laugh. It is proper, however, we ſhould take notice that they are not all written by the Dean, and that ſeveral were compoſed by his friends, the doctors Delany and Sheridan. The volume cloſes with ſome proſe compoſitions, moſt of them in the punning and humorous way, to which we muſt refer the reader, as this article has unavoidably exceeded the uſual bounds we aſſign to works of its bulk. With regard to our opinion upon the whole of this publication, we muſt refer our reader to what we have already ſaid.

III. *Authentic Accounts of the Hiſtory and Price of Wheat, Bread, Malt, &c. from the coming in of* William the Conqueror, *to Michaelmas* 1745. *And alſo a true Relation or Collection of the moſt remarkable Dearths and Famines, which have happened within the ſaid Time. Likewiſe the riſing and falling of the Price of Wheat and other Grain, from time to time, with the ſeveral Occaſions thereof briefly ſet down.* 4*to.* *Pr.* 1*s.* 6*d.* Davis.

THE tract on which we are now about to animadvert, was originally compoſed in the year 1638, by one John Penkethman, who was, we may preſume, at that time, a notable arithmetician, as the tables of the aſſize of bread, contained in this work, were calculated by him; and were ſo exact, that his majeſty king Charles I. granted him a ſpecial privilege for printing and vending the book; and moreover, cauſed it to be proclaimed that *all thoſe whoſe duty it was to looke unto the juſt weight and aſſize of bread, ſhoula take care the ſame be duely obſerved according to this booke.* When firſt publiſhed it came into the world with great parade, being licenſed by the ſpecial order of the following members of the privy council, namely, William lord archbiſhop of Canterbury, Thomas lord Coventry, lord keeper of the great ſeal of England; William lord biſhop of London, and lord high treaſurer of England; Henry earl of Mancheſter, lord privy ſeal; Ed-

ward earl of Dorſet, lord chamberlain to her majeſty; Francis lord Cottington; Sir Thomas Edmonds, knight, treaſurer of his majeſty's houſhold; with Sir John Coke, and Sir Francis Windebank, knights and ſecretaries of ſtate.

When the work was firſt compoſed and laid before the privy council, it was by them referred, for conſideration and examination, to the lord mayor and court of aldermen of the city of London, who, after mature deliberation, returned it with a certificate containing high commendations.

The original title of this book was 'Artachthos, or the new Booke of Aſſize of Bread.' Mr. Penkethman dedicated it to Sir Richard Fen, knight, lord-mayor of the city of London, and to the ſheriffs and aldermen of the ſame city, being himſelf a common council man.

In this ſame year 1638, the generality of readers were either moſt egregiouſly ignorant of arithmetic, or at leaſt Mr. Penkethman concluded them to be ſo, for he begins his work with '*A briefe and plaine Introduction to the Art of Numeration*;' in which he with great gravity tells the world that 1 is one, 2 is two, &c. and that a cypher is of no value, unleſs placed on the right hand of a figure or number; with other ſuch parts of profound knowledge. He concludes his introduction with '*A table of Numbers digeſted in foure Columnes.*' The firſt containing numbers and figures; the ſecond, numeral letters Roman; the third, the ſame letters Engliſh; and the fourth numbers in *plaine words.* To give a ſtill better idea of the apprehenſion this author had of his readers capacities, we ſhall in this place inſert a ſhort note to be found in the above table: '*Note, that twenty ſignifies twice ten; thirty, thrice ten; forty, four times ten; fifty, five times ten; ſixty, ſix times ten, or three ſcore; ſeventy, ſeven times ten, or three ſcore and ten; eighty, eight times ten, or four ſcore; and ninety, nine times ten, or four ſcore and ten.*'

Next comes the compoſer's preface, in which he informs us, that the table of aſſize contained in his work, is computed according to the ſtatute law of 51°. H. III. whereby it is ordained that when wheat is ſold at XII *d.* the quarter, the farthing white loaf of fine cocket ſhall weigh 6*l.* 18*s.* which is 82 ounces 16 pennyweights, troy; ſo that the halfpenny white of the ſame cocket ought proportionably to weigh 165 ounces 12 pennyweights; again, the farthing white loaf of coarſe cocket ſhall weigh 7*l.* 1*s.* which is 84 ounces 12 pennyweights, ſo that the halfpenny white of the ſame cocket ought, by the like proportion, to weigh 169 ounces 4 pennyweights. And according to the ſaid ſtatute, as alſo the ancient order and cuſtom of this country, the penny wheaten (being bread made of the whole wheat) ought to weigh three halfpenny white of the

ſame coarſe cocket, named in that ſtatute a cocket and a half; and the penny houſhold (being bread made of common wheat) ought to weigh two penny white of the ſame coarſe cocket, named there two great cockets. The reſt of his preface relates to the manner of compoſing his table of aſſize, except a paragraph towards the concluſion, which, being worthy of ſome attention, we ſhall here inſert:

'And heere I cannot over-ſlip in ſilence, what I have read of the Venetians, viz. They take ſuch courſe, that every moneth it comes to their knowledge, what quantity of corne their dominions doe conteine; where certaine diſcreet and honeſt men are authoriſed every Monday to impoſe a price on the corne according to the quantity thereof, who thereupon do declare in writing under their handes in ſeverall publicke places, of what weight the baker is to make his bread; ſo that even the pooreſt man knoweth what weight he is to have; who in caſe he ſhall finde the baker faulty, may with the aſſiſtance of the conſtable ſeiſe all the bread extant at the baker's houſe, as forfeited, the one halfe to himſelfe, and the other to the poore; by which meanes, all ingroſſers and foreſtallers are cut off, being not deſirous to buy, becauſe they are uncertaine what the price of the market will be from time to time. And again, the magiſtrate is not troubled to ſee this good order executed, for that every man hath a ſpeciall care to receive his due. And (may I without offence utter my minde) I could wiſh that the magiſtrates thoughout England would take the like order herein, both for their owne eaſe and the general good of this commonwealth.'

Our author, in the next place, before he enters more immediately on the ſubject of his book, proceeds to treat of the Troy and Avoirdupois weights, by both which ſorts of weight the table of aſſize is made and computed.

The table of the weight of the quantities of meale to be contained in the ſeverall meaſures concave of England, is curious, and the more ſo as it contains ſome not now in uſe, for meal at leaſt, as the cornook, weigh, and laſt.

This is followed by a threefold table, ſhewing the co-equality of Troy, Avoirdupois, and ſterling weights, which concludes the introductory part of the work.

Our accurate author now comes to the deſcription and uſe of the table of aſſize of weight of bread.

This table is digeſted in 20 pages or ſides, every page containing three parts or diviſions; the firſt to the left hand ſhewing the price of a quarter of wheat in the market, the reſt ſhew the aſſize or weight of the ſeveral ſorts of bread by Troy and Avoirdupois weights, namely, the halfpenny white, the penny

white, the penny wheaten, and the penny houſhold; the baker being allowed beſides, 6*s.* for the baking of a quarter of wheat, over and above the price of the ſecond wheat in the market, ſo that when you would know the aſſize, the 6*s.* are to be added to the price of the wheat. In this table the calculation is carried up from 6*d. per* quarter, the price of wheat, to five pounds the quarter.

We find, by conſulting the above table, that when wheat was fifty ſhillings the quarter, the penny wheaten loaf was to weigh eleven ounces one dram avoirdupois, and the penny houſhold fourteen ounces ſix drams. The table we have above noticed will be amuſing to ſpeculative enquirers, if they compare the aſſize of bread as now fixed with what it then was.

After the table of aſſize follows the manner in which it was formerly enacted, that bakers ſhould be puniſhed for fraud, which we ſhall here extract as being curious:

'1. *By the Statute of the Aſſize of Bread and Ale* 51 *An.* H. 3. *(amongſt other things) it was enacted.*

'That if a baker be convicted for not keeping his aſſize, the firſt, ſecond, and third time, he ſhall be amerced according to the quantity of his offence, ſo as he offend not above 2*s.* (which is an ounce and 4*d.* weight) in his farthing loafe, but if he exceed 2*s.* then he is to be ſet on the pillorie without redemption by mony aſſy, if he offend often, though under 2*s.* and will not amend, he ſhall be ſet on the pillorie.

'2. *By the Statute of Bakers and Brewers, and other victuallers,* 31 *Anno* Edw. 1. *it was (amongſt other things) enacted,*

'That a baker, if his bread of a farthing be found wanting but 2*s.* 6*d.* (which is an ounce and a halfe) ſhall bee amerced, and if it want more weight then that, he ſhall be ſet on the pillory, nor ſhall not redeeme it by gold and ſilver.

'3. *By the Orders of the Lords of his Majeſties moſt honourable privie councell hereunto annexed.*

'All unlawfull bread may bee taken away by the clerk of the market, or his deputie, or by the major, baliffe, or other officers of cities, corporate townes and liberties, or by the maſter and wardens of the company of bakers of the citie of London, their officers or miniſters, and diſtributed to poore priſoners and other poore people.

'An Order for muſty Meale.

'If any perſon ſhall ſell any meale deceiptfully mixed, muſty, or corrupt, which may be to the hurt of mans body, or by any deceitfull meanes or falſe ſleight, ſo to deceive the ſubjects.

'For the firſt offence he ſhall be grievouſly amerced.

'For the ſecond, he ſhall looſe his meale.

'For the third, he ſhall ſuffer the judgement of the pillorie.

'And the fourth time, he ſhall forſweare the towne where he dwelleth.

'Here is to be noted that if the baker buy corne unground by the quarter (as was intended by the ſtatute) he hath 68 l. Troy to the buſhel, and is to pay the millers tolle, but of Avoirdupois weight, he hath but 56 l. free from the millers tolle.

'2. That the magiſtrates are not to queſtion the baker (as ſome have done) what quantitie of bread they make of 56 l. Avoirdupois, but only to ſee they keep their aſſize according to the ſtatute.

'Allowances heretofore made to the Baker for baking a Quarter of Wheat.

'*Anno* 1266. 51. H. 3. *when Wheat was at* 12*d. the Quarter which was as much as* 3*s. at this day.*

	'The Baker was allowed	*d.*	*q.*
for	Three ſervants	1	2
	Two lads	0	2
	Salt	0	2
	Yeaſt or kneading	0	2
	Candle	0	1
	Wood	2	0
	His Boul tell	0	2
	Two loaves for advantage and his bran	0	2
	In all	6*d.*	1*q.*

'*In the time of* Edw. 1. *as it ſeemeth and as the old book of aſſize (which hath relation to the Statute of Winchester) declareth,*

	'The Baker was allowed	*d.*	*q.*
for	Growt and furning	3	0
	Wood	3	0
	The Journey men	3	2
	Two pages or prentizes	1	2
	Salt	0	2
	Yeaſt	0	2
	Candles	0	2
	His ty-dog	0	2
	And his bran.		
	in all	1*s.*	1*d.*

Anno

‘ *Anno* 1495. 12. H. 7. *and as the ſaid Book of Aſſize declareth: When the beſt Wheat was ſold at* 7 s. *the ſecond at* 6 s. 6 d. *and the third at* 6 s. *the Quarter.*

‘ The Baker was allowed

		d.
for	Furnace and wood	6
	The Miller	4
	Two Journey Men and two Apprentizes	5
	Salt, Yeaſt, Candle, and Sack-bands	2
	Himſelfe, his Houſe, his Wife, his Dog, and his Cat	7
	In all	2*s.* 0*d.*

‘ And the Bran to his advantage.

‘ 2 *Junii*, 1592. 34 Eliz. it was preſented by a jury neere London before the clerk of the market of her majeſties houſhold, that the beſt wheat was at 21 s. 4 d. the ſecond at 18 s. 8 d. and the third at 16 s. the quarter: and that the bakers ſhould have allowed unto them for the baking of a quarter of wheat in and neere about London 6 s. 10 d. which was then allowed by the ſaid clerk of the market to be ſo, in regard of the great charges and priſes of every thing which was then much more than in former times the ſaid allowance being made as followeth, *viz.*

		s.	*d.*
for	Fuell	0	6
	Two Journey-men and two boyes	1	8
	Yeaſt	1	0
	Candles and Salt	0	4
	Himſelfe, his Wife, children, & houſe-rent	2	0
	The Millers tole	1	4
	In all	6	—10

Next follow orders and articles made and ſet forth by the privy council for aſſizing bread and reforming abuſes in bakers. There is one abuſe mentioned here which ſtill ſubſiſts, we fear, in moſt bakehouſes, the order that relates to it we ſhall inſert, as we could wiſh to ſee ſomething of the kind ſtrongly enforced, as this mixture certainly hurts the quality of our bread:

‘ Whereas wee underſtand, it is a common practice with many (if not moſt) bakers to ſlice or cut their ſtale white bread into ſippets, and being well ſtieped, and mollified in water, to intermix and knead the ſame together with their wheaten dow, to the great abuſe and ſcandall of their myſterie, and the wrong of his majeſties ſubjects. We doe hereby order and command that no baker doe from henceforth preſume to intermix or mingle any ſuch ſtale bread, white, or wheaten, with,

or amongſt their wheaten dow, but doe make their wheaten bread as alſo their white and houſhold all of new ſtuffe and pure, without any ſuch abuſive or adulterate mixture.'

This tract is concluded with a collection of the moſt remarkable dearths and famines which have happened ſince the coming in of William the Conqueror.

We find here, an account of the various prices for which proviſions have been ſold in England at different periods. We ſhall, for the entertainment of our readers, extract a few of the paragraphs which ſeem to contain what is moſt curious:

'*An. Dom.* 1177. In the three and twentieth yeare of Henry the ſecond, The black Book, containing the Orders and Rules of the Exchequer, was compiled; wherein among other things was mentioned, That for proviſion of the kings houſhold from the time of king Henry the firſt, the officers of the kings houſhold reducing their victualls into an eſtimate of money, did value for a meaſure of wheat to make bread for 100 men, xij d. for the carcaſſe of a fat ox, xij d. for a fat ſheepe, 4 d. and for the provinder of twenty horſes, 4 d.'

The next paragraph we ſhall extract is wofully whimſical, being a ſtrong proof of the ignorance and credulity of the times:

'*An. Dom.* 1234. 18 *Henry* the 3. was a great froſt at Chriſtmaſſe, which deſtroyed the corne in the ground, and the roots of hearbs in the gardens, continuing till Candlemaſſe without any ſnow, ſo that no man could plough the ground, and all the yeare after was unſeaſonable weather, ſo that barrenneſſe of all things enſued, and many poore folks dyed for want of victualls, the rich being ſo bewitched with avarice, that they could yeeld them no reliefe. Amongſt whom Walter Gray then archbiſhop of York, was not leaſt covetous, of whom it is recorded that his corne being then 5 yeares old, hee doubting the ſame to be ſpoiled with vermine, did command that it ſhould be delivered to the huſbandmen that inhabited his mannours, upon condition, that they ſhould pay him the like quantity of new corn after harveſt, but would give none to the poore for Gods ſake, whereupon it came to paſſe, that when men came to a great ſtack of his corne, which ſtood nere the towne of Rippon, there appeared in the ſheaves all over the ſame, the heads of wormes, ſerpents, and toads; beſides, a voice was heard out of the corne-mow, ſaying, *Lay no hands on the Corne, for the Archbiſhop, and all that hee hath is the Devills.* To conclude, the bailiffes were forced to build a high wall round about the corne, and then to ſet it on fire, leſt the venemous wormes ſhould have gotten out and poyſoned the corne in other places.

How

' How this biſhop died I have not read, and whether he went to God or the Devill, it is not for me to determine.'

The following paſſages inform us how proviſions ſold in the time of the firſt Edward :

' *An. Dom.* 1299. 27 *Edward* 1. An act of common conſell was made for prices of victualls to be ſold at London by conſent of the king, and nobility, *viz.* a fat cock for 1d. ob. two pullets 1d. ob. a fat capon 2d. ob. a gooſe 4d. a mallard 1d. ob. a partridge 1d. ob. a pheſant 4d. a heron 6d. a plover 1d. a ſwan 3s. a crane 12d. two woodcocks 1d. ob. a fat lamb from Chriſtmaſſe to Shroveride 6d. and all the yeare after for 4d.

' *An. Dom.* 1314. In the eight yeare of king *Edward* the ſecond, the price of victualls being ſo exceſſive, that the common people were not able to live, By parliament at London 3. Febr. it was ordained, and the kings writs were publiſhed for prices of victualls not to exceed as followeth, *viz.* an ox ſtalled or corne fed 24s. a graſſe fed ox 16s. a fat ſtalled cow 12s. another 10s. a fat mutton corne fed, or whoſe woll is well growne 20d. another fat mutton ſhorn 14d. a fat hog of two yeares old 3s. 4d. a fat gooſe 2d. ob. in the citie 3d. a fat capon 2d. in the citie 2d. ob. a fat hen 1d. in the citie 1d. ob. two chickens 1d. in the citie 1d. ob. foure pidgions 1d. in the citie three 1d. 24 eggs 1d. in the citie 20 &c. Nevertheleſſe, all things were ſold deerer than before, no fleſh could be had, capons and geeſe were not to be found, eggs were hard to come by, ſheepe died of the rott, ſwine were out of the way, a quarter of wheat, beanes, and peas, was ſold for 20s. of malt for a mark, of ſalt for 35s. &c.

' *An. Dom.* 1315. 8 *Edward* 2. The king in parliament at *London*, revoked the proviſions before made for ſelling of victualls, and permitted all men to make the beſt of their owne. Nevertheleſſe, the dearth increaſed through the abundance of raine that fell in harveſt, ſo that a quarter of wheat was ſold before Midſummer for 30s. and after for 40s.

' There followed hereupon a grievous mortalitie of people, ſo that the living might hardly bury the dead, the beaſts and cattle alſo through corruptneſſe of the graſſe whereon they fed, died. Horſe fleſh was accounted great delicates. The poore ſtole fat dogs to eat; *Thoſe doggs became fat by feeding on the beaſts and cattell that died*: Some others in hidden places did mitigate their hunger with the fleſh of their owne children. The thieves that were in priſon, did pluck in peeces thoſe that were newly brought in amongſt them, and gredily devour'd them halfe alive.

'The Londoners, the ſame yeare conſidering that wheat was much conſumed by the converting thereof into mault, ordained, that from thenceforth it ſhould bee made of other graine, and alſo that a gallon of the better ale ſhould be ſold for 3 halfe pence, and of ſmall ale for one penny, not above.

'The king, according to the ſtatute of *London*, ſent his writs through the realme, commanding that in cities, boroughes, townes, and villages, as well within the liberties as without, a gallon of ale ſhould bee ſold for one penny. And that from thenceforth, no wheat ſhould be made into mault, which if he had not the ſooner cauſed to be proclaimed, the greateſt part of the people ſhould have periſhed through famine.'

We are told ſoon after that *An. Dom.* 1387. 10 *Rich.* 2. in the beginning of the year at Leiceſter 100 quarters of barley were ſold for 100 ſhillings, but in the middle of the next century corn was ſtill cheaper, for,

'*An. Dom.* 1454. 22. H. 6. Wheat and other graine were in ſuch plentie, that a quarter of wheat was commonly ſold for 12 pence or 14 pence; of mault, for 16 or 17 pence at the moſt. A certaine farmer dwelling in Cruſe Royſie, or Roſie Towne in Hertfordſhire, ſold 20 quarters of the beſt wheat for 20 ſhillings.'

Our author, at the concluſion of theſe *monumental verities*, as he calls them, tells us that the cauſe of a dearth or famine is manifold:

'1. Warre, whereby both corne and land was waſted, as alſo people deſtroyed.

'2. Unſeaſonable weather, extremitie of cold and froſt or rain, of windes, thunder and lightning, tempeſts, and ſuch like.

'3. The abaſing of the coine.

'4. Exceſſive conſumption and abuſe of wheat and other victuals in voluptuous feaſts.

'5. The uncharitable greedineſſe, or unconſcionable hoording of corne-maſters and farmers.

'6. The merchants over-much tranſporting of graine into forreine parts.

'For a ſeventh cauſe, I might here inferre, with accuſation, the evill diſpoſition of many, in racking of rents, whereby the tenants are moved, if not conſtrained, to ſet on their commodities an unreaſonable price.

'Againe, on the other ſide, there are divers apparent cauſes of cheapeneſſe or plentie.

'1. Peace, whereby men have libertie to till the ground, and reape the fruit thereof.

'2. Seaſonable and kindly weather, with a fruitful harveſt.

'3. Great

'3. Great ſtore of fine gold and ſilver.

'4. The moderate uſe of the creature, and ſparing dyet, which is very little practiſed.

'5. The corne-maſters and farmers charitable bountie, or conſcionable expoſing of their graine to ſale, which is *Rara avis in terris*, &c.

'6. The importation of graine from forreine parts, which hath been divers time knowne, through the careful means of the provident magiſtrates within the citie of London.

'For a ſeventh cauſe, I might adde the forbearance of racking rents, whereby the tenants (farming their grounds at eaſy rates) may be mooved to affoord their grain, kine, cattell, and other proviſion at reaſonable prices. But ſo corrupt or prone to avarice, is the heart of man in theſe later times, that racking of rents will never be abandoned, and conſequently, cheapneſſe of graine, or other things created for the ſubſiſtence or ſervice of man, is not likely to be knowne by any ſuch cauſe.

'But ſome perhaps will here object or alledge (according to the conceit of many) That the ſcarcitie of people in former times might cauſe the cheapneſſe of wheat, as alſo of all other dyet: and the grounds likewiſe that did beare and breed the ſame, being then rented at very low rates, not onely by reaſon of the want of occupiers, but of the raritie of gold and ſilver; as appeareth by many antient leaſes, where is reſerved but ſix pence, or little more or leſſe, for land now worth or letten for ſix or ten pound: and that as the country grew more and more populous, and gold and ſilver more plenteous; ſo land and corne, as alſo all other things (for the moſt part) became more and more deare.

'To which objection, or allegation, I anſwer; That whoſoever ſhall looke back upon the ages paſt, and conſider the wonderfull numbers of ſouldiers which were ſent forth, the exact meaſuring of lands in thoſe days, the ſpaciouſneſſe and capacitie of their churches, the old foundations, which now lye demoliſhed, or waſte, if not raked up with the plough; will (by all probable conjecture) conceive, that this iſland was then as well peopled as it is now: albeit the cities and townes (eſpecially London) doe not ſwarme with people, which make the greater ſhew of a number; the countrey being never more naked, and deſolate, than in theſe days. And for gold and ſilver, it is moſt probable by the ſhrines and gilding of churches, the rich copes and veſtments thereunto belonging, the robes and hangings of princes, their maſſie and ſubſtantiall old plate, their borders, wyers, and other ornaments of beaten gold and ſilver, their mines found out at home, their houſe-keeping, almes-deedes, and charitable benevolences: their was no ſcarcitie,

citie, the baſer coines being admitted through policie of ſtate, which is uſuall with other the moſt wealthie nations.

'Neither does our coine beare the weight which formerly it did: for it appears by Stowes Chronicle (ſince his deceaſe continued and ſet forth by How) 7. Ed. 1. 1280. as alſo among the ſtatutes of Ed. 2. that 20 pence ſterling then weighed an ounce; and 9. Ed. 3. 26 pence, and 2. H. 6. 32 pence, and 5. Ed. 4. 40 pence, and 31 H. 8. 45 pence, and 2. Eliz. 60 pence ſterling weighed an ounce: which 60 pence ſterling continues the weight of an ounce at this day. So that 100 pound heretofore, was as much as 300 now, beſides the fineneſſe of their coine, which did farre exceed ours. And certainly, the prices of all things will immediately follow the coines, according to their weight, and the fineneſſe and goodneſſe of the metall, together with the fertilitie or ſterilitie of the ſoile, where nature dayly decayeth. For the whole earth in generall is grown more unapt and backwards in bearing, and yeelds not ſuch croppe and burthen, as in the age of our anceſtors. And hereof eſpecially ariſeth ſuch penurie amongſt us in theſe later days, the prices of things being exceſſive, and raiſed above all expectation; where the famines heretofore did not proceede from any barrenneſſe of the earth, but rather from civill warres amongſt our ſelves, making havock of natures bleſſings, and poor mens labours.'

By what has been ſaid, the reader will perceive that the tract now under our conſideration is curious and worthy of attention; and the republication of it might not be improper at a time when proviſions are gotten to a moſt exorbitant high price; yet we think that the editor, if any there was, has committed ſome notorious, we hope not wilful blunders. The title-page, which is new-modelled, ſays the work contains the price of wheat, bread, malt, &c. from the coming in of William the Conqueror, to Michaelmas 1745. But is not this a falſe bill of fare, though from ſo particularly mentioning *Michaelmas* 1745, it has at leaſt the appearance of truth? What will the reader ſay, when we inform him that there is nothing contained in the tract relative to the hiſtory or price of wheat, bread, or malt, after the year 1597, almoſt 150 years previous to the term mentioned in the title. Perhaps the price of wheat till the year 1745 was at firſt intended to be added, but that the publiſher afterwards thought it would too much ſwell the bulk of the pamphlet; but ſhould he not then have cancelled this title, and have framed one (if he choſe to alter the original) more adapted to the ſubject of the tract?

Again, we are preſented with an engraved frontiſpiece which has little or no relation to the ſubject of the work: under which

which is a direction that it ſhould be placed immediately before the appendix, whereas we do not find there is any appendix, properly ſo called, to be met with here.

That there ſhould be a frontiſpiece is certain, becauſe we have the explanation of one; but it is one which the public is not favoured with the ſight of.

Upon the whole, the tract is curious and entertaining, the ſubject of it is worthy the attention of the government, and, without the aſſiſtance of *puffing*, or the modern art of title-page modelling, it might, with great propriety, have been at this period republiſhed; particularly as, if we miſtake not, the old edition is very ſcarce.

V. *Reflections on the Painting and Sculpture of the* Greeks: *with Inſtructions for the Connoiſſeur, and an Eſſay on Grace in Works of Art. Tranſlated from the* German *Original of the Abbé* Winkelmann, *Librarian of the* Vatican, *&c. &c. By* Henry Fuſſeli, *A. M. 8vo. Pr.* 4*s.* Millar.

MR. Winkelmann, whoſe name is well known to all connoiſſeurs in the fine arts, particularly thoſe of painting and ſculpture, arranges thoſe reflections under different heads: his firſt chapter treats of NATURE. By one of thoſe digreſſions, however, that are not uncommon to men of genius, he ſets out with TASTE, which he informs us was not only original among the Greeks, but ſeemed alſo 'quite (we keep by his tranſlator's words) peculiar to their country.' He then tells us, in no very polite terms, that painting and ſculpture were deſpiſed in the northern zones 'to ſuch a degree, that the moſt valuable pieces of Correggio ſerved only for blinds to the windows of the royal ſtables at Stockholm.' This is a ſpecies of criticiſm which we think equally illiberal and unjuſt. The Roman conſuls and generals imported the fineſt pieces of painting they could find in Greece to Rome; but ſhall we pronounce that all the Romans were deſtitute of taſte, becauſe Mummius, one of their conſuls, who conquered Corinth, told the waggoners of his army, that if any of the pictures or ſtatues he was ſending off were damaged, 'they ſhould be obliged to put others as good in their room?'

The principle that runs through all Mr. Winkelmann's reflections is, that the Greek artiſts were the ſtandards of painting and ſculpture. 'An antient Roman ſtatue, ſays he, compared to a Greek one, will generally appear like Virgil's Diana amidſt her Oreads, in compariſon of the Nauſicaa of Homer, whom he imitated.

'Laocoon

'Laocoon was the ſtandard of the Roman artiſts, as well as ours; and the rules of Polycletus became the rules of art.

'I need not put the reader in mind of the negligences to be met with in the moſt celebrated antient performances: the dolphin at the feet of the Medicean Venus, with the children, and the Parerga of the Diomedes by Dioſcorides, being commonly known. The reverſe of the beſt Egyptian and Syrian coins ſeldom equals the head, in point of workmanſhip. Great artiſts are *wifely negligent*, and even their errors inſtruct. Behold their works as Lucian bids you behold the Zeus of Phidius; *Zeus himſelf, not his footſtool.*

'It is not only nature which the votaries of the Greeks find in their works, but ſtill more, ſomething ſuperior to nature; ideal beauties, brain-born images, as Proclus ſays.

'The moſt beautiful body of ours would perhaps be as much inferior to the moſt beautiful Greek one, as Iphicles was to his brother Hercules. The forms of the Greek, prepared to beauty, by the influence of the mildeſt and pureſt ſky, became perfectly elegant by their early exerciſes. Take a Spartan youth, ſprung from heroes, undiſtorted by ſwaddling cloths; whoſe bed, from his ſeventh year, was the earth, familiar with wreſtling and ſwimming from his infancy; and compare him with one of our young Sybarits, and then decide which of the two would be deemed worthy, by an artiſt, to ſerve for the model of a Theſeus, an Achilles, or even a Bacchus. The latter would produce a Theſeus fed on roſes, the former a Theſeus fed on fleſh, to borrow the expreſſion of Euphranor.

'The grand games were always a very ſtrong incentive for every Greek youth to exerciſe himſelf. Whoever aſpired to the honours of theſe, was obliged, by the laws, to ſubmit to a trial of ten months at Elis, the general rendezvous; and there the firſt rewards were commonly won by youths, as Pindar tells us. *To be like the god-like Diagoras*, was the fondeſt wiſh of every youth.

'Behold the ſwift Indian outſtripping in purſuit the hart: how briſkly his juices circulate! how flexible, how elaſtic his nerves and muſcles! how eaſy his whole frame! Thus Homer draws his heroes, and his Achilles he eminently marks for "being ſwift of foot."

'By theſe exerciſes the bodies of the Greeks got the great and manly contour obſerved in their ſtatues, without any bloated corpulency. The young Spartans were bound to appear every tenth day naked before the Ephori, who, when they perceived any inclinable to fatneſs, ordered them a ſcantier diet; nay, it was one of Pythagoras's precepts, to beware of growing too corpulent; and, perhaps for the ſame reaſon, youths

youths aſpiring to wreſtling-games were, in the remoter ages of Greece, during their trial, confined to a milk diet.'

We ſhall here omit the objections to be found, in a ſubſequent part of this work, to the above paſſage, and ſubſtitute an obſervation of our own.

That the works of antient ſculpture are very unequal muſt be owned, but to ſay 'that great artiſts are *wiſely negligent*,' is carrying an enthuſiaſm for antiquity to a ridiculous pitch. It is like being dull by deſign. We believe Virgil underſtood poetry as well as Mr. Winkelmann does painting, and in this reſpect both arts are to be judged by the ſame rules. Some critics have pretended to have found out in poetry thoſe *wiſe* negligences with which our author is ſo enamoured in painting; but we chuſe to call them by their real name, *palpable blemiſhes*. The imperfections of the Medicean Venus are evidently accidental, and owing partly to different hands being employed upon the ſtatue, and partly to its having been left unfiniſhed by the artiſt, which it appears to be, upon inſpection. The ſculptor of the Laocoon ſeems to have been a very fooliſh artiſt, for no ſuch negligences are diſcovered in his work. Virgil has exhibited, in his Æneid, abundance of very ridiculous images; but he is ſo far from giving us negligences, that by his inimitable art, he has rendered them graceful, nay important. We can ſcarcely conceive any incident more ludicrous or more adapted to a fairy tale, than an old woman directing a great hero to pluck a golden bough growing in a thicket, and which was no ſooner plucked than another ſupplied its place; but how has the poet ennobled this circumſtance by his painting! The ſame hero and the old woman enter a little boat, that is to carry them over to hell. One of Mr. Winkelmann's genii in painting would very poſſibly have committed a *wiſe* negligence in exhibiting this boat as a perfect bucentaur or royal barge. Virgil did not think himſelf entitled to this diſregard of truth, and he has painted their going on board with more nature, preciſion, and minuteneſs, than ever Teniers did a Dutch kitchen, or Hogarth a ſleepy congregation.

——————— *Simul accipit alveo*
Ingentem Æneam, gemuit ſub pondere cymba
Sutilis, & multam accipit rimoſa paludem.

Mr. Winkelmann makes perſonal gracefulneſs and beauty local, and, in fact, confines it to Greece. That the people there, about two thouſand years ago, were in general handſomer than in other parts of the then known world, may poſſibly be true; and we believe that food, air, exerciſe, and

eaſy, if not luxurious, habits of living, may contribute a great deal to bodily perfection. Notwithſtanding this, we are apt to think, that our own iſland has produced as handſome men, and women too, as ever Greece did. Can any enthuſiaſt for antiquity pretend that every Athenian was as handſome as their Apollo, or Venus, in marble? Or are we certain, that the Greeks in general were handſomer than the Romans, after the latter came to be as much civiliſed and enured to the ſofter habits of living?

'To form, ſays our author, a juſt reſemblance, and, at the ſame time, a handſomer one, being always the chief rule they obſerved, and which Polygnotus conſtantly went by; they muſt, of neceſſity, be ſuppoſed to have had in view a more beauteous and more perfect nature. And when we are told, that ſome artiſts imitated Praxiteles, who took his concubine Cratina for the model of his Cnidian Venus: or that others formed the graces from Lais; it is to be underſtood that they did ſo, without neglecting theſe great laws of the art. Senſual beauty furniſhed the painter with all that nature could give; ideal beauty with the awful and ſublime; from that he took the *humane*, and from this the *divine*.'

All this may be very true, but how does Mr. Winkelmann know that it is ſo? Quintilian, with whom he ſeems to be unacquainted, has deſcribed the characters of the Greek artiſts better than any author of antiquity; and he tells us, that even Polycletus, our author's favourite, confined himſelf to young figures; but (ſays he) though he gave a gracefulneſs to the human form *that exceeded truth*, he did not reach the majeſty of the gods, and he always avoided painting any but youthful figures, the *leves genæ*;* and whatever was defective in Polycletus, was poſſeſſed by Phidias and Alcamenes.

Mr. Winkelmann very ſenſibly obſerves, that Bernini, one of the greateſt of the modern ſculptors, but by no means wedded to the antique, paid a very great compliment to the Medicean Venus, when he ſaid that, after many careful reſearches, he found that many of the charms which he thought

* 'Diligentia ac decor in Polycleto ſupra cæteros: cui quanquam a pleriſque tribuitur palma, tamen ne nihil detrahiatur, deeſſe pondus putant. Nam ut humanæ formæ decorem addiderit ſupra verum, ita non exprimiſſe deorum authoritatem videtur. Quin ætatem quoque graviorem dicitur refugiſſe, nihil auſus ultra læves genas. At quæ Polycleto defuerunt, Phidiæ atque Alcameni dantur.' Quintilian, lib. 12. cap. 10.

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were peculiar to that ſtatue, were to be diſcovered now and then in nature. 'If this be true (continues he) the pointing out of nature as chiefly imitable, is leading us into a more tedious and bewildered road to the knowledge of perfect beauty, than ſetting up the antients for that purpoſe.' Our author, however, ſeems to carry this conſequence too far. He reaſons in painting as ſome critics do in poetry, by confining all the beauties of nature to the works of the antients. May ſhe, or rather does ſhe, not poſſeſs ſome that were unknown to them? Did not Milton and Shakeſpear exhibit ſtrokes of genius different from, and even ſuperior to, any we find among the Greek and Latin poets? Why is the ſtudy of nature to be confined? Why ſhould the works of one great artiſt bound thoſe of the creation?

Our author, however, is candid enough to admit that, after the ideal beauties (by which he means thoſe that are caught from antiquity) are fixed in the mind, an artiſt may ſafely copy after nature; which Raphael himſelf before his death intended to do; but he thinks that the principal excellency of that great painter lay in his noble contour and the ſublimity of his thoughts.

Mr. Winkelmann's ſecond chapter treats of the contour, the ſtandard of which he fixes in the Greek figures likewiſe, and contains many beautiful criticiſms and judicious obſervations; but his fondneſs for antiquity has likewiſe betrayed him into ſome inconſiſtencies. 'The line (ſays he) by which nature divides completeneſs from ſuperfluity is but a ſmall one, and, inſenſible as it often is, has been croſſed even by the beſt moderns; while theſe, in ſhunning a meagre contour, became corpulent, thoſe, in ſhunning that, grew lean.

'Among them all, only Michael Angelo, perhaps, may be ſaid to have attained the antique; but only in ſtrong muſcular figures, heroic frames; not in thoſe of tender youth; nor in female bodies, which, under his bold hand, grew Amazons.

'The Greek artiſt, on the contrary, adjuſted his contour, in every figure, to the breadth of a ſingle hair, even in the niceſt and moſt tireſome performances, as gems. Conſider the Diomedes and Perſeus of Dioſcorides, Hercules and Iole by Teucer, and admire the inimitable Greeks.'

Had Mr. Winkelmann conſulted the great critic we have laſt quoted, he would have perceived that Zeuxis, one of the greateſt of the antient painters, was far from obſerving this preciſion of the contour: he fell into the very fault for which Rubens and Michael Angelo are blamed, viz. that of following Homer, in his contour of women, by making them

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too large and maſculine *. 'Euphranor (ſays Mr. Winkelmann) famous after the epoch of Zeuxis, is ſaid to have firſt ennobled the contour.' We here ſhrewdly ſuſpect that our author miſtakes Euphranor for Parhaſius, who was the contemporary of Zeuxis, and whom Quintilian elegantly calls the legiſlator of the contour, becauſe his figures, both of gods and men, were drawn with ſuch preciſion, that all ſucceeding painters in Greece found themſelves under a neceſſity of following him †.

The third chapter of theſe reflections treats of drapery, and contains nothing new; but the author ſeems to have exerted himſelf uncommonly in the following chapter, on expreſſion, which he ſays is the moſt eminent characteriſtic of the Greek works, and conſiſts of a noble ſimplicity and ſedate grandeur. He exemplifies this by the Laocoon, and the works of Raphael; and mentions the calmneſs and ſerenity of the angel whom Addiſon introduces into his Campaign. Some critics in painting, however, though they may agree with our author as to his definition, may differ with him as to the execution; and think that which he calls calmneſs and ſerenity, is in fact inſenſibility and dulneſs. The diſquiſition, like ſeveral others in this volume, ſeems more proper for philoſophy than painting; and perhaps Mr. Winkelmann would have ſucceeded much better if he had ſtuck to the ſingle principle, That it requires more genius to paint *ſentiment* than *paſſion*. The fifth chapter treats of workmanſhip in ſculpture, and is more curious than inſtructive: the ſixth chapter contains a kind of ſlight compariſon between the Greek and the modern painting. Allegory fills the laſt chapter: and here we cannot help thinking that Mr. Winkelmann's idea of a painter is ſomewhat like Don Quixote's of a knight-errant, as he requires he ſhould be the very pink of perfection in all arts and ſciences. In this, however, he goes farther than Cicero, who, in his pleadings for Archias, admits only of a ſecret relation between one liberal art and another.

The above reflections are followed by a letter, containing objections againſt them. We cannot help thinking that ſome of theſe objections are ſhrewd and ſenſible. The writer attacks

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* Nam Zeuſis plus membris corporum dedit, id amplius atque anguſtius ratus, atque (ut exiſtimant) Homerum ſecutus, cui ſolidiſſima quæque forma etiam in fœminis placet. Quintilian, lib. 12. c. 10.

† Ille vero ita circumſcripſit omnia, ut eum legum latorem vocent, quia deorum atque heroum effigies, quales ab eo ſunt traditæ, cæteri tanquam ita neceſſe ſit ſequuntur. Ibid.

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the Zeus or Jupiter of Phidias, the doctrines of wise negligences, and Mr. Winkelmann's other standards of perfection, with some humour and great smartness. He takes the part of the moderns; he vindicates Bernini, and impeaches the decisive tone with which our author pronounces that the precision of contour can only be learned from the Greeks. After this he describes the Stratonice of Laireſſe, which he proposes as a model of fine composition, and ridicules Mr. Winkelmann's doctrine of allegorical painting. This letter is followed by an answer from Mr. Winkelmann, who displays in it great taste and erudition; though we cannot help thinking that in his observations on taste and beauty he has been somewhat arbitrary, and that in the rules and standards he lays down, he pronounces too dogmatically, and has taken many controversial points for granted. We wish, for his own sake, that Mr. Winkelmann had published the name of the letter-writer, if he knew it; because some wicked critics may suspect it comes from the same hand that wrote the reflections, on purpose to introduce an answer to the objections.

Part of this work gives an account of a mummy in the royal cabinet of antiquities at Dresden, with an uncommon inscription; upon which our author, however, pronounces nothing decisive; nor indeed, was the meaning of it discovered, can we see of what importance it would be to the interest of learning. Mr. Winkelmann's instructions for a connoisseur are built upon the principles he lays down in his reflexions; and in one passage he treats Bernini as a destroyer of art, for having despised the strait line that unites the brow and the nose of the Greek statues. He may find an answer to this, and several of his other observations, in Hogarth's Analysis of Beauty; to which we refer our readers. A dissertation on grace finishes this volume; and our author very happily defines it to be the 'harmony of agent and action.' In this dissertation, Mr. Winkelmann prosecutes his favourite system, and his idolatry of the antients; but rises in his severity upon Bernini; nor does he spare even Michael Angelo, who, he says, has debauched the artists from grace.

With regard to the English translation of this work, it is not void of inaccuracies, arising perhaps, from the translator's being a foreigner, for he appears to be master of his original. Upon the whole, this book contains the best system of practical criticism upon painting and sculpture of any that has appeared in our or any other language. The author shews himself to be a complete master of his subject. If he has contemplated the fine models of antiquity and the works of Raphael with too favourable an eye, he has undoubtedly erred on the safe side,

Grace and ſentiment never can injure truth and nature under the pencil or chiſſel of a great maſter; but the greateſt maſters have often followed nature ſo cloſely, as to injure thoſe divine characteriſtics. The controverſy between Mr. Winkelmann and his antagoniſt is of a very old ſtanding; and though many writers, both Engliſh and French, have explained the theory of his principles with perhaps equal juſtneſs and preciſion, yet the work before us certainly tends, more than any other hitherto publiſhed, towards a reconciliation between the two manners.

VI. *Obſervations on the Nature, Cauſes, and Cure of thoſe Diſorders which have been commonly called Nervous Hypochondriac, or Hyſteric. To which are prefixea ſome Remarks on the Sympathy of the Nerves. By* Robert Whytt, *M. D. F. R. S. Phyſician to his Majeſty, Preſident of the Royal College of Phyſicians, and Profeſſor of Medicine in the Univerſity of* Edinburgh. 8*vo. Pr.* 6*s.* Becket.

THE medical world has been much indebted to the labours of this ingenious gentleman, who to an uncommon ſhare of erudition and natural ſagacity, adds an extraordinary degree of induſtry, perſeverance, and preciſion, in the proſecution of his medical reſearches. It is to the repeated experiments of ſuch able and candid inquirers that we are to hope for uſeful improvements and advances in the healing art, and not to the fine-ſpun ſyſtems of theoretical philoſophers, who are generally miſled by the illuſions of an over-heated imagination.

Dr. Whytt declares in his Preface, that the deſign of this work is to vindicate phyſic from the reproach of thoſe who alledge that phyſicians, in order to conceal their own ignorance, always beſtow the term of *nervous* upon ſuch diſtempers as they know not how otherwiſe to explain; as well as to throw ſome new light upon thoſe diſorders which are really nervous, hypochondriac, and hyſteric. His obſervations are likewiſe intended to ſhew how far the principles laid down in his former eſſay on the vital, and other involuntary motions of animals, may be of uſe in explaining the nature of ſeveral diſeaſes.

In reſpect to the nerves, without ſeeking to amuſe or miſlead the reader with uncertain hypotheſes, all that he contends for is, that as a general ſympathy prevails through the whole nervous ſyſtem, ſo there is a particular and very remarkable *conſent* between various parts of the body. From this ſentient

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and ſympathetic power of the nerves, he deduces the various ſymptoms of nervous diſorders.—After all, this is no more than an occult quality, like that of *attraction*, the cauſe and nature of which we ſhall (in all probability) never be able to explain.

In the firſt chapter, on the ſtructure, uſe, and ſympathy of the nerves, we do not find any thing remarkable, except what is treated of more at length in the doctor's Phyſical and Phyſiological Eſſays, with reſpect to the principle of *irritability*; on which ſubject he differs, upon good grounds, from the opinion of the learned Haller; and the nature of ſympathy, which he illuſtrates by divers facts and experiments.

Beſides this general conſent, which prevails throughout the whole body, he mentions the particular ſympathy between ſeveral of its organs, by means of which many operations are carried on in a ſound ſtate; and pain, convulſive motions, and other morbid ſymproms, are often produced in ſuch parts as have no near connection with thoſe that are immediately affected. Here he enumerates many curious inſtances of this ſympathy in the *head*, the *eyes*, the *ears*, the *noſe*, the *teeth*, the *trachea*, the *lungs*, the *diaphragma*, the *ſtomach* and *inteſtines*, the *liver*, the *kidneys* and *ureters*, the *bladder* and *rectum*, the *genitals in men*, the *uterus*, and the *extremities*.—He proceeds to prove that the ſympathy of the ſeveral parts does not depend on any union or *anaſtomoſis* between their nerves.—The arguments he uſes, and the experiments and facts he adduces in the courſe of this inveſtigation, are, ſome of them, very curious, and a few (in our opinion) not quite concluſive: but, we cannot pretend to enter into a minute diſcuſſion of the ſubject; and to quote our author by piece-meal in this part of the work, would be doing him a manifeſt injury, becauſe the ſtrength of the whole ſtructure may be deſtroyed by leaving out the ſmalleſt link of the chain to which it is ſuſpended.

The ſecond chapter treats of nervous, hypochondriac, and hyſteric diſorders in general.—"In treating of nervous diſorders (ſays he) I ſhall confine myſelf chiefly to thoſe complaints which proceed, in a great meaſure, from a weak or unnatural conſtitution of the nerves; and of this kind, I preſume, are moſt of thoſe ſymptoms which phyſicians have commonly diſtinguiſhed by the names of *flatulent*, *ſpaſmodic*, *hypochondriac* or *hyſteric*.

'As the ſagacious Sydenham has juſtly obſerved, that the ſhapes of Proteus, or the colours of the chamæleon are not more numerous and inconſiſtent, than the variations of the hypochondriac and hyſteric diſeaſe; ſo thoſe morbid ſymptoms which have been commonly called nervous, are ſo many, ſo va-

various, and so irregular, that it would be extremely hard, either rightly to describe, or fully to enumerate them. They imitate the symptoms of almost all other diseases; and, indeed, there are few chronic distempers with which they are not more or less blended or intermixed. Hence it is, that the late celebrated Dr. Mead says of the hypochondriac affection, *non unam sedem habet, sed morbus totius corporis est.* I shall not, therefore, undertake to give a full or exact description of these disorders, nor pretend to exhibit a complete list of all the morbid symptoms, which have been commonly reckoned of the nervous, hypochondriac, or hysteric kind; but shall content myself with mentioning the following, as being the most common and remarkable.

'Wind in the stomach and intestines, heart-burning, sour belchings, squeamishness, and vomiting of a watery stuff, tough phlegm, or a black liquor like the grounds of coffee; want of appetite and indigestion, or uncommon craving for food and quick digestion; a debility, faintness, and sense of great emptiness about the stomach, when hungry; a strong desire for rare or uncommon sorts of food, or for things that can afford no nourishment; a visible swelling or inflation of the stomach, especially after eating; sometimes a severe pain with cramps in it; an oppression about the præcordia; an uneasy, though not painful, sensation about the stomach, attended with low spirits, anxiety, and sometimes great timidity; strong pulsations within the belly; spasms in the bowels, and distensions of certain portions of them; violent cholic pains; a grumbling noise from wind passing through the intestines; the body sometimes too lax, oftener bound; pains in the back and belly, resembling those of the nephritic kind; a sense of irritation and heat in the neck of the bladder and urethra, with a frequent desire to make water; a great discharge of limpid urine; at other times a frequent spitting.

'Sudden flushes of heat over the whole body, shiverings, a sense of cold in certain parts, as if water was poured on them, at other times an unusual glow; flying pains in the arms and limbs; a troublesome pain in the back, and between the shoulders; pains, attended with a hot sensation, shifting often from the sides or back to the interior parts of the abdomen; cramps, or convulsive motions of the muscles, or of a few of their fibres; sudden startings of the legs and arms; almost constant involuntary motions of the muscles of the neck and head, or arms and legs; a general convulsion affecting, at once, the stomach, bowels, throat, legs, arms, and, indeed, almost the whole members of the body, in which the patient struggles as in a violent epileptic fit; long faintings, in some cases, following one another, after short intervals.

'Palpitations or trembling of the heart; the pulſe very variable, frequently natural, ſometimes uncommonly ſlow, and other times quick, oftener ſmall than full, and, on certain occaſions, irregular or intermitting; a dry cough with difficulty of breathing, or a conſtriction of the lungs, ſometimes returning periodically; yawning, the hiccup, frequent ſighings, and a ſenſe of ſuffocation, as if from a ball or lump in the throat; fits of crying, and convulſive laughing. Although in the day-time the patients are generally pretty cool, and the pulſe ſometimes ſlower than natural yet in the night, eſpecially in time of ſleep, hot flushes often ſpread over almoſt the whole body, the pulſe becomes quicker and ſtronger, and a faintneſs, or ſome degree of ſickneſs at ſtomach is felt.

'A giddineſs, eſpecially after riſing up haſtily; pains in the head, ſometimes returning periodically; a violent pain in a ſmall part of the head, not larger than a ſhilling, as if a nail was driven into it; a ſinging in the ears; a dimneſs of ſight, and appearance of a thick miſt, without any viſible fault in the eyes. Objects are ſometimes ſeen double, and unuſual ſmells are perceived; obſtinate watchings, attended ſometimes with an uneaſineſs, which is not to be deſcribed, but which is leſſened by getting out of bed; diſturbed ſleep, frightful dreams, the night-mare; ſometimes a drowſineſs, and too great inclination to ſleep; fear, peeviſhneſs, ſadneſs, deſpair, at other times high ſpirits; wandering thoughts, impaired memory, ridiculous fancies, ſtrange perſuaſions of their labouring under diſeaſes of which they are quite free; and imagining their complaints to be as dangerous as they find them troubleſome; they are often angry with thoſe who would convince them of their miſtake.

'Patients, after having been long afflicted with many of theſe ſymptoms, (for all of them never happen to any one perſon) ſometimes fall into melancholy, madneſs, the black jaundice, a dropſy, tympany, phthiſis pulmonalis, palſy, apoplexy, or ſome other fatal diſtemper.'——He divides thoſe complaints into three claſſes; the firſt of which he calls *ſimply nervous*; the ſecond, in compliance with cuſtom, he terms *hyſteric*; and the third *hypochondriac*.

The third chapter treats of the prediſpoſing cauſes of nervous diſorders; and here are a few particulars, concerning which we entertain ſome doubts and ſcruples. Our author juſtly remarks, that the nerves, though all of them are endued with the general ſenſe of feeling, have yet, in different organs, certain ſenſations quite different from each other, and are perfectly well adapted to thoſe things which are deſigned by nature to be applied to them. He ſays, that though air is ſo refreſh-

ing to the nerves of the lungs, yet air collected in the ſtomach ſeldom fails to produce a diſagreeable ſenſation; and not only ſolid food, but even the mildeſt liquids, falling by accident into the wind-pipe, bring on violent fits of coughing, which do not ceaſe till the ſenſe of irritation be leſſened.———We apprehend that air, *quoad* air, occaſions no uneaſy ſenſation in the ſtomach, until it offends by its exceſs in quantity, or its too great rarefaction, which may diſtend the coats of that viſcus. In the progreſs of digeſtion there is always a conſiderable quantity of air in the ſtomach, which, far from giving diſturbance, greatly aſſiſts in that operation.—We are of opinion likewiſe, that the fit of coughing occaſioned by liquids falling into the wind-pipe, does not ariſe from any thing in the fluid peculiarly irritating to the nerves of thoſe parts, but rather to the ſtruggle, preſſure, and extraordinary diſtenſion, made by the air ruſhing into the tube which is partly obſtructed by the liquid: for, in ſuch caſes, while the external air is altogether excluded, and the patient makes no effort of inſpiration, the liquid which has fallen into the larynx produces no irritation at all. Neither do we think the doctor is lucky in the following illuſtration: 'In like manner (ſays he) warm blood, which does not affect the heart or vaſcular ſyſtem with any diſagreeable ſenſation, occaſions, in the ſtomach, faintneſs, heavy ſickneſs, and vomiting.'—Theſe ſymptoms (if we are not miſtaken) ariſe, not from any antipathy between the nerves of the ſtomach and warm blood, but from the ſame morbid cauſe which occaſioned that diſcharge of blood in the ſtomach.—Children, whoſe tongues have been cut, are often known to ſwallow conſiderable quantities of their own blood by the way of ſuction, without vomiting. Some carnivorous animals, the tyger in particular, gorge themſelves with the warm blood of their prey, which is more agreeable to their ſtomachs than the fleſh; and it is a practice, on ſome parts of the coaſt of Guiney, for the Negroes to drink warm blood, as a religious ceremony or ſacrament, without feeling any inconvenience or uneaſy ſenſation in the ſtomach.———He moreover obſerves, that ſeveral ſubſtances which hurt the eyes, give no uneaſineſs to the alimentary canal; and on the other hand, antimonial wine, and an infuſion of ipecacuanha in water, which neither irritate much the tongue, or other ſenſible parts, affect the ſtomach ſo diſagreeably, as to occaſion violent vomiting.—We ſhould imagine, however, that thoſe ſubſtances hurt the eyes from the manner in which the nerves of the eye are diſpoſed (they being more ſuperficial and leſs defended from external application than moſt others) rather than from their being endued with any particular ſenſation. As for emetics,

and

and ipecacuanha in particular, we could ſay ſomething which might appear extraordinary; but the time is not yet come. The art of medicine will (we hope) be ſoon enriched with a ſeries of very curious and important experiments, which will undoubtedly confute and overturn the theory of thoſe phyſiologiſts, who ſuppoſe that emetics and cathartics do not enter into the circulation, but operate ſolely by irritating the nerves of the ſtomach and primæ viæ.

Our author judiciouſly obſerves, that beſides a too great ſenſibility of the nervous ſyſtem in general, there is often an uncommon weakneſs or delicacy, or an unnatural and depraved feeling in various parts of the body, which expoſes certain perſons to violent and very extraordinary affections, from cauſes which would ſcarce produce any diſturbance in people of a ſound conſtitution. This poſition he illuſtrates and explains by a great number of extraordinary inſtances, which we have not room to particulariſe.

In chapter iv. he ſpecifies the cauſes of nervous, hypochondriac, and hyſteric diſorders: theſe he reduces to three, viz. 1. Some morbid matter bred in the blood. 2. The diminution or retention of ſome accuſtomed evacuation. 3. The want of a ſufficient quantity of blood, or of blood of a proper denſity.—We are ſurpriſed that among theſe cauſes, he has not mentioned a relaxation of the ſolids, from a ceſſation of wonted exerciſe, from a ſedentary life, hard ſtudy, or cloſe application of any kind.—After having diſcuſſed theſe general cauſes, and interſperſed a great number of intereſting hiſtories and remarks, he, in the following chapter, expatiates on the particular occaſional cauſes of thoſe diſorders, which he reduces to ſix, namely,

1. Wind
2. A tough phlegm } in the ſtomach and bowels.
3. Worms
4. Aliments improper in their quantity or quality.
5. Schirrous, or other obſtructions in the viſcera of the lower belly.
6. Violent affections of the mind.

After many curious obſervations in elucidating theſe different affections, he concludes this chapter in theſe words.

'There is a diſeaſe very common in the iſland of Zetland, which is known there by the name of the *convulſive fits*. It begins with a violent palpitation of the heart; ſoon after which, the patients fall to the ground, unleſs they are ſupported; their arms and legs are alternately contracted and relaxed; and, in ſome caſes, their joints become ſo rigid that they cannot be bent. Their reſpiration ſeems to be difficult, and they cry terribly while the fit laſts, which is generally leſs

than a quarter of an hour; although in ſome rare caſes, it has continued above an hour. This diſorder ſeldom attacks married women; but young women, and even girls of twelve or ten years of age are liable to it. Some boys and two young men in the iſland have been alſo affected with it. In the church or other public meetings, as ſoon as any one is ſeized, all ſuch as have been formerly ſubject to the diſtemper are attacked with it, which often occaſions great diſturbance: and ſome, who never had theſe fits, will be affected, upon ſeeing or even hearing the noiſe of ſuch as are ſeized with them.

'This diſeaſe does not ſeem to impair the health of the patients; for the young women ſubject to it are generally as ſtrong, and, in other reſpects, as healthy as any in the iſland.

'We have ſeen above, that there is a remarkable ſympathy, by means of the nerves, between the various parts of the body; and now it appears that there is a ſtill more wonderful ſympathy between the nervous ſyſtems of different perſons, whence various motions and morbid ſymptoms are often transferred, from one to another, without any corporeal contact or infection.

'In theſe caſes, the impreſſion made upon the mind or *ſenſorium commune* by ſeeing others in a diſordered ſtate, raiſes, by means of the nerves, ſuch motions or changes in certain parts of the body as to produce ſimilar affections in them; and hence it is, that the ſight only of a perſon vomiting has often excited the ſame action in others; that ſore eyes become ſometimes infectious; that yawning is propagated from one perſon through a whole company, and that convulſive diſorders are caught by looking on thoſe who are affected with them. Now, although we cannot explain how different impreſſions made on the *ſenſorium commune* ſhould occaſion, by means of the nerves, thoſe various changes in the body; yet that the nerves are really capable of producing very ſudden changes in the circulation and diſtribution of the fluids, when the mind is variouſly affected, we have full proof in that redneſs of the face which accompanies a ſenſe of ſhame, that increaſed flux of the *ſaliva* which happens to a hungry perſon upon the ſight of grateful food, and that plentiful diſcharge of tears which is often produced by piteous objects or tragical ſtories.

'Thus far we know, from certain experience, that, when the nervous ſyſtem is extremely delicate, a ſmall impreſſion on any of the organs of ſenſe will often throw the whole body into diſorder. For example, I have known people of weak nerves, ſubject to wind in their ſtomach, and a ſwimming of their head, who, by looking into a mirroir that was kept conſtantly

ſtantly moving before them, became ſo giddy, as to be in hazard of falling. Others upon the ſudden opening of a door, or any other unexpected noiſe, have been liable to be ſeized with convulſions. Nay, there have been ſome, whoſe brain and organs of ſenſe were ſo ſuſceptible of impreſſions, that they could ſcarce abſtain from imitating every motion and geſture they ſaw performed by others.

'On the other hand, it is to be obſerved, that ſtrong nervous ſymptoms are ſeldom occaſioned by fear, terror, grief, the force of imagination, or any ſudden impreſſion on the organs of ſenſe, in perſons whoſe nerves are firm and leſs ſenſible; but, when the contrary is the caſe, the cauſes above-mentioned will often produce the moſt ſudden and violent hyſteric fits, or convulſive diſorders, without any fault in the womb, alimentary canal, or other parts of the body.

'To conclude our obſervations on the cauſes of nervous diſeaſes, it may be proper to take notice, that although it appears from the diſſections of thoſe who have died of them, that the ſtomach and inteſtines, liver, ſpleen, *omentum*, meſentery, or *uterus*, have frequently been found obſtructed, ſcirrhous, or otherwiſe unſound, yet as in many other caſes of the ſame diſorders, no ſuch morbid appearances have been obſerved in the body after death; it follows, that theſe ſymptoms may frequently proceed from cauſes, which, eluding our ſenſes, are not to be diſcovered by diſſection. Nay, obſtructions, *ſchirri*, and other diſorders of the *viſcera*, obſerved in thoſe who have died after long ſuffering from nervous ailments, ſeem, ſometimes to have been the conſequences of a long ſtate of bad health, rather than the cauſes of it: particularly, by the frequent attacks of that arthritic or other morbid matter which is often the cauſe of theſe diſorders; and, by the pains and ſpaſms attending them, ſome obſtructions may at length be formed in the ſmall veſſels of the ſtomach or neighbouring parts; to which every new return adds a little, juſt as new inflammations of the *cornea* always increaſe ſpecks on that membrane.'

As this is one of the few books that deſerve a particular inveſtigation, we ſhall proſecute the analyſis of it in the Review for next month.

[*To be continued.*]

VII. *A Treatiſe of Gauging. Containing, not only what is common on the Subject, but likewiſe a great Variety of new and intereſting Improvements. With the Demonſtrations of ſeveral very uſeful and remarkable Properties of Veſſels and Inſtruments, relative to this Art. Illuſtrated with neceſſary Examples, and adapted both to the ſpeculative and practical Readers. By* Thomas Moſs. 8*vo.* 5*s. bound.* Owen.

GAUGING being a practical branch of the mathematics, it is abſolutely neceſſary that the practical rules ſhould be laid down and exemplified in the plaineſt and moſt conſpicuous manner, free from all embarraſſing demonſtrations, and algebraical proceſſes; becauſe it cannot be ſuppoſed that every perſon who undertakes the office of a ganger in the exciſe, can be acquainted with algebraical and fluxionary inveſtigations. But, at the ſame time, it is equally neceſſary, in order to gratify the theoretical reader, and lay a proper foundation for making improvements in this uſeful branch of ſcience, to give the inveſtigations, and demonſtrate the theorems, on which the practical rules depend.

This is what our author has attempted in the treatiſe before us, by giving the whole practical part of gauging in the text, and the algebraical inveſtigations in the notes at the foot of the page. By this contrivance he has gratified both the practical and theoretical reader. The former will find every thing requiſite in the art of gauging delivered in a very plain and intelligible manner; while the latter may indulge himſelf in the contemplation, and become a perfect maſter of this uſeful part of mathematical learning.

But Mr. Moſs has not ſatisfied himſelf with delivering the art of gauging as generally practiſed; he has made ſeveral improvements. Thus, in the buſineſs of caſk gauging, he has given a general and practical method of determining very nearly the true variety of any cloſe caſk; whereby any perſon, with a very little application, may be enabled to form a tolerable idea of the variety by inſpection only.

'It has been a general cuſtom with authors on this ſubject (ſays Mr. Moſs) to include among the varieties of caſks, thoſe of the following denominations: namely, the fruſtums of two parabolic conoids, and cones, each of theſe abutting (as it is uſually termed) upon one common baſe.

'But it is well known, from common experience, that every cloſe caſk, whether *pipe*, *butt*, *hogs-head*, &c. and of what variety ſoever, is always found to have a continuity of curvature at the bulge, and not to form there an angle (or ſharpe ridge)

which will be actually the caſe, if we conceive a caſk to be formed either of two fruſtums of *parabolic* (or *hyperbolic*) *conoids*, or the fruſtums of two *cones*: therefore, as no ſuch caſks as theſe are ever made, it cannot, I preſume, be deemed a crime to expunge thoſe two varieties; as they have hitherto only embarraſſed the ſubject, puzzled the learner, and even rendered every perſon, concerned in caſk-gauging, more liable to fall into error.

'There is another conſiderable imperfection in this branch of gauging, of which it may be proper to take notice.

'It has been aſſerted by many authors, who have treated on this ſubject, that there is no rule, or method, can be given, whereby a perſon can, with any degree of certainty, determine the variety of the caſk; that is, whether a caſk is in the form of the middle fruſtum of a *ſpheroid*, *parabolic ſpindle*, or *hyperbolic ſpindle*.

'It is true, indeed, no rules can be given for determining the *exact* form, or variety, of the caſk; yet I preſume thoſe which I am going to offer, if duly attended to, will be found of ſingular uſe, as they will readily diſcover to us, what variety any caſk, *very nearly*, approaches to; that is, whether the caſk may be taken as the middle fruſtum of a *ſpheroid*, or of a *parabolic*, or a *hyperbolic ſpindle*.

'Some authors direct us to judge from experience of the variety of the caſk: others divide the difference between the ſpheroidical caſk, and that compoſed of the fruſtums of two cones, into three, or four, equal parts; and then attempt to lay down rules for determining theſe different varieties.

'But (even admitting it poſſible that a cloſe caſk could be formed of the fruſtums of two cones) theſe rules appear to be arbitrary, and to have no foundation in ſcience; and likewiſe ſeem to be derived from a ſuppoſition that *all* ſpheroidical caſks are the middle fruſtums of ſuch ſpheroids, whoſe tranſverſe and conjugate axes are in ſome conſtant proportion; or, which amounts to the ſame, that every ſpheroidical caſk has the ſame degree of curvature; but a very ſmall knowledge in conic ſections will be ſufficient to convince any one, that there are a vaſt number of different forms of ellipſes, and conſequently ſpheroids: — I thought it would not be improper to mention this laſt circumſtance, in order to rectify an error which ſome are apt to fall into, by imagining thoſe caſks are not of a ſpheroidical form, which *appear* to have but little curvature, or whoſe bung and head diameters are nearly equal to each other.

'Although it may be ſaid, that the following method is too tedious for ordinary practice, or for the officer to aſcertain by it, the variety of all the different caſks which daily fall under his

his inspection; yet I dare venture to affirm, that whoever will take the pains to make themselves acquainted with the following directions, will not only be able to distinguish, *very nearly*, the true variety of the cask, but will, moreover, have a better idea of it, even by inspection, than by any method hitherto delivered for that purpose.

'The different forms of casks, with regard to curvature, may be justly comprehended under these four denominations:

Viz. The middle frustum of the
- *Eliptic spindle.*
- *Speroid* . . . . . } 1st variety.
- *Parabolic spindle* } 2d variety.
- *Hyperbolic spindle* } 3d variety.

'But as it very seldom (if ever) happens, that a close cask is found to contain more than the middle frustum of a spheroid; it will therefore be unnecessary to give any examples of the eliptic spindle: — And I have purposely omitted the circular spindle, on account of the near affinity it bears to the speroidical cask; besides, the rule for determining its content is far too intricate for practical use.'

Mr. Moss then proceeds to give this practical method of determining very nearly, the true variety of any cask; but we must, on account of the figures, which are necessary to explain it, refer the reader to the book itself, where he will meet with full satisfaction.

Our author has also considered the nature and property of the gauging rod (page 194) in a more extensive manner than any other author we remember to have seen upon the subject: but we cannot help thinking that he is here mistaken: he has referred the reader to the Ladies Diary 1763, for a problem relating to the limiting ratio between the head and bung diameters of such casks as can be gauged by means of the diagonal line, and to the subsequent diary for its solution. But however true that solution may be, yet, as the diagonal line can only serve for such casks as are similar to that from which it was first constructed, it is impossible that the same diagonal line, by which the middle frustum of a speroid may be found, can, however continued, exhibit the true gauge of the whole speroid, be the ratio of the axes what they may.

In considering the methods used in ullaging casks, our author has given us (page 208) in the notes, the following investigation:

'Let b and h denote any two numbers whatever, in a constant ratio to each other, and let $\frac{x}{l}$ be supposed a constant quantity: Put $\frac{x}{l} - 1 - \frac{x^2}{3l^2}$ (being in this case constant) $= n$; then

the

the foregoing expreſſion for the ullage becomes $px \times \overline{b^2 + \overline{b^2 - b^2}} \times n$; but the whole content of the caſk is (by *Cor.* 1.) expreſſed by $\frac{2pl}{3} \times \overline{2b^2 + b^2}$, we muſt therefore prove whether or not $px \times \overline{b^2 + \overline{b^2 - b^2}} \times n$ is to $\frac{2pl}{3} \times \overline{2b^2 + b^2}$ in a conſtant ratio, under the above-mentioned circumſtances.'

Now, though this expreſſion may, by granting the author's ſuppoſition, wear the ſemblance of truth, yet it is certainly deſtitute of that propriety ſo inſeparable from real mathematics: for x, in the expreſſion for the ullage, is certainly a flowing quantity, and has been treated as ſuch in the former part of the inveſtigation; all the other ſymbols are invariable, and x has only place in the antecedent of the propoſed ratio. Is it not, therefore, contrary to common ſenſe, to ſuppoſe an invariable ratio can poſſibly ſubſiſt between two quantities, the one continually changing, the other remaining always the ſame? But even if we were to admit this, the rule our author has deduced from it, appears to be of very little uſe, as it only ſerves to find the ratio between two ullages. The rule is this: 'Let any two ſtanding ſpheroidical caſks be taken, whoſe bung diameters and head diameters are in the ſame ratio to each other, and alſo let the wet inches of each caſk be to each other in the ratio of their lengths; then will the contents of thoſe ullages be to each other in the ratio of the whole contents of the caſks, let their lengths be what they will.'

But, notwithſtanding the above miſtakes, if we may call them by that name, we look upon the work before us, as a very conciſe, plain, and uſeful treatiſe of gauging.

VIII. *Four New Dialogues of the Dead.* 8vo. *Pr.* 1s. Sandby.

WE have already (ſee vol. ix. pag. 390) imparted to the public our opinion with reſpect to the merit of the Dialogues of the Dead, of which thoſe before us appear to be the ſequel. The firſt is between *Publius Cornelius Scipio Africanus*, and *Caius Julius Cæſar*. The names of thoſe illuſtrious interlocutors will readily ſuggeſt to the reader the ſubject of their converſation. Scipio piques himſelf upon his ſubmiſſion to the laws of his country, and reproaches Cæſar for becoming her tyrant. Cæſar very juſtly vindicates his own character, and appeals to Scipio's conduct when he diverted an impeachment againſt him, by telling his judges that on the day it

was brought he had vanquiſhed Hannibal and Carthage, and bade them follow him to the temples, to give thanks to the gods. Scipio, in part, pleads guilty to this charge, which (if we dare make uſe of the expreſſion) was at leaſt, a ſoftened piece of Cæſariſm; and the noble author of the Dialogue, by making Scipio the laſt ſpeaker, decides the queſtion in his favour as follows:

'Scipio. An uſurper exalted on the higheſt throne of the univerſe is not ſo glorious as I was in that obſcure retirement. I hear, indeed, that you, Cæſar, have been *deified* by the flattery of ſome of your ſucceſſors. But the impartial judgment of hiſtory has conſecrated my name, and ranks me in the firſt claſs of heroes and patriots: whereas the higheſt praiſe her records, even under the dominion uſurped by your family, have given to you, is, that your courage and talents were equal to the object your ambition aſpired to, the empire of the world; and that you exerciſed a ſovereignty unjuſtly acquired with a magnanimous clemency. But it would have been better for your country, and better for mankind, if you had never exiſted.'

We wiſh the noble author had gone farther back towards the fountain-head of hiſtory, for his account of Cæſar's conduct, and that he had imitated the magnanimous conduct of Mr. Hooke (See vol. xvi. p. 40.) in diſregarding all modern authorities (for ſuch we eſteem even Suetonius and Plutarch to be) when prior and more unexceptionable evidences can be brought. The pale caſt of thought (as Shakeſpear terms it) is apt to ſickly over hiſtorical facts, eſpecially when aided by the habits acquired in living under a gentle, humane, and polite tyranny. It is from French writers that the Engliſh have caught the faſhionable miſrepreſentations of the Roman hiſtory. No modern writer, Mr. Hooke excepted, has had the courage to ſhew, that if the conſtitution of Rome ought to have been the ſtandard of public government among the Romans, the patricians, thoſe ruffians of power and property, had, before either Catiline's or Cæſar's time, made greater encroachments upon that conſtitution than the firſt (whoſe conduct we ſuſpect has been aggravated) attempted, or the other compleated. If this was the caſe, and that it was, Cicero, an unexceptionable evidence, teſtifies in many parts of his writings, how much is it to be regretted, that the ſtream of prepoſſeſſion and prejudice has carried away all that either was, or might have been, urged againſt a Roman ariſtocracy! It is, notwithſtanding all the diſadvantages the preſent age lies under, no difficult taſk to prove, that the hiſtory of the Roman republic has been, by modern writers, taken upon truſt. Cæſar, in this Dialogue,

Dialogue, says, that Pompey's moderation was a cheat: Scipio declares that the aim of all Cæsar's actions was tyranny. These allegations are the paper and packthread of history, unless supported by clear and circumstantial evidences; that of writers who, by their situation, cannot be supposed subject to the influence ither of fear, interest, or prepossession.

We must repeat our regret, at seeing the noble author (whose manners are too liberal to take amiss what we say in the cause of literature) quote in his margin, 'Plutarch & Suetonius in Vit. Cæsaris. Cæsar Comment. de Bello Civili.' Courts of criticism have one principle in common with courts of law; they require the best evidence that the nature of a question can afford. Suetonius and Plutarch were not the best in the dispute between Scipio and Cæsar; and as to Cæsar's History of the Civil War, we are not a little doubtful of its authenticity. Says Cæsar, 'I offered, in my letters to the senate, to lay down my arms, if Pompey at the same time would lay down his, and leave the republic in freedom. Nor did I resolve to draw the sword, till not only the senate, overpowered by the fear of Pompey and his troops, had rejected these offers, but two tribunes of the people, for legally and justly interposing their authority in my behalf, had been forced to fly from Rome, disguised in the habit of slaves, and take refuge in my camp, for the safety of their persons. My camp was therefore the asylum of persecuted liberty; and my army fought to avenge the violation of the rights and majesty of the people, as much as to defend the dignity of their general unjustly oppressed.'

Scipio, to have done justice to Cæsar's character and conduct, ought, at least, to have shewn that the tribunitial power was not as constitutional at Rome, as the consular or prætorian. But there is the rub. Every tribune, with modern authors, is a fire-brand; and every patrician a patriot.

'You say (replies Scipio to Cæsar) you led your victorious troops to Rome.—How were they *your* troops? I thought the Roman armies had belonged to the republic, not to their generals.' Cæsar answers: 'They did so in your time. But before I came to command them, Marius and Sylla had taught them, that they belonged to their generals.' We are apprehensive that, in this reply, Cæsar has not fair play. Cicero, who wrote at the very day the transactions happened, tell us that, through the senate's fault, the provinces of the empire were without any government; and that not only no successor was appointed to Cæsar, but he had also been indulged with the liberty of standing for the consulship in his absence, and of retaining his army at the same time. '*Quid ergo*, says

(ſays he, in one of his epiſtles to Atticus) *exercitum retinentis, cum legis dies tranſierit, rationem haberi placet?*' Now we are of opinion, that while a general is at the head of an army, by a legal and unrevoked commiſſion from his country, that army, ſtrictly and properly, belongs to the general; and that the executive and legiſlative power, in ſuch caſe, becomes different. Let us ſuppoſe, as we may fairly do, that a certain ſet of patriots had ſucceeded in obtaining an act of parliament, declaring the duke of Marlborough general for life. We believe his grace would have made no manner of ſcruple to have called that army HIS; and we ſhould make as little, in pronouncing ſuch a parliament to be an aſſembly of traitors. But *quod fieri non debet, factum, valet.* The General's commiſſion muſt have been good notwithſtanding. His country had given the ſword out of her hand, and it became his. Cæſar's command was not determined by his ſtanding for the conſulſhip; and though the meaſure was unconſtitutional, yet it became legal after it had paſſed into an act.

'It is eaſier (ſays Scipio to Cæſar) to revive *the ſpirit of liberty* in a government, where the *forms* of it remain unchanged, than where they have been totally diſregarded and aboliſhed.' According to the form of the Roman pleadings, the prætor aſſigned a *locus communis* (a term with which gentlemen of the robe in England are very little converſant) or debateable point, to be argued by both parties, and though this *locus communis* was a general propoſition, yet it was applicable to the queſtion under cognizance. We muſt take it for granted, that the noble author has conſidered the doctrine he lays down with care and accuracy, and that it is his own opinion. For our own part, we think it a *locus communis*, a debateable point; and we could almoſt venture to be of counſel on the other ſide. We ſcarcely have, in the hiſtory of the more poliſhed nations, an inſtance of a permanent tyranny being eſtabliſhed but by leaving to the people the *forms* of their conſtitution while its ſpirit was aboliſhed. Auguſtus Cæſar could not have made the Romans ſlaves, had he aboliſhed the forms of their magiſtracy, and their ſenate. A French parliament ſtill ſubſiſts, and though all the forms of the Roman conſtitution were totally deſtroyed, during the irruptions of the Goths and Vandals in Italy; yet the ſpirit of liberty revived more than once before the 16th century. The Romans drove their dictators, the popes, out of Italy; and ſo late as the year 1355, emperors and crowned heads pleaded their cauſes in perſon before Rienzi, a Roman tribune. The noble author may remember a time, when one of the chief charges brought againſt a great miniſter of this country, was his deſtroying

ſtroying the ſpirit of the conſtitution, while he retained its forms, which was conſtrued to be the direct road to ſlavery.

The ſecond dialogue is between Plato and Diogenes; the purport of which is wound up in Plato's finiſhing ſpeech.

'Your vanity found its account in that fear and that hatred. The high prieſt of a deity, or the ruler of a ſtate, is much leſs diſtinguiſhed from the vulgar herd of mankind, than the ſcoffer at all religion, and the diſpiſer of all dominion.—But let us end our diſpute. I feel my folly in continuing to argue with one, who in reaſoning does not ſeek to come at truth, but merely to ſhew his wit. Adieu, Diogenes; I am going to converſe with the ſhades of Pythagoras, Solon, and Bias.—You may jeſt with Ariſtophanes, or rail with Therſites.'

The third dialogue is managed by Ariſtides, Phocion, and Demoſthenes; in which Ariſtides is an umpire between the other two interlocutors. This we think is a very maſterly dialogue, diſtinguiſhing, with great propriety, the bounds between patriotiſm and prudentiality; though we are by no means ſatisfied that Demoſthenes was ſo vigorous a patriot as the noble author has repreſented him.

The fourth and laſt diſcourſe is between Marcus Aurelius Philoſophus and Servius Tullius. This dialogue is, with regard to its purpoſe, of far greater importance than any of the preceding; and yet it is the moſt unfiniſhed, and indeed, the worſt executed. The ſubject is at this day (if we look into the ſyſtem of politics ſo very much agitated in this enlightened age) of the moſt momentous concern; and is no other than, whether it is moſt eligible to live under a tyranny that may be abuſed, however mildly it may be exerciſed, or a government, like that of Servius Tullius, which erects barriers for conſtitutional liberty even againſt itſelf. The noble author, in the concluding ſpeech of Servius Tullius, ſeems to have had the happineſs of his own county, to which he has ſo eminently contributed, in his eye.

'Unhappy father! unhappy king! what a deteſtable thing is abſolute monarchy, when even the virtues of Marcus Aurelius could not hinder it from being deſtructive to his family, and pernicious to his country, any longer than the period of his own life. But how happy is that kingdom, in which a *limited monarch* preſides over a ſtate *ſo juſtly poiſed*, that it guards itſelf from ſuch evils, and has no need to take refuge in arbitrary power againſt the dangers of anarchy, which is almoſt as bad a reſource, as it would be for a ſhip to run itſelf on a rock, in order to eſcape from the agitation of a tempeſt.'

Upon the whole, we wiſh that the nets had been let down farther into the deep. The noble author wants neither learn-

ing or genius for the task he has undertaken, viz. that of establishing certain principles of liberty and government united, upon the sentiments and practice of the great names of antiquity. In some places he seems *attigisse summis labris* those streams of learning, which alone can qualify him for his arduous undertaking. It could not have been executed by a mere scholar, because he must be destitute of political qualifications; and the severity of critical learning is seldom or never attainable by personages who, however devoted to literature or the muses, owe far superior duties to their country and the high stations in life, which the noble author has filled with so much virtue and dignity.

MONTHLY CATALOGUE.

9. *The Generous* Briton: *or, Authentic Memoirs of* William Goldsmith, *Esq. Two Pocket Volumes. Pr.* 5*s.* Henderson.

THIS is the history of a foundling, whom Mr. Goldsmith (the copy of Allworthy in Tom Jones) saved from being drowned in his infancy. Goldsmith takes a liking for his ward, and educates him with care and tenderness. A female cousin, who expected to be heir to his estate, as he had no children of his own, contrives to spirit away the foundling, on pretence that he was stolen from her by gypsies; and to give a more probable air to her story, she consigns her own daughter to the same hands with whom she secretes the foundling.

Goldsmith, by the honesty of the woman with whom those deposits were made, discovers the fraud, and gets possession of both the children, whom he educates in the most tender manner; but unknown to the wicked mother of Lucy (for that was the name of the girl.) As they grow up they become amiable; and Goldsmith is passionately fond of their being joined together in marriage. They have a kindness for each other, through the habits of education; but Lucy has a strong tincture of coquetry and inconstancy of nature; and the foundling, who is all along supposed to be the heir of Mr. Goldsmith, falls in love with miss Thomas, the daughter and heiress of a rich Welch knight. She receives his addresses with reciprocal affection; but in the mean time Mr. Goldsmith discovers to his disconsolate cousin the person of her daughter, and endeavours, by his love and tenderness, to awaken her to a sense of her wickedness. She seems to be touched with remorse, but it is of a short duration. She takes her daughter home, and encourages her in her natural turn for coquetry

and inconſtancy, till at laſt ſome tragical effects happen between two of Lucy's contending lovers. Her father, who is a plodding, pains-taking, money-getting, but plain and honeſt man, diſcovers the practices of his wife. She takes to drinking; and, in a fit of intoxication, breaks her neck down ſtairs.

The foundling is all this while employed in courtſhip, and the moſt amiable exerciſes of humanity. By accident he finds out and relieves two worthy objects, a man and his wife, who are in the deepeſt diſtreſs, and who had fallen from great affluence into the moſt neceſſitous circumſtances. Mr. Goldſmith, by the force of philoſophy and reaſon, gets the better of his paſſion for having his adopted ſon married to Lucy, who is otherwiſe diſpoſed of; and a favourable turn renders the circumſtances of the diſtreſſed pair as flouriſhing as ever. The reader who is acquainted with novel-writing, begins by this time more than to ſuſpect that this worthy couple are no more than the foundling's father and mother, which they actually prove to be; neither can he doubt of the happy conſummation of the nuptials between him and miſs Thomas, to the inexpreſſible joy of all parties concerned, and *ſic finitur fabula.*

The author of this improbable ſtory diſcovers great goodneſs of heart, and many ſentiments that can ariſe only from a virtuous diſpoſition. The novel is unequally written; the people he introduces talk in a bombaſt Scudery ſtile, though they are acting in common life; and his characters, though numerous, are not various. They are—*Fortemque Giam, fortemque Cloanthem.* Above half a dozen of them are marked with the ſame dead colours of worth, virtue, hoſpitality, friendſhip, and *all that.* Lucy's coquetry, and the honeſt ſtock-jobbing manner of her father, are well painted: nor can we refuſe this generous Briton a place among the collection of books which we would recommend as tending to the improvement of virtuous manners.

10. *Hiſtory of Miſs* Indiana Danby. *In Two Volumes.* 12*mo*, *Pr.* 5*s.* Dodſley.

Another, but a female, foundling. She is the daughter of a lady whoſe father, being a ſtaunch whig, diſowns her, for marrying a Scotch rebel. The grandfather finds out the bantling at a farm-houſe, and diſcovering her to be his grand-daughter, recommends her to the care of his favourite daughter, Mrs. Beverley, while both of them imagine that the mother is dead. Mrs. Beverley has a ſon, and both he and Indiana (for ſo our fair foundling is called) are the very maſter-pieces of nature, and, like two ſhells of the ſame cockle, they ſeem to be form-

ed for each other.——But how weak is human foresight! Beverley, though most desperately in love with Miss Indiana, no sooner finds that it is in his power to marry her, than he dangles after lady Caroline, a gay coquette of quality, whom he marries. Indiana, to divert her melancholy (for the reader can scarcely doubt that she was violently in love with Beverley) goes to the Spa, recovers her health and spirits; a French marquis there becomes enamoured of her, and she of him; but alas! he is married. She discovers it, and hurries back to England. His wife dies, and he and his mother follow our heroine; the wedding-day is fixed; but, oh grief of griefs! when Mrs. Beverley, Indiana's aunt, and the French marchioness meet together, they prove to be sisters, and the bride and bridegroom to be brother and sister—Hey!—what's to be done now? Puleing work, master Noah, as Punch says in the puppet-shew of the Ark——But none of your hanging and daggering works. A captain Manly had long been in love with Miss Indiana, and, like a military coaster as he is, expects to take possession of the vessel, now that she is doubly wrecked.——No, no——avast there! Miss Indiana endures the creature, is fond of his company, reconciles herself to his conversation; but, when the projection comes—*and well he hopes*, as Prior says, *the pudding next*—instead of her hand, she presents him with a paper—Good reader, canst thou guess the contents?—They were no other than a most solemn vow to devote herself, and her maidenhead, Curtius like, within the ever-yawning gates of——How can we repeat it——a monastery! And thus the two volumes end.

Now let us be serious, if possible. The above story appears to the public in an epistolary correspondence (between this fame Miss Indiana and a female friend) written with more wit, delicacy, and elegance, than has for some years appeared in compositions of this kind; yet how are these materials abused, and what has the author to answer for, in employing them upon so vile and improbable a story! Let any reader go through a circulating library, and he will find a limb, a finger, or a toe, of this fame Miss Indiana's history, which, when soldered up together, will constitute the figure; while the writer is possessed of talents, which, if properly applied, may of themselves make a most amiable and beautiful original. Our opinion of the author's abilities is such, that we must enter our caveat against his following this monstrous story into a third volume, which we are afraid, by the conclusion of the second, he meditates.—*Sedet eternumque sedebit.*——Let Miss Indiana sit eternally in her cloyster. Let no return of Beverley's affection, his repentance, or reformation, deliver her from it, which, we foresee, he most villainously intends. Neither let us have any hurlo-thrumbo work, in

diſproving the marquis to be Indiana's real brother. Take a critic's word for it, Mr. Author, or Authoreſs, love is like the ſmall-pox; a perſon can have *the true ſort* but once in her, or his, life-time.

11. *The Caſtle of* Otranto. *A* Gothic *Story. Second Edition.* 8*vo.* 3*s.* Bathoe.

We have already reviewed the Caſtle of Otranto (See p. 50.) and we then ſpoke of it in terms pretty near the character given by the author. He ſolves, by his preface to this edition, the phœnomenon for which we could not account, by his diffidence as to his ſucceſs; and he aſks pardon of his readers, for having offered it to them under the borrowed perſonage of a tranſlator. He ſays that it is an attempt to blend the two kinds of romance, the antient and modern; and beſides many ingenious reaſons to juſtify his undertaking, he brings the authority of Shakeſpear's practice, who, in his Hamlet and Julius Cæſar, (he might have added many other of his plays) has blended humour and clumſy jeſts with dignity and ſolemnity.

Notwithſtanding the high opinion we have of this writer's acquaintance with whatever relates to his ſubject, we cannot but think if Shakeſpear had poſſeſſed the critical knowledge of dern times, he would have kept thoſe two kinds of writing diſtinct, if the prepoſſeſſions and habits of the age could have ſuffered him.

We are pleaſed with the juſt freedom with which this writer has animadverted on Voltaire, who, while he is apologizing for the ignorance of the French nobleſſe in Corneille's time, makes Robert Dudley and the earl of Leiceſter, queen Elizabeth's favourite, different perſons. We applaud the noble warmth which our author has expreſſed in defence of Shakeſpear againſt Voltaire, who, he ſays, is a genius, but not of Shakeſpear's magnitude. We are ſorry this ingenious gentleman has put thoſe two names in the ſame ſentence. Voltaire is ſo far from being a genius, that he is not a poet of the firſt magnitude, even in his own country, the moſt fruitful in poetry, but the moſt barren in genius (if we except Germany) of any perhaps under the ſun.

We have thought this tribute of praiſe due to the noble ſpirit which Mr. W. has ſhewn in defence of the glory of this country, againſt a Frenchman, who, in poetry, never could arrive ſo high as even to rival the imperfections of that divine writer.

12. *A Letter to the* Jews: *Wherein their Religious Syſtem is confuted; the Reaſon aſſigned for their being ſo long excluded from the Land of* Canaan; *and a Method pointed out, through the Obſervance whereof, they may be infallibly aſſured of being reſtored. To which is added, a ſeaſonable Admonition to the Public. By* Thomas Goddard, *A. M.* 8*vo. Pr.* 6*d.* Baldwin.

In this addreſs to the Jews, our author obſerves, 'That after God's manifeſtation of his acceptance of Abraham, on account of his faith: a covenant is made with him, concerning the continuance of this acceptance to him, and giving to his ſeed the land of Canaan, on condition of perſeverance in the ſame faith. This covenant is made by ſacrifice, the moſt ſolemn rite that could be uſed on this occaſion. * The ſame covenant is again confirmed, with reſpect both to Abraham and his ſeed: and both are commanded to be circumciſed, in token of their obligation to obſerve it. † On account of breaking this covenant, Iſhmael is caſt out: and Iſaac declared to be the true ſeed of Abraham, who, together with his children, ſhould be made partaker of the promiſed bleſſing. ‡ Upon the performance of theſe conditions, the Iſraelites, whoſe fathers periſhed in the wilderneſs, on account of their non performance of them; were admitted into the land of Canaan: and on theſe conditions alſo, the Jews are promiſed, in caſe of expulſion, to be reſtored. §

'It is evident then, that you Jews have been ſo long excluded from the promiſed land, becauſe you have forſaken the covenant made with your father Abraham, and with his ſeed after him: and that it behoves you in the higheſt degree to conſider, in what reſpect your fathers were guilty of a public breach of this covenant, when expelled from thence; and in what reſpect you yourſelves perſevere in the ſame crime. Now if the miracles of Jeſus, performed during his abode on earth, prove him to be the very Jehovah the Judge of the world, the Diſpoſer of life and all things; and the ſame Jeſus declared himſelf to be the promiſed Meſſiah; your guilt is manifeſt.'

Our author's meaning, when he ſpeaks of the reſtoration of the Jews, is not clear. Their hope of returning in triumph to the land of Canaan, in ſome future period, is a viſionary expectation, ariſing from a falſe application of certain prophecies to this imaginary event, which relate only to their return

* See Gen. ch. xv. 9. xvii. 18; and compare with Jer. ch. xxxiv. 18, 19, 20.——† See Gen. ch. xvii. 9, 10, 11.——‡ See Gen. ch. xvii. 21. & Gen. ch. xxi. 9, 10, 12.——§ See Lev. ch. xxvii. 40, 41, 42, 43, &c. and Deut. ch. xxx. 4, 5, 6.

from

from the Babylonian captivity ‖. This performance, however, contains ſeveral conſiderations, which deſerve the attention of thoſe to whom it is addreſſed.

In the *Admonition*, the author endeavours to ſhew, in alluſion to the faith of Abraham, that relying on God's veracity is paying him the moſt acceptable homage.

13. *The* Wiltſhire Beau: *or the Life and Adventures of* Ben Barnard. *2 Vols. 12mo. Pr. 5s.* Nicoll.

We have already given the character of this novel, in that of all the vile publications which have been made in this ſpecies of writing. The author ſeems to be a retainer to the theatres; for his Wiltſhire Beau is an adept in ſpouting of every kind. Nothing comes amiſs to him. He turns ſtroller; ſets up for a profeſſor of ſpeaking and eloquence; and half his book is no other than an introduction to certain diſſertations on what he calls oratory in the pulpit, at the bar, in the ſenate, and on the ſtage. We muſt, however, do him the juſtice to own that his diſſertations have at leaſt as much merit as thoſe of other exhibitors on the ſame ſubject.

With regard to the adventures of our Beau, they are dull and unintereſting beyond all expreſſion. He poſſeſſes the ſame virtues, failings, and vices, with other novel heroes; and, like them, may prove uſeful furniture for a circulating library.

14. *The Laws and Cuſtoms, Rights, Liberties, and Privileges of the City of* London: *Containing the ſeveral Charters granted to the ſaid City, from* William the Conqueror *to the preſent Time; the Magiſtrates and Officers thereof, and their reſpective Creations, Elections, Rights, Duties, and Authorities; the Laws and Cuſtoms of the City, as the ſame relate to the Perſons or Eſtates of the Citizens; the Nature, Juriſdiction, Practice, and Proceedings of the ſeveral Courts in* London; *And the Acts of Parliament concerning the Cities of* London *and* Weſtminſter, *alphabetically digeſted under the following Titles, viz. Adminiſtration, Aldermen, Aliens, Annoyance, Apothecaries, Appeals, Aſhes, Attaints, Ballaſt, Barbers, Bawdy-houſe,* Billingſgate, Blackwell-hall, *Braſs, Brokers and Stock-jobbers, Buildings, Butchers, Butter and Cheeſe, Carts, Chairs, Churches, Coaches, Coals, Conduits, Conſtables, Coopers, Cordwainers, Corn, Debts, Drapery, Election, Fiſh, Fuel, Garbling and Gauging, Gold and Goldſmiths, Gunpowder, Highways, Jury, Market, Oilmen, Painters and Plaiſterers, Pavement, Phyſicians, Quo Warranto, Recognizances, Sewers, Stock-jobbers,*

‖ See Crit. Review, vol. XIX. pag. 182.

Streets, Tithes, Victuallers, Water, Watermen, Weights and Measures, and Wine. 12*mo.* *Pr.* 3*s.* 6*d.* Withy.

Never was there a time more proper than the preſent, for putting the citizens of London in mind that they are ſubject to laws and cuſtoms, and that they are poſſeſſed of rights, liberties, and privileges. The good citizens who ſtudy this collection properly, if they have any ſenſe, muſt be cured of their ambition of aſpiring, not only to be legiſlators themſelves, but of controuling the legiſlature itſelf in its laſt reſort.

15. *Remarkable Trials and intereſting Memoirs of the moſt noted Criminals.* 12*mo.* 2 *Vols.* 6*s.* Nicoll.

Much may be ſaid on both ſides, as Sir Roger de Coverley obſerves. It is doubtful to us, whether the culprit who takes the purſe, or the honeſt man who loſes it, receives the moſt uſeful information from collections of this kind.

16. *The Complete Malſter and Brewer: Being a brief Diſſertation in Defence of long-grown Malts. To which is ſubjoined, a ſhort Appendix, ſhewing the true and ancient Method of making and brewing Long Malts. The whole founded on practical Proof.* By a Well-wiſher to his Country. *Small* 8*vo.* 2*s.* Nicoll.

We venerate authors of this kind, if they are maſters of their ſubject, as we hope that in a ſhort time we ſhall improve ſo much in making malt liquors, as to be cured of the expenſive affectation (for it often is no other) of drinking foreign, and eſpecially French, wines; to the prejudice of private fortunes, and the reproach of public œconomy.

17. *Thoughts on the Uſe and Advantages of Muſic, and other Inſtruments moſt in eſteem in the polite World, and the means of improving them to make our proper Happineſs and our Pleaſures but one Object. In Nine Letters. In Anſwer to a Letter relating to modern muſical Entertainments,* &c. 8*vo.* *Pr.* 1*s.* Dodſley.

The author of theſe letters ſeems to be actuated by a laudable zeal for religion, and the happineſs of mankind. Though he has not given us an elaborate compoſition, he has made ſeveral uſeful remarks, and remonſtrated againſt the impropriety of muſical entertainments and other diverſions on Sundays, with a delicacy which is not to be found in the production of any enthuſiaſtic reformer. Were theſe amuſements, ſays he, to become faſhionable on Sundays, 'it would be well if the fine world had time to go to church *once in the day:* but as to ſitting at home to *think,* to *commune with their own hearts in their chamber,*

chamber, and be ſtill; it ſeems to be a precept already erazed from the *ſplendid* records of modern times. Our *viſitings* alone on that day, engroſs many hours: only the pious few lay themſelves under a reſtraint. Will the poſſeſſion of a good office, the inheritance of a good eſtate, or the being a *connoiſſeur* in muſic, be accepted hereafter as an excuſe for *thoughtleſſneſs?*'

In the ſeventh letter, the author makes ſome obſervations on ſacred muſic, and juſtly obſerves, that 'to an ear which has the leaſt idea of harmony, the croaking of frogs, in a fenny ground, cannot grate more harſhly, than the ſcreaming of pariſh children, or the drawling manner of ſome pariſh clerks and congregations.'

In the ninth letter, he ſuggeſts ſome regulations which he thinks may render muſical entertainments more convenient, elegant, and rational; particularly recommending the uſe of thoſe compoſitions which are calculated 'to exerciſe the nobleſt affections of the heart, while they entertain the fancy in the moſt delightful manner.'

18. *A complete* Engliſh *Grammar on a new Plan. For the Uſe of Foreigners, and ſuch Natives as would acquire a ſcientifical Knowledge of their own Tongue. In Two Parts. By* Charles Wiſeman, *N. P.* 12*mo*. *Pr.* 3*s*. Nicol.

We have lately reviewed ſeveral works upon this ſubject, and animadverted upon them, we hope, with juſtice and candour. Some may be apt to think, that the numerous publications upon Engliſh grammar is an indication of our language improving itſelf into a claſſical purity. We are afraid of the reverſe, and that both ſtrangers and natives may be ſo bewildered by the variety and diſagreement of their inſtructors, each of whom is a noſtrum-monger in grammar, that our language, inſtead of being regulated and fixed, will be confounded and injured. We muſt, however, do Mr. Wiſeman the juſtice to ſay, that he is far better qualified as a critic of the Engliſh tongue than any of his cotemporaries, who have written on the ſame ſubject. His comparative view of the Engliſh language both antient and modern, is curious, well executed, and may be inſtructive, even to our beſt and moſt accurate writers. We may ſay the ſame of his comparative view of the Scotch and Engliſh tongues, with that of the antient Britiſh, or Welſh, and the Engliſh; and his acquaintance with the Latin, Spaniſh, Italian, and French, we think, upon the whole, qualifies him better for being the author of an Engliſh Grammar than thoſe of the other Engliſh Grammars we have reviewed.

19. *Eſſays*.

19. *Eſſays. By Mr.* Goldſmith. *12mo. Pr.* 3*s.* Griffin.

Periodical publications are ſomewhat allied to matrimony—I fancy, Mr. Reviewer, you will be puzzled to make that out ——Why, really, it is not to be done, without ſuppoſing that the eſſay writings, we meet with every morning in ſuch plenty, are like the beauties of a wife's face, which paſs unobſerved becauſe they are familiar to the huſband. He is abſent for ſome time, and when he returns, meeting her in a neat dreſs, finds her handſomer than any woman he has ſeen ſince he left her.

The eſſays before us, we are told by the ingenious author, have already appeared at different times, and in different publications, and perhaps we ought to take ſhame to ourſelves in letting ſome of them paſs unnoticed in the daily drudgery of news-paper and journal reading. We ſo ſeldom meet, in thoſe haſty publications, with any thing tolerable, that we are apt to throw them aſide, without giving them a reading, which, by the bye, is not allowing them fair-play. Mr. Goldſmith, in his preface, very humorouſly, but very candidly, vindicates the propriety and juſtice of this republication of his papers, moſt of which, he ſays, have been regularly reprinted twice or thrice a year, and conveyed to the public through the kennels of ſome engaging compilation. 'If (continues he) there be a pride in multiplied editions, I have ſeen ſome of my labours ſixteen times reprinted, and claimed by different parents as their own.'

We cannot here avoid another ſimile, by comparing Mr. Goldſmith's partial publications to the ſcattered rays of the ſun, and thoſe of many of his brother diurnal, or hebdomadal, eſſayiſts, to thoſe of the moon. The former, when collected, make a forcible impreſſion, the latter cannot be collected, or if they are, they have the ſame dead, cold, effect as before. All Mr. Goldſmith's eſſays are ſeaſoned with humour, and that kind of philanthropy which points out faults and foibles only that they may be amended. For our own part, of all the eſſays before us, the 13th is our favourite, and we diſtinguiſhed it by an internal approbation when we firſt read it, as we make no doubt that it contributed to put a ſtop to the moſt ridiculous panic that ever ſeized a ſenſible people, the rage of canine perſecution, and that of knocking on the head thoſe faithful uſeful animals, dogs, on the mere ſuppoſition of their being mad. By our making particular mention of this eſſay, we do not prefer its merit to that of others in this collection; but we have regard to the ſeaſon of the year, which is now far advanced towards the dog-days, when the ſymptoms of that epidemical barbarity uſed to break out. We moſt heartily recommend

mend these essays to the favour of the public, and we ingenuously own that we now see in them many beauties that escaped our observation in their original form of publication. This is an acknowledgment critic pride seldom descends to; but it is due to truth, justice, and the merit of an excellent writer.

20. *A Report from the Committee, appointed (upon the 24th Day of* January, 1765) *to enquire into the Management and Application of all such Sums of Money as have been collected, within Twelve Years last past, by virtue of any Act of Parliament for repairing any particular Highway; with the Proceedings of the House thereupon. Published by Order of the House of Commons. Folio.* Whiston *and* White.

We are far from pretending to review this report, and we mention it here only to have an opportunity of paying our compliments, and returning thanks, to the honourable gentlemen who have been so careful and solicitous for mending the roads towards the west end of this great metropolis.

21. *A Dialogue among the Dead, occasioned by some late Transactions in Gaming and Duelling.* 4*to*. *Pr.* 1*s*. Wilkie.

Gaming and duelling are pernicious, and too frequent, evils, but they are not to be cured by this author's fly-flap. His dialogue introduces a jockey talking to Charon, Mercury, and Hercules, in the Newmarket and Arscot-heath stile. He afterwards makes an attempt at humour, by forming a contrast between the diversions and manners of the antients and moderns, and between his jockey and Hercules. The whole, however, is a miserable tame performance.

22. *The Fruit-Shop. A Tale. In Two Volumes.* 12*mo*. *Pr.* 4*s*. *sewed.* Moran.

We are almost ashamed to say that we have looked into this abominable publication, and we are at a loss to determine whether immorality or dullness predominates in it; but we hope, in the name of every thing that is liberal, decent, or virtuous, that it will be treated by the public with the contempt and abhorrence it deserves. Let not any reader, from what we have said, imagine that he can gratify any curiosity by looking into this scandalous compound of ribaldry; if he does, he must be disappointed, as he will not find even the smallest sprinkling of salt to preserve it from putrefaction.

23. *Love*

23. *Love in High Life; or the Amours of a Court.* 12mo. *Pr.* 2*s.* 6*d.* Knowles.

A hodge-potch of hiſtory, romance, ſcandal, and politics; but the manner not uncountenanced by the author of Hiſtoire Amoreuſe des Gaules, and ſome other writers both French and Engliſh.

24. *The Trial of* John Peter Zenger, *of* New York, *Printer, who was charged with having printed and publiſhed a Libel againſt the Government; and acquitted. With a Narrative of his Caſe. To which is added, never before printed, the Trial of Mr.* William Owen, *Bookſeller near* Temple-Bar, *who was alſo charged with the Publication of a Libel againſt the Government; of which he was honourably acquitted, by a Jury of free-born* Engliſhmen, *Citizens of* London. 8*vo.* *Pr.* 1*s.* Almon.

Zenger's trial was publiſhed from that ſaid to be printed at New York in 1735; but at the time of its publication in London, it was thought to have received ſeveral improvements. Mr. Hamilton's arguments were anſwered at the time when the trial firſt appeared, by an Engliſh gentleman in the Weſt Indies, who put ſeveral facts and circumſtances in a very different light from what they appear in the trial before us. We can by no means approve of the principles upon which Mr. Owen was proſecuted, and hope we ſhall always have reaſon to congratulate our courts of juſtice on having juries poſſeſſed of penetration to ſee, and honeſty to determine, in the like manner upon ſimilar caſes.

25. *A new Treatiſe on the Laws for Preſervation of the Game: Containing all the Statutes, Caſes at large, Arguments, Reſolutions, and Judgments concerning it; equally uſeful to the Gentleman and Farmer; as the Gentleman may learn how far his Privilege extends, and the Farmer may be enabled to know when the Gentleman exceeds the Limits preſcribed by Law, and the proper Methods of Redreſs. Together with all the Acts of Parliament relating to the Sale of Fiſh in the Cities of* London *and* Weſtminſter. *By a Gentleman of the* Middle-Temple. 8*vo.* *Pr.* 3*s.* 6*d.* Thruſh.

Said the lion to the man, when, in a diſpute for ſuperiority, the latter ſhewed him the ſtatue of a human figure triumphing over that of the noble animal, "If lions, maſter, had been ſculptors, and men brutes, I could have ſhewn twenty inſtances of the reverſe of your argument." Acts of parliament are unanſwerable arguments: but ſuppoſing our lords, knights, and burgeſſes, to have been farmers and cottagers, and the latter ſenators, what

what kind of acts ſhould we have ſeen then relating to the game? ——But it becomes not us to ſay more.—Let the good ſpirited Engliſh ladies get into the legiſlative ſeats but for one year, what would be the conſequence?

26. *A Treatiſe on Blood-Letting. Part I. With an Introduction, recommending a Review of the Materia Medica. By* T. Dickſon, *M. D. Phyſician to the* London Hoſpital. 8*vo. Pr.* 1*s.* 6*d.* Wilſon.

The ingenious author of this eſſay, which is inſcribed to his friends Doctors Armſtrong and Pitcairn, explains the defects of the Materia Medica, in a very ſenſible introduction. He compares it to a wilderneſs, few of the many paths of which are known, or, at leaſt, travelled through without perplexity and danger. He propoſes that there ſhould be an ample weeding, and even that whole diſtricts of it ſhould be laid waſte.——— Without all doubt nothing will ſo effectually conduce to the true aſcertaining the real properties and efficacy of particular remedies.

With reſpect to the treatiſe itſelf, the doctor propoſes, in the firſt place, to examine the foundation on which the antients built the choice of the veins from which blood was taken away, that we may ſee how far it aroſe from theory, or from obſervation; to continue this inquiry to the preſent times, from the writings of authors, experiments, and obſervations; to aſcertain the effects of blood-letting; and, laſtly, to ſhew in what caſes it is beneficial or hurtful.

It is only the firſt and leaſt intereſting part of this plan which he has executed; in ſuch a manner, however, as whets our appetite for what is to come.

27. *An Eſſay on* Britiſh *Iſinglaſs: Wherein its Nature and Properties are compared with the Foreign Sorts; with the beſt Methods of converting them into Fining, Glue, and Starch, for the Uſe of the Brewer, Vintner, Paper-ſtainer, &c. Comprehending a ſuccinct Analyſis of Iſinglaſs, and Rationale of its Action in clarifying Liquors. Interſperſed with Hints for the further Improvement of Malting, Brewing, Fermenting, and for preventing the Wooden Apparatus in the Brewery from ſpeedy Decay. By* H. Jackſon. 8*vo. Pr.* 1*s.* 6*d.* Newbery.

The intention of this pamphlet is to recommend the Britiſh iſinglaſs, for the making of which the author has obtained letters patent. He takes care, however, to conceal the conſtituent parts of his manufacture, contenting himſelf with affirming that it is not made of ſprats, but of certain kinds of fiſh plentifully

fully supplied by our American fisheries. He seems to own with reluctance, that, in some particulars, the British isinglass is inferior to that which comes from Russia, and even recommends a mixture of the two, in a certain proportion; but it cannot be expected that a manufacture of this nature should be brought all at once to perfection: yet we hope it will meet with all due encouragement, as an improvement which will save considerable sums to our country.

He proceeds to expatiate on certain desiderata in the art of brewing, and makes several shrewd remarks upon the ignorance and obstinacy of those who conduct that mystery.

On the whole, Mr. Jackson talks like a true chemist —— He says enough to convince us that he understands his subject; but his language savours sometimes of Paracelsus bombast; and he seems desirous of making us believe that he knows a great deal more than he chuses to disclose without a valuable consideration.

28. *The Death of* Bucephalus: *A Burlesque Tragedy. In Two Acts. As acted, with Applause, at the Theatre in* Edinburgh. 8*vo*. *Pr.* 1*s.* 6*d.* Johnston.

When we first perused this performance, we could not help thinking the author had taken a great deal of pains to very little purpose, in ridiculing a play called the Rival Queens, which at this time of day is neither regarded nor known. But upon a closer inspection we have discovered it to be a most atrocious satire upon a Scotch administration. What first struck us with this idea, was the circumstance mentioned in the title-page, of its having been acted with applause at Edinburgh. But the meaning of this malignant malcontent is still more flagrantly conspicuous, when he introduces Sawney talking of his *weam*— then there is a *fair princess*, whom all the world knows, a *brother*, a *general*, and a *physician*; viz. the honourable Mr. M——, Sir H—— E——, and Sir W—— D——n; and as for Bucephalus, it plainly refers to some upstart favourite, whom the author satirically compares to a horse, or an ass, or an ox: for Bucephalus had the hoofs of an ass and the head of an ox, as his name declares. What can be more obvious, for example, than the following address?

'Bucephalus too much engross'd your ear—
Was it for him, an upstart, to affect
Such stately airs— — —
Careless of all your empire and renown,
You and your horse are scorn'd by all the town'—

And

And again, he muſt be as dull as Erebus, who does not perceive a libel in the following lines:

'Where are the patriots that once grac'd thy court? &c.
— are they not all diſcarded? all diſplac'd?
Shall *Jockeys* pamper, while your heroes beg?
—For theſe his legion brave Philotas loſt;
For theſe, O ſhame! each generous patriot croſt
Retir'd in ſilence'— —

Every body knows Philotas is no other than g——l C——y. But mark the king's anſwer—

'Ill do ſuch counſels with my honour ſuit,
I love my *Jockey* —— and my horſe to *boot*.'

Ah! ah! you do?——Surely this needs no comment——Here it is I'faith! totidem verbis, my *Jockey*, and my horſe *to boot!*

What follows is no better than Billingſgate abuſe thrown out againſt his M——y's phyſician, who is called

'A *licens'd* murderer, a quack in grain!'

Let me tell you, Sir, a licentiate may be an able phyſician, though not a fellow of the college; and if a man of worth, learning, character, and worſhip, may be thus inſulted with impunity, I know not what our laws are good for.——The funeral proceſſion of Bucephalus is of a piece with the reſt of this virulent performance. Here we find a *bag-piper!* Think of that, my maſters——If this Highland inſtrument does not *ſing o'the noſe* both of diſcord and ſedition, the ſun ſhines not at mid-day; and if ſuch audacious attacks upon miniſters are ſuffered to paſs with impunity, we leave the world to judge, what reaſon there is to clamour, that the liberty of *the preſs* is in danger.

29. *The Siege of* Calais. *A Tragedy. From the* French *of Mr.* Belloy. *With Hiſtorical Notes.* 8*vo.* *Pr.* 1*s.* 6*d.* Fletcher.

We have already * paid more attention than, perhaps, was due to the literary merits of this tragedy in the original, becauſe we conſidered it in a national and a political light. With regard to the tranſlation, we muſt ſo far ſoften the ſeverity of the cenſure we have beſtowed upon the original, as to own that it is more dull, unpoetical, and unexpreſſive, than even M. Belloy's muſe deſerves.

* See Critical Reviews for April and May laſt.

30. *The*

30. *The Country Wife, a Comedy in Two Acts, as it is performed at the Theatre-Royal in* Drury-Lane. *(Altered from* Wycherley.) *8vo. Pr. 1s.* For the Editor.

We could wish that this author would, for the future, let Wycherley alone, and resolve to stand or fall by his own genius, of which we can judge but very superficially from this specimen.

31. *The Choice of* Apollo: *A Serenata. As performed at the Little Theatre in the* Haymarket. *Written by* John Potter. *The Music composed by Mr.* William Yates. *4to. Pr. 6d.* Henderson.

We hope that Mr. Potter, from the performance of this serenata, reaped a proper reward for his loyalty, and Mr. Yates for his Music.

32. *A Letter to the Right Honourable the Earl of* L——n; *concerning a Regency. To which is prefixed, his Majesty's Speech to both Houses of Parliament,* April 24, 1765; *with their Joint Address in Answer thereto. The whole interspersed with many curious Anecdotes, and among others an Account of the* North Briton, N°. 45. *8vo. Pr. 1s.* Henderson.

This is a poor rhapsody of national, political, theatrical, historical, and every other kind of nonsense that can enter into the brain of a man who is resolved to write that he may eat.

33. *The Instructive and Social Companion. 12mo. Pr. 1s. sewed.* Field.

This collection is no way inferior to any former compilations of the kind, being a judicious selection of entertaining stories and anecdotes from history antient and modern, and from the better sort of novels, memoirs, &c. &c.

34. *The Administration of the Colonies. By* Thomas Pownall, *Esq. The Second Edition. 8vo. Pr. 4s.* Dodsley.

As we gave the substance and character of this performance in our Review for April, 1764, p. 281. it is only necessary to observe here, that the author has revised and corrected this edition, and considerably augmented it with a variety of new arguments in different parts of the work.

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Critical Review ...
v.19 (1765, Jan.-June)

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